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"A LIVELY PICTURE, DESCRIBING THE WEIGHT AND SUBSTANCE OF GOD'S MOST BLESSED WORD, AGAINST THE DOCTRINES AND VANITIES OF MEN'S TRADITIONS."

A reduced Fac-simile from an Engraving in Fox's Book of Martyrs.

THE

BAPTIST MAGAZINE

FOR

1830.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOL. XXII.

(VOL. V. THIRD SERIES.)

Speaking the truth in love.—EPH. iv. 15.

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1830.

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PREFACE.

AT the close of our labours for 1830, by which we now furnish our readers with another entire volume of the Baptist Magazine, we have no wish to indulge in self-commendation, or to deprecate the severity of criticism. The cause of the widows, to whose benefit the profits are devoted, is not our cause only, but theirs. However unworthy of perusal our pages might be deemed by the most prejudiced or ill-judging individual, the application of the profits to an object confessedly interesting and important, might well induce even him to support our publication. But we entertain no apprehension that the general style of our work, in comparison with others of a similar class, is such in the estimation of any candid mind, as to require that we should appeal only to the benevolent sympathies of our readers. We could easily refer to many papers of merit, for the communication of which we have been grateful, and by whose instructive statements we doubt not our readers have been gratified and benefited.

While we have occasionally, and we trust to a sufficient extent, admitted the illustration of subjects of comparatively minor importance, but nevertheless worthy of some notice and discussion, yet have we been most solicitous of introducing the more essential doctrines of Christianity, and the more weighty matters connected with experimental religion. It has been our aim, and not we hope an unsuccessful one, both to inform the judgment and improve the heart; and this will continue to be our constant effort. We have endeavoured also to guard against those extremes in theology to which many good men are prone, especially the error of urging on man his obligations to duty, in such a manner as to compromise the essential doctrine of our dependence on supernatural aid. While acknowledging the latter in general terms, they have neutralized, if not nullified their own concessions, by an indiscreet application of the appeals of Scripture. How many have split upon this rock, and virtually said to human reason, "Thou art my guide," and to human strength, "Thou art my

confidence!" Under whatever form of metaphysical refinement such errors are presented to the Christian public, they appear to us to be antiscriptural. Without either fear or flattery, we shall deem it right, therefore, whenever the necessity occurs, to expose their fallacy. Our attempts of this kind, already have not been, we believe, either unwelcome or unavailable.

As soon as it can be done correctly, the Editors intend to furnish a list of all the Baptist churches, the names of their pastors, the number of their members, or other particulars of an interesting kind. A similar detail was given by us some years ago, but as great changes are continually occurring, it is desirable from time to time to review and amend these important documents.

Ministers need scarcely to be reminded, that they would essentially contribute to the more extended circulation of the Magazine, by announcing from the pulpit, the object for which it is published, and soliciting the patronage of their friends; and by pointing out the fact, that benevolent distributions are actually and regularly made. So that we need not announce it in the form of a promise, that "the profits of this work *will* be given," &c. for it might be truly stated, that they "*are* devoted" to their professed object of benevolence; a mode of expression we have sometimes read on the covers of publications, which—curious as it may appear—seem to have really nothing whatever to give.

We shall not speak, as some are accustomed to do, of improvements in contemplation, but request the public to see if our future pages might not justify, had we chosen to hold it out, such an assurance.

THE

BAPTIST MAGAZINE.

JANUARY, 1830.

MEMOIR OF THE LATE REV. W. HURN.*

WILLIAM HURN, minister of the Gospel, pastor of the church and congregation assembling in the chapel, Woodbridge, formerly Vicar of Debenham, and Chaplain to the late Duchess Dowager of Chandos, was born at Breccles Hall, Norfolk, Dec. 21, 1754.

Endowed with a superior intellect, he pursued his preparatory studies with uncommon facility and success. In the year 1777 he became Classical Tutor in the free grammar school at Dedham, in Essex, then conducted by the Rev. Dr. Greenwood; entered the army in 1797; resigned his commission in 1780; was ordained deacon, at Norwich, by Bishop Yonge, in 1781; and admitted to priest's orders the following year. He officiated successively in the parishes of Beighton, Broome, Rattlesden, Stowmarket, &c. in Suffolk.

In the year 1786, through the abounding grace and mercy of God, his mind became susceptible of religious impressions, to which he had hitherto been a stranger. He became a resident on his cure at Rattlesden in 1787. From this period he evinced a total change of character and sentiment. Convinced of the natural depravity of the human heart, of the necessity of the atoning blood and righteousness of Christ, of the renovating and sanctifying influences of the Holy Spirit, he resolved, with divine assistance, to come out and be separate from the world, determining to know nothing," amongst his people, "but Jesus Christ and him crucified."

In a letter, dated July 24, 1787, he thus writes to a friend, who expressed the satisfaction and entertainment derived from a recent pleasurable excursion:—"I believe that true felicity is to be obtained but *one* way; that there is no permanent peace or rest for any one, but that which is revealed in Scripture—'the rest which remaineth for the people of God;' which springs from a right knowledge of God, as he shines forth, all merciful and lovely as he is, in a crucified Saviour."

In the year 1788, he was appointed, by the Most Noble Elizabeth, Duchess Dowager of Chandos, one of her Grace's domestic chaplains; and the following year was united in marriage to Sarah, second daughter of the late Thomas Wharrie, Esq. Hull. In 1790, he was presented, by Dame Anne Henniker and the Duchess Dowager of Chandos, to the living of Debenham, a small market town in the central part of Suffolk. Here he continued to labour indefatigably, "in season and out of season," during a long series of years; faithfully and fearlessly proclaiming the truth as it is in Jesus. Earnestly pursuing but *one* object, the glory of God in the conversion of immortal souls. The Lord abundantly blessed his labours, and made him instrumental in turning numbers "from darkness to light, and

* As this article was sent us, we owed it to our correspondents to print it, notwithstanding it has appeared in another periodical.

from the power of Satan unto God." Many who are now promulgating the glad tidings of the Gospel, first felt its divine influence while listening to its gracious truths from his lips. The *juvenile* part of his flock, also, eminently benefited by his labours. He regularly devoted the Sunday evening to a catechetical exercise, and often reminded his clerical brethren of the necessity and importance of training the rising generation in the knowledge and fear of God. A truly Christian philanthropist, he was ever found the ready advocate and friend of any institution which had for its object the extension of true religion.

Anxious to promote the spiritual welfare of immortal souls, he undertook, in the year 1814, the curacy of Ashfield-cum-Thorp, where he laboured some time gratuitously, and presented the emolument to a poor clergyman, then resident in the neighbourhood. In the summer of 1817, he was called to endure a heavy domestic trial, in the decease of his beloved wife; but was supported with the recollection of her having died in the Lord.

In the autumn of the same year, the bereaved and sorrowing writers of this Memoir had the unspeakable privilege of becoming his adopted children; and continued to enjoy his paternal solicitude, earnest prayers, and Christian instruction, throughout the remainder of his life. Under all the painful vicissitudes incident to human life, he experienced peculiar divine support. The period now approached, when his faith and Christian fortitude were to undergo the severest test. God demanded a sacrifice, which his faithful servant, through grace, was resolved to make. On Sunday, Oct. 6, 1822, he publicly announced his intention to preach, on the following Lord's day, his farewel discourses, with the view of resigning his living, and seceding from the Established Church. This extraordinary determination, he assured his weeping audience, arose purely from conscientious motives, which, with divine permission, he intended to make known at a future period.

In April, 1823, he received from the congregation at the chapel, Woodbridge, an invitation to supply their place of worship; with which request he complied, and preached his first sermon after secession, April 27. Proposals for his continuance amongst them were soon issued from the church and congregation, to which, after earnest prayer and deliberation, he consented; and became their resident pastor in July of the same year.

During his life, this distinguished minister of Christ, though not exempt from trials, realized peculiar blessings, the greatest of which was *peace of mind*, arising from a sense of the divine favour and approbation. With a holy disinterestedness, which characterized his Christian course, he persisted in his accustomed acts of liberality and benevolence, confirming a declaration made to the people of his charge, *I seek not yours, but you.* The continued orthodoxy of his sentiments may be best conceived by a reference to his "Farewel Testimony," which contains an epitome of the sacred truths he so long laboured to inculcate. In the preface to this work he observes, "Should it be insinuated or reported by any, that my views of the Gospel, in any points of vital importance, are erroneous, they may be referred to what I have written and made public. If they will condescend to read the following pages, they may find my principles in them, and learn what my creed is. To the best of my knowledge, I have flattered no man

here, nor sought to please any man or body of men at the expence of truth. It is now a long time that I have not dared to lean on any human authority for any thing I am to believe and teach, concerning the religion of Jesus Christ." This opinion he maintained through life, and continued to dispense the sacred ordinances of religion, unconnected with any existing denomination of professing Christians, yet cultivating an esteem for all *who love our Lord Jesus Christ in sincerity*.

On Sunday, Sept. 13, 1829, he delivered, in his accustomed energetic and impressive tone, two discourses, founded on Luke ix. 11. and Romans vi. 2.; and in the evening, as usual, when not prevented by indisposition, engaged in the catechetical instruction. This, to the regret of his congregation and friends, was his *last* public attempt to "turn the sinner from the error of his ways," and direct the weeping penitent to "the Lamb of God, who taketh away the sin of the world." On the 18th, it pleased God to visit him with a disease which proved fatal. Of its serious nature and consequences, the patient and afflicted sufferer was soon aware. On Monday, the 21st, in answer to an inquiry respecting the state of his health, he said, "I am sick and near to death;" and intimated his conviction, that a few days would probably terminate his mortal existence; which, to the inexpressible consolation of his deeply-afflicted relatives, was mercifully protracted. Throughout the day he continued to address his sorrowing family and friends in the most solemn and affectionate manner. The efficacy of divine grace was eminently displayed in his *deep humility, patience* under bodily sufferings, resignation to the divine will, and *entire reliance on the mercy of God through Christ*. He frequently said, "I am a poor unworthy sinner, an unprofitable servant: *I must have the lowest place in heaven*. O that I had served God better, and glorified him more!" Often in the midst of extreme bodily pain, he said, "The Lord is *good;* he deals *gently* and *kindly* with me. Bless the Lord, O my soul," &c. He repeatedly addressed those who were the most concerned for the preservation of his life, thus:—"Be resigned to the will of God; his will is best. I have no wish to recover; if I had, *I should be afraid. Whether I live, may I live to the Lord; and whether I die, may I die to the Lord.* Pray for me, that I may humble myself under the hand of God. I am resigned to his will; that I think a token for good."

He made frequent confessions of his faith in the Redeemer: "Christ," "he said, is all my salvation and all my desire; my *only* refuge is in Him; I have had no other hope for years; 'I know in whom I have believed,' &c. (With great emotion) O the infinite, the incomprehensible love of Christ, to become incarnate, to die for such rebels; and to procure for them *eternal redemption!* O the wonderful love of God in Christ Jesus!"

The fervour of his devotion was remarkable. Often, with uplifted eyes and extended arms, he prayed, "O Lord, have mercy on me, a poor, vile sinner! Lord Jesus, undertake for me: be thou my righteousness, my all! Lord, keep me—keep my soul—keep me till I come into thy presence, and bow before thy throne!" Those who claimed his tenderest sympathy and affection, were the frequent subjects of his petitions; and he occasionally said, "I am praying, *not for my friends only, but for*

my enemies." At intervals he requested various portions of the sacred Scriptures to be read to him: adding, "I have committed a great deal to memory, and can meditate upon it when scarcely able to bear reading. *The word of God is the food and nourishment of my soul.*" As this venerable saint approached the eternal world, his desire to depart and to be with Christ increased. He often said, "I want to be perfect—to have my sanctification completed—to be entirely conformed to the image of my Saviour. *I shall be satisfied when I awake with thy likeness.*"

On Monday, Oct. 5, it was evident the vital powers were fast sinking; in his own language, "*life was ebbing—mercy was overflowing.*" He entreated his afflicted relatives to moderate their grief in his presence, adding, "Let there be peace. Glory to God in the highest, and on earth peace, good will toward men." He retained his faculties entire to the last, for which he frequently expressed gratitude to the Father of mercies; observing, "the Lord deals with me as seemeth good in his sight. Let patience have its perfect work. I want to do the will of God through his strength, and *then* enter into *light*—into his *glory*."

On Thursday, the 8th, he made several attempts to articulate.—About twenty minutes after twelve o'clock, he said, "*All—all* (with emphasis) *sweetness!*" These words, indicative of the peace and serenity of his soul, were the last he was heard to utter. On Friday morning, Oct. 9, he fell asleep in Jesus, and entered into the joy of his Lord, to *receive an inheritance incorruptible, and undefiled, and that fadeth not away.*

On Thursday, Oct. 15, the mortal remains of this exemplary Christian were removed from his residence, Woodbridge, attended by numbers of his attached hearers and friends, and sepulchred in the parish church of Debenham, the scene of his former ministerial labours. The respected incumbent delivered an animated and appropriate address to the numerous sorrowing spectators. At the request of the bereaved congregation, the Rev. W. Ward, of Stowmarket, preached an impressive funeral discourse on the following Sunday, from 2 Cor. v. 10.

Previously to the fatal seizure, this indefatigable minister of Christ had been occupied in composing, revising, and preparing for publication, his Reasons for Secession, which will be in the press as soon as practicable.

He possessed a talent for poetry, and published in 1777 a descriptive poem, entitled "Heath Hill;" and in 1784, "The Blessings of Peace, a lyric Poem," &c.

He was the author of the following *religious* publications:—"The Fundamental Principles of the Established Church proved to be the Doctrine of the Scriptures;" an introductory Discourse, preached March 7, at Debenham. Bury. 8vo. "Men warned to examine the Ground of their Religion; or, False Foundations removed, and the true one pointed out:" a Sermon preached in the Cathedral Church, Norwich, on Sunday, Oct. 17, 1790. Ipswich. 8vo. "Preparation for Death," &c. preached at Debenham, Feb. 26, 1792, on occasion of the sudden, but remarkably triumphant departure of William Patrick. To which are added, some lyric verses, entitled Laughter in Death. Ipswich. "The Divine Government a ground of rejoicing at all times;" and "The Tears of England, or a Word in Season to the People;" the former preached on Tuesday, Dec. 19,

1797, being the day set apart for a general thanksgiving for naval victories obtained in the present war; and the latter on Wednesday, March 7, 1798, being the day appointed for a general fast. Ipswich. 8vo. "A Farewell Testimony," containing the substance of two discourses preached in the parish church of Debenham, Oct. 13, 1822, after a public notice given on the preceding Lord's day, to take leave of the people and secede from the Established Church; and since formed into one continued address, with large additions. Woodbridge, 1823. 8vo. "Hymns and Spiritual Songs," with metrical versions from the Psalms, designed to teach the Christian doctrine according to the analogy of Scripture, by combining knowledge and practice, or the duties with the principles of the Gospel; containing 420 original compositions.—Woodbridge, 1824. 12mo. Second edition. "A Glance at the Stage by the Light of Truth." Ipswich, 1827. 12mo. "A Scriptural Guide to the Knowledge of the Gospel, in the form of a Catechism." Woodbridge, 1828. 12mo. Eighteenth edition.

With divine permission, Memoirs of the lamented deceased will be presented to the public, including extracts from his unpublished Sermons, Letters, &c.

E. & E. C.

History of the English Bible.

The Emblematical Engraving prefixed to this Number, points to the reign of Henry VIII. when the translating, printing, and publishing the Bible brought about the Reformation in England. It represents even-handed Justice, as holding the scales of truth, and *the Bible alone*, as outweighing all human decretals and decrees, notwithstanding the Popish and Satanic influence thrown into or attached to the opposite scale.

"The Reformation," says Burke, "one of the greatest periods of human improvement, was a time of trouble and confusion. The vast structure of superstition and tyranny,—which had been for ages in rearing, and which was combined with the interest of the great and the many; which was moulded into the laws, the manners, the civil institutions of nations; and blended with the frame and policy of states;—could not be brought to the ground without a struggle, nor could it fall without a violent concussion of itself and all about it."

The principles of Luther, which produced the Reformation in Germany, had spread themselves to this country; and about the year 1520, at each of the universities, students were found who had embraced and propagated them. At Oxford were Tindal, Frith, Taverner, and others; and at Cambridge, Bilney, Barnes, Latimer, and Cranmer.

In consequence of a severe persecution raised against them at Oxford, by Cardinal Wolsey, Tindal and Frith, about the year 1524, fled to the Continent, and finally settled at Antwerp. At this place, in little more than ten years, Tindal, without worldly patronage, and opposed by the fierce despotism, the papistical prejudices, and fiery passions of Henry VIII., achieved, by translating the Scriptures, the Reformation.

"The British Isles lay sunk in popish night,
God said, Let Tindal be, and all was light."

The New Testament was printed in 1526. The chief part of this impression was bought up from some merchants at Antwerp, by Tonstal, bishop of London, and

[illegible] Bible.

[illegible] chapters of [illegible] and [illegible] English.

[illegible] parts of [illegible] referred to in [illegible] 1560 [illegible] Union. It this [illegible] Bassiv. vio. having [illegible] Tyndale's works. [illegible] the [illegible] Tyndale's Cross [illegible] The russian- [illegible] and [illegible] mercans of [illegible] received as [illegible] Scriptures, [illegible] to the [illegible] described [illegible] which [illegible] the [illegible] of [illegible] and [illegible] had [illegible] from An- [illegible] the in- [illegible] other [illegible] amounted to [illegible] the second, [illegible] New [illegible] by Mar- [illegible] Lord [illegible] was next improved in [illegible] second edition of [illegible] That is [illegible] translation [illegible] Testament is well [illegible] the ni- [illegible] from the [illegible] large [illegible] the [illegible] Matthew's Bible, [illegible] 1537. This [illegible] and very [illegible] Before all this second edition was printed, Tyndale was

* Fox's Martyrs, vol. ii. 97.

taken and put to death for his religion, in Flanders, in the year 1536, and his name thus growing into ignominy, as one burnt for a heretic, they thought it might prejudice the book if he should be named the translator thereof; and so they used a feigned name, calling it Thomas Matthews's Bible, though Tyndale before his death *had finished all but the Apocrypha*, which was finished by Rogers, who added also some marginal notes."

Another version of the Scriptures is known by the name of *Coverdale's* Bible.

It is most likely the following statement of Tyndale, in a letter written from Antwerp to John Frith, who was then in the Tower of London, dated January, 1533, refers to the commencement of this folio Bible: the first edition of Tyndale's having been printed in 12mo. "George Joy, at Candlemas, being at Barrow, printed two leaves of Genesis in a *great form*, and sent one copy to the king and another to the new queen [Anne Boleyn], with a letter to N. [probably lord Thomas Cromwell] to deliver them; and to purchase licence that he might so go through the whole Bible. Out of this has sprung the noise of the *new* Bible; and out of that is the great seeking for English books at all the printers and bookbinders in *Antwerp*, and for an *English priest* that should print." Now, Coverdale was just such a person; and as he considered the king's divorce lawful, (which Tyndale did not) addressing Anne Boleyn as the king's "dearest *just* wyfe, and moost vertuous Pryncesse Quene Anne," he was doubtless employed to bring out a *new* Bible. This version was printed in 1535, and is said in the title-page to have been translated out of the "Latin and Douche," and in the last leaf, "Prynted in the yeare of our Lord M.D.XXXV. and fynished the fourth day of October."

By comparing Coverdale's Bible with Tyndale's Pentateuch of 1530, and with Matthews's edition of 1537, it is most evident that both Matthews's and Coverdale's were printed from the same copy; most likely from one of Tyndale's which had been previously *printed:* they are substantially the same translation. It is possible that Coverdale, who says in his preface that he had undertaken it with reluctance, because he knew himself to be inferior to others of "ripe wit," &c. who had been hindered in their work, was enabled by the assistance of Lord Thomas Cromwell to proceed with greater dispatch "than those which began it afore," and by whose "ministracions" the reader would have it sent "in a better shape." The variations between Coverdale's and Matthews's editions are but trifling, and, generally speaking, only verbal; but in most instances these versions are literally the same: as at the close of the Book of Job they both thus give the names of Job's three daughters:—"The first he called Daye, the second Povertie, the thyrde Allplenteousness." At the close of the 150th psalm, Coverdale's has "Hallelujah," and Matthews's "Praise the Everlasting."

When this volume of Coverdale was presented to the king, he handed it to Gardiner, the popish bishop of Winchester, who after some time returned it to his majesty, saying it contained many errors. "Has it," asked the monarch, "any *heresies* in it?" On its being replied, "It had no heresies," then said Henry, "In God's name let it go abroad among the people."

Many reasons might be given why Henry approved of Coverdale's version. He had in his de

dication called the king the head of the church, &c. &c. He says, "For that the Scripture declareth most abundantly, that the office, authorities, and power given of God unto kings, is in earth above all other powers: that as ther is nothing above God, so is ther no man above the king *in his realme*; but that *he* only under God is the *chief head* of all the congregation and *church** of the same." Again, "He thought it his dutie and to belong to his allegiance, when he had translated this Bible, not only to dedicate this translation to his highness, but wholly to commit it unto him, to the intent that if any thing therein be translated amisse, (for in many things we fayle, even when we think to be sure,) it might stand in his grace's hands to correct it, to amend it, to improve it, yea, and clean to reject it, if his godly wisdom should think it necessary"! This version too, contained several apocryphal books (which Tyndale's first edition did not,) and that of the *prophet* Baruch was placed next to that of Jeremiah, among the canonical books.†

The second edition of Tindal's Bible, called Matthews's, in the year 1537 obtained a still higher instance of royal favour, as it had printed in large red letters, at the bottom of the title page, "*Set forth by the king's majesty's licence.*"

It has been already stated, that Rogers, after the death of Tindal, had added the apocryphal books and some notes, with a flattering dedication to the king. To prevent, however, the suspicion of Tindal, or even Rogers, having translated this Bible, it was called Thomas Matthews's. An edition of 500 copies being finished at Antwerp, and brought to England, the archbishop of Canterbury and Lord Thomas Cromwell procured the consent of the king that it should be set up and read in the parish churches!

This edition was printed at the charge of two English merchants, Richard Grafton and Edward Whitchurch; the initial letters of their names, in large capitals, appear, R. G. at the top, and E. W. at the bottom of the page, at the beginning of the prophetical books.*

The crooked policy by which the king's approbation of Matthews's Bible was obtained, did not answer the proposed end; as the very next year, 1538, it was suppressed by a royal decree, "because," says Fox, "it contained some of Tyndale's prologues, and chiefly about the Supper of the Lord, and marriage of

* In his reply to Sir Thomas More, Tindal assigns the following reason why he had rendered the word *ecclesia, congregation*, instead of *church*. "Because the word *church* was by the popish clergy appropriated to themselves, whereas of right it was common to all the whole congregation of them that believe in Christ." Coverdale always uses the term congregation in the text; as in Acts xx. 24, 28. "He sent for the *elders* of the *congregation*;" "Over which the Holy Ghost has made you bysshopps, to feed the congregation which he hath purchased with his own blood." Tyndale has the term *elders* in one text, and *overseers* in the other: he never uses the term *bishop*.

† In the account given by Fox of the early editions of the English Bible, and which is the only statement that can be depended upon, this version of Coverdale is not even mentioned; and yet it has been common with all the recent writers on the subject to say, the *first translation of the English Bible was Coverdale's*, in 1535. If it were said it was *the first printed Bible which had the royal patronage*, it would be correct.

* In a New Testament printed by Francis Regnault in Paris, 1538, "translated and corrected by Myles Coverdale," they are called "cityzens of London. To a letter sent by Grafton to Lord Cromwell, in 1537, he signs himself "Richard Grafton, *Grocer*."

the priests, and the mass, which there was said not to be found in it." This proclamation enacted that no person in England should print or publish the Bible for five years, without leave being first obtained from the vicegerent.

The king, notwithstanding, in this same year, wrote to Francis, the king of France, and obtained permission for a subject of his to get the Bible in English printed in Paris, on account of the superior paper and workmen to be found in his dominions. When this impression, consisting of 2,500 copies, was nearly finished, the whole was seized by order of the Inquisition, and burnt in a place resembling Smithfield. Coverdale, the corrector of the press, and other Englishmen connected with the work, fled; but afterwards the workmen, with the types, presses, &c. were brought to London, when Grafton and Whitchurch commenced printers themselves, which till then they had not intended to be.

In the years 1539* and 1540, there were printed in London, by these eminent printers, *Cranmer's* Bible, and three separate editions, distinct from each other, of the *Bible of the larger volume*. The description given of that last mentioned by Fox, applies to all of them: "The chiefest corrector was Myles Coverdale, who, taking *the translation of Tyndale*, conferred the same with the Hebrew, and amended many things."

The edition called Cranmer's Bible, on account of the preface to it, which was written by the archbishop, "was fynished in Apryll anno 1539." "In this edition," says Lewis, "*Matthews's* [i.e. Tindal's] *Bible was revised*, and certain alterations and corrections made in the translation."*

Next to the title-page is the Prologue, of which it is said, "A prologue or preface made by the mooste reverend father in God Thomas, archbyshop of Canterbury, metropolytan and prymate of Englande." The two first editions of the *Bible of the larger volume*, (so called because of its being much larger than Cranmer's, or any previous edition,) had also the prologue of the archbishop. It is a singular fact, that *there are no apocryphal books* either appended to, or interspersed in one of these editions.† Another edition, printed in 1541, is without the prologue of Cranmer,‡ and is said in the title-page to have been "oversene and perused at the commandment of the kynge's hyghnes, by the ryght reverende fathers in God, Cuthbert, bysshop of Duresme, and Nicolas, bysshopp of Rochester." All these editions use the terms *elders, congregation, repentance*, &c. as are found in Tindal's. Even the last which was "oversene and corrected" by popish bishops, has the following reading: Acts xiii. "And when they had ordayned them elders by elleccyon in every congregacyon," &c.; and Acts xx. 28. "To rule the congregacyon of God which he had purchased with hys own blood." They imitate Tyndale too, in saying, Mark iii. 2. "*Repent* ye, for the kingdom," &c.; and Luke xv. 8. "Over one sinner that *repent-*

* There was another edition printed in London this year, by John Byddell, in Flete-street. This was called Taverner's Bible, which professed to be nothing more than a *recognition* of Tyndale's.

* History of Trans. p. 128.

† There is a copy of this in Sion College Library, A. ix. 3.

‡ At least that is the case as to a copy in Sion College Library. Lewis mentions a copy of this edition which has it, notwithstanding it was corrected by the popish bishops Tonstal and Heath.

eth." Coverdale has in the first of these texts, "Amende ye yourselves," &c. and in the last, "over a sinner doing *penaunce.*" To each of these editions is printed in the title-page, "¶ *This is the Byble appointed to the use of the Churches.*"

This had been done by a royal proclamation from the king, May 7, 1540, by which the curates and parishioners of each parish were required, under the penalty of 40*s.* a month, to provide themselves with the Bible of the largest volume before All Saints' day next coming, for setting it up in every parish church in England. The king set the price of the Bible to be 10*s.* unbound, and not above 12*s.* well bound and clasped. He charged all ordinaries to take care and see this proclamation obeyed; at the same time giving the people to understand, that this allowance of the Holy Scriptures to them in their own mother-tongue was not his duty, but his goodness and liberality to them, exhorting them not to make an ill use of the privilege.

It was to these splendid editions that the emblematical title-page, designed, it is said, by Hans Holbien, was given; to represent the universal pleasure felt by all ranks of the king's subjects, high and low, on occasion of the Bible being placed in the churches, and their thankfulness to the king for his granting them this privilege of hearing and reading the Scriptures in their mother-tongue. Even the prisoners are seen in it, looking out of the prison gates, and partaking of this great and common joy.

After the fall of that distinguished Protestant nobleman, Lord Thomas Cromwell, who had just before been created Earl of Essex, the cause of the Reformation retrograded, so that at the end of the year 1542, the popish prelates persuaded the king that the people had abused the privilege which he had granted them of reading the Holy Scriptures; and they obtained an act which "condemned Tyndale's translation as *crafty, false,* and *untrue,* and enacted that all manner of bokes of the Olde and New Testament in English, of this translation, should be by authority of this act cleerly and utterly abolished, extinguished, and forbidden to be kept and used in this realm, or els where in anie the king's dominions." But it was provided, that "the *Bibles* and New Testaments in English, not being of Tyndale's translations, should stand in force." "No women, except noblewomen and gentlewomen, who might read to themselves alone, and not to others; nor artificers, prentices, journeymen, servingmen of the degrees of yeomen or under, husbandmen nor labourers, were to read the Bible or New Testament in Englishe to himself or to any other, privately or openly, upon pain of one month's imprisonment." About two years and a half after this, July 8, 1546, another act passed, decreeing that "from henceforth no man, woman, or other person, of what estate, condicion, or degree so ever he or they be, shal, after the last day of August next ensuing, receave, have, take, or kepe in his or their possession, the text of the New Testament of Tyndale's or Coverdale's translation in English." The following remark was at this time made by a poor shepherd, on a spare leaf of Polydore Virgil's book of the Invention of Arts:—"When I kepe Mr. Latymer's shepe I bought thys boke, when the Testament was abberagated, that shepeherdys myght not rede hyt.

I pray God amende that blyndness. Wryt by Robert Wyllyams, keping shepe upon Seynbury hill, 1546."

The king lived but about six months after this horrible decree, he having died, Jan. 28, 1546.*

J. I.

(To be continued.)

The Glory of God in the Seasons of the Year.

If there be any one subject, which occupies the attention of created beings, that is more sublime, more interesting, and more important than another, it is — *the contemplation of their Creator.* Compared with this, everything else sinks into insignificance and vanity. In proportion, therefore, as they rise in the scale of intelligence, it is the theme which invites, and engages, and commands and absorbs their attention. It is the employment of angels now; and will be that of glorified saints, through the boundless ages of their immortality.

To whatever part of the works or ways of God we direct our attention, it will readily occur to a thoughtful mind, that his own glory has ever been a primary object with him in every thing he has done. If his intention is to rescue man from the ruins of the fall, by the sacrifice of his Son, it is to be "to the praise of the glory of his grace."—If he moves and directs the machinery of Providence, and controls and overrules the affairs of this lower world, it is that his name may be exalted. — If he creates the heavens and the earth, it is that those heavens may "declare his glory," and that "the firmament may shew forth his handy work." Nor is there any thing, to which we can turn our thoughts, unless it has been perverted by some moral disaster, which does not thus answer the design of its creation. This remark, which will apply to his works in general, is particularly illustrated in *the seasons of the year.*

His *Sovereignty* is evident, in the entire control which he exercises over all the works of nature. When he pleases he makes his sun to shine; when he pleases he withdraws its light. The rain, and the hail, and the snow, and the vapour, and the stormy wind, fulfil his word. He binds up the waters by his frosts, and he makes them to flow when he thinks proper. The winter continues, and the summer lasts, as he determines. The seed time and the harvest are under his appointment. If he brings forth his sun, none can conceal him. If he open the windows of heaven, no one can shut them. Tempests and storms fly at his command. The pastures are clothed with flocks, the valleys are covered over with corn; or the flocks die, and the corn withers, at his word. "He giveth snow like wool, he scattereth the hoar frost like ashes." Ten thousand fallen creatures may rise up in rebellion against him, but no one can stay his hand. They may murmur, they may resist, they may blaspheme; — but they can alter nothing. At the helm of government he sits, to whom the empire of nature belongs; and, although such is the general perfection of his character, that he never acts by mere caprice, and without some good design; he will still have it to be known that, he doeth according to his pleasure, in the armies of heaven, and among the inhabitants of earth. "I am the Lord, and there is none else. I

* The year ended in March.

form the light, and create darkness; I make peace, and create evil: I the Lord do all these things."

Immediately connected with the sovereignty of God is his *power*. Not only does he perform his own pleasure, and act without the control of any of his creatures; but, in the accomplishment of his purposes, he gives exercise to His omnipotence. Fully to conceive the extent to which this perfection is employed, we must take a far wider range, and have a far more enlarged acquaintance with his works, than we can be expected to have in the narrow and limited sphere of our existence in this world. So far, however, as we ourselves are concerned, and, in reference to those things which come under our own immediate observation, no argument can be necessary to prove, that infinite power is engaged in upholding and controlling, as it was in creating the diversified objects around us. It is by this that the earth revolves in her daily and her annual course. It is this which gives force to the lightning, and sound to the thunder. It is by this that every thing in nature maintains its place and its order. Things grow or fade, or live or die, or change or last, under its agency. Who would not fear thee, Lord God Almighty, marvellous are thy works, and boundless is thy power.

To this second perfection of the divine nature, we may unite the *wisdom*, which has so admirably provided, and arranged, and ordered, and accommodated the various objects around us, as to render the whole one harmonious system of benevolence and of beauty. We see it in the light of each returning day. We are reminded of it by the air we breathe. We may observe it in the clouds, as they bear along their watery charge, to distribute their showers, and so to fertilize the earth. We see it in the flowers, as they display their beauty or send forth their fragrance. We are taught it by the colour of the earth, adapted as it is to the eye and the gratification of man. We may trace it in the regularity, with which every thing is conducted, and in the order which is every where displayed. We may recognize it even in the storm; which, while it terrifies and alarms, is also intended to be a benefit and a blessing to the world. In a word, for O who can recount the numberless displays, which every season can furnish of the wisdom of God, there is nothing in the whole compass of nature, to which we can turn, of which it does not form a prominent and distinguishing feature. The summer, and the winter, the seed time, and the harvest, the day, and the night, in all their revolutions and in all their changes, proclaim it in the ear of man.

Not more evident, however, is the wisdom of God than his *goodness*, which is so eminently and so universally displayed for the happiness of his creatures. It is owing to this that we have been, and still are, sustained from day to day. It is this which provides the various fruits of the earth, for the supply of our returning wants. It is this which furnishes us with the conveniences and the comforts which surround us. It is painted upon every ray of light. It is inhaled with every breath of air. The corn as it rises, the birds as they sing, the leaves as they expand, all nature, as she smiles and as she changes, confirms the fact, that "the Lord is good, that his mercy is everlasting, and that his

truth endureth throughout all generations."

In the contemplation of his goodness, we must not forget that *justice*, which, as the seasons roll their annual round, he not unfrequently exhibits to the children of men. By which is not meant merely, the equity with which he always governs the world, but those extraordinary visitations, by which he can prove, whenever he thinks proper, — "verily there is a reward for the righteous, verily there is a God that judgeth in the earth." It was upon this principle, that it was said, in times of old, to one description of persons, "blessed shall be the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep;" while to another it is denounced, "cursed shalt thou be in the city, and cursed shalt thou be in the field." There is, it must be acknowledged, a common and a general sense, in which the same thing happens to the righteous and the wicked; but the instances are not rare, in which the sun and the rain are given or denied, in which the fruits of the ground either prosper or decline, in which the thunder, and the lightning, and the wind, and the hail, and the snow, and the frost, are employed and directed to answer the purpose of righteous retribution. "He gave their increase to the caterpillar, and their labours unto the locust. He destroyed their vines with hail, and their sycamore trees with frost." On the contrary, he commands his blessing, and none can reverse it. "Justice and judgment are the habitation of his throne!"

In the seasons, as in every thing else, we may also observe the *veracity* of God. Whatever he says he will fulfil. Heaven and earth may pass away, but his word shall not fail. Considerably more than four thousand years have expired, since mankind were destroyed by a flood. It was upon the occasion of Noah's coming out of the ark, and offering an acceptable sacrifice, that the promise was made, —"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." During so long a succession of years and of ages, thousands of revolutions and changes have been visible in the history of nations, and not a few in the history of nature. But the original promise remains unbroken still. The seed time and the harvest, and the summer and the winter, and the day and the night, still follow each other in their appointed course. If, in any instance, the promise has been suspended, owing to the wickedness of any particular people, or any particular period; there has been no instance, in which it has not been accomplished, as it respects the world at large. Nor will the period arrive, when the succession shall cease, until the entire cessation of the business of this world, and time, with its narrow bounds and its changing scenes, shall be absorbed in the abyss of eternity. — The same observation may be made concerning the *rainbow*. The covenant, which it was intended to confirm, remains inviolate. The globe has never since been covered with a flood. The race of man has not again been swept away by the resistless waters. So evident is it, in the revolution of the seasons, in the objects that are continually presenting themselves to our senses, that the Lord "will not suffer his faithfulness to fail, nor alter the thing that has gone out of his lips."

To those parts of the divine

character, which have been mentioned, shall only be added his *immutability*.—Here indeed the seasons present him in the light of contrast. They change, but he alters not. The summer appears, and it declines. The winter advances, and passes away. The seed time returns, the corn vegetates, the harvest arrives, the fruits of the earth are gathered in. The flowers expand, and they die. The grass which to day is, to-morrow is cut down. The face of nature is continually varying, in its colour and in its features. In the centre of all, He sits, who is the same yesterday, to day, and for ever. He partakes not of any of the changes around him. The light and the darkness, the summer and the winter, the cold and the heat, are equally alike to him. He is nothing the brighter when nature smiles, nor is the less glorious, because our sky may be overcast with clouds. Every thing goes on, according to his immutable purpose. With constant submission all nature is obedient to his will. Her changes are a part of his council. But as to himself, He is "without variableness, or even the shadow of a turning."

In the very short and rapid sketch, which has thus been taken of the divine perfections, as they shine in the seasons, little indeed has been said, when compared with the extensiveness of the subject. The necessity to contract our observations, has precluded that enlargement, to which such a theme naturally invites us. Nothing has been said of that *long-suffering*, which, notwithstanding the ten thousand provocations of mankind, still allows the sun to shine upon the evil and the good, and giveth rain to the just and the unjust. Nor has any notice been taken of the seasons, as to their beauty, their variety, and their adaptation to the wants and circumstances of man. Over these, and many other considerations, which the subject would suggest, we are compelled to pass, to some of those lessons of improvement, which it is calculated to furnish us.

And, first of all, it should lead us *to admire and to adore* the infinitely glorious Being, whose perfections are thus developed. How great and how wise, how full of goodness and mercy, how condescending and how kind, and withal how wonderful and how exalted, is the Lord our God! "He humbleth himself to behold the things that are in heaven, and in the earth;" yet not a worm of the dust, not a flower of the field, is beneath his superintending regard. And does he take care of things so apparently insignificant, and will he not take care of his people? Does he uphold, and renew, and beautify the inanimate creation, and will he neglect that which is rational? Does he shine in the seasons, and will he forget to shine upon his church; Let us bless him for the displays, which he affords of his providential power and goodness. Let us rely upon him, for whatever he has promised. Let us confide in him, as our continual benefactor and guide. Recollecting what he has been to us, and what he has done for us, in time that is past, may we learn to trust him for that which is to come!

Nor, should we forget *to humble ourselves before him*, with the overwhelming conviction of our unworthiness of all his mercies. While his glory has been shining in the seasons; while he has been sustaining our feeble existence from day to day; while every rising sun, and every star of the heavens has been proclaiming his praise; while the flow-

ers, and the fruits, and the whole creation around us, has been celebrating the honours of his name; with what comparative indifference to the advancement of his glory have *we* suffered the seasons to revolve. How numberless have been the sins of omission and commission, by which the year that is past has been distinguished. How frequently, and how justly have we merited his displeasure. In the midst of all his goodness, how neglectful, how unkind, how unworthy has been the return, which we have made. At no season more appropriate, than that in which we are called to take a retrospect of the past, and to commence a new division of our time, can we sink into that annihilation of self, which will lead us "to repent in dust and ashes."

Finally, from the glory of God in the seasons of the year, we may with infinite advantage, turn our attention to the still higher displays of it, which are made *in the cross of our Lord Jesus Christ;* and to the more beautiful and brilliant discoveries, which he will make of himself *in heaven.* — How short, how far short of what he is in reality, are all the few faint traces of his character, which appear in the works of nature! Here indeed, at the best, we see him but in part. It is only as we repair to Calvary, that we see him in perfection. And even here, while the mists of mortality are around us, he appears but as the sun, through the atmosphere of a wintry day. To behold him in the full majesty of his glory, we must pass into eternity. We must wait till the winter of time is over. We must look forward to the everlasting spring. No more shall the storms, which assail this transitory state, occasion a moment's alarm. All there shall be purity, perfection, and peace. There, upon angels that never fell, and souls that have been redeemed from among men, do his glories unceasingly shine. There the flowers never fade: there the sun never sets; there the leaf never withers. Blessed they, who already enjoy this high felicity! They are at rest from their labours. They shall sorrow and suffer no more. Blessed Jesus, who hath brought to light such a life, such an immortality; and whose infinite compassion to a dying world, made thee stoop so low to save it! Blessed Spirit, by whose sacred influences the soul is renewed, and the militant church is training for her final and triumphant destination, inspire us more and more with love, and zeal and gratitude, and faith, and hope. Confirm us to thy holy will; impress upon us thy holy image. Attend us with thy constant help to the close of the journey of life. Be with us, as our strength and consolation, in the last conflict. And when heart and flesh are failing, and the glories of God in the seasons of the year are no longer visible to the eye of sense, may we pass into that state, where we shall see him as he is, and his unveiled glories shall surround our enraptured spirits for ever and ever! W.

Saffron Walden,
Dec. 1829.

The Munster Baptists.

The conduct of a few individuals at *Munster* in *Westphalia,* in the year 1535, has been the occasion of a large portion of reproach and virulent abuse being cast on the *Baptists.* Even within a few years a small pamphlet was published, extracted from Dr. *Robertson's* History of Charles the fifth, as a

History of the Baptists, evidently designed to disgrace the *Baptists* of the present time, by a recital of what those called *Anabaptists* were said to have done at *Munster* more than two hundred years ago. The whole affair has been very generally misconceived, not to use a stronger term; and perhaps at this distance of time, and especially at *our* distance from the country where the scene took place, it is impossible to come at a correct view of many particulars which it would be desirable to know; but having paid some attention to the subject, a few observations will be laid before our readers;—not as a full detail, but as a sketch of events and opinions, which may guide their minds in estimating the current expressions, either of report or of common history.

It is here necessary to glance at the state of society before the proceedings at *Munster* took place. When the uncivilized tribes which poured into the Roman empire from the east and north-east parts of the world, and which at length overthrew it, formed settlements for themselves, the great *land owners* became *slave owners*, and ruled with a rod of iron all who were under their control. A frightful picture of the tyranny of the German lords and princes has been often exhibited by the pens of historians. The peasants who cultivated the soil had no liberty, either civil or religious; their lords considered them as little better than articles of property: they demanded their labour, and allowed them nothing more than was necessary for their subsistence. They knew that *knowledge was power;* that those held under oppression were very likely to rebel, if they had the means; and they seem to have therefore systematically tried to keep them in ignorance. But for some time before the Reformation, the darkness of the middle age was slowly, though certainly, passing away; the corruption of the Romish hierarchy had begun to alarm and disgust thinking and influential men; and the writings of *Wickliffe*, the Council of *Constance*, the burning of *John Huss* and *Jerome of Prague*, had produced a strong sensation. The sale of indulgences in Germany, and the conduct of *Tetzel*, to whose care that infamous traffic was entrusted in the country about *Wirtemberg*, deluded many, but opened the eyes of others to the shameful conduct of the court of Rome, and disposed them to inquire and listen in a manner that exceeded former example; and roused the mighty mind of *Luther* to an opposition pregnant with unexpected events. "Oppression," which "maketh a wise man mad," irritated the minds of the suffering peasantry in many parts of Germany, and made them ready to burst forth in acts of rebellion and violence, as soon as any opportunity offered that would unite them and call them into action. About this time *Luther* published a small work on *Christian Liberty*. It flew like lightning; all classes read it with avidity, and its sentiments circulated among the meanest and most ignorant part of the community. Some authors have stated that it was misunderstood by the common people, and that they drew inferences that were never designed, and not fairly deducible from it. Perhaps so; but there was so much that was manifestly true in its general character, and so suited to the state of feeling produced by oppression, that it is no wonder ignorant and untutored minds should apply its principles with some degree of extravagance. A rebellion was excited, and dread-

ful havoc took place, ten years before the *Munster* outrages commenced.

At this time *Thomas Muncer*, or *Munzer* (as others write his name), originally a Romish priest, became a Protestant; as a preacher he was popular, and "the common people heard him gladly." In his general sentiments and manners he would be called by many *severe* and *puritanical*, and was ranked among the *Anabaptists*, though what his particular views on the subject of baptism were, it is not easy to say. He was drawn in to take a part in the contest between the peasants and their masters, and drew up a *manifesto* stating their grievances, and the privileges they wished to have granted. Their *first* request was, *that they might have the liberty to choose such ministers as should sincerely preach the word of God, without the mixture of human traditions.* This is *Sleidan's* statement: another writer adds an additional clause — *and that they might have power to dismiss them, if their conduct was reprehensible.*

The *second* article contains an objection to applying the law of tithes enacted in the old dispensation to the present, while it states that the peasants request that they may be allowed to pay tithes of corn, provided no other tithes are exacted. The third article objects to *slavery*, both on the grounds of humanity and religion; and the remaining articles (there are twelve in all) related to their peculiar hardships which they wished to have relieved. *Voltaire*, who could not be suspected of any religious prejudices in their favour, says—*Lycurgus would have signed it!* Even *Luther*, who himself had very little idea of religious liberty, and blamed the peasants for the insurrection—blamed also the princes for their tyranny. The attempt which the peasants made to obtain their liberty, by the force of arms, failed;—they were defeated near *Frankhausen*; *Muncer* was taken, tortured, and put to death. These events took place in the spring of 1525.

At this eventful period, the minds of men in Germany were in a high degree of fermentation. The church of Rome was alarmed at the recent attack on the claims they had long made on the consciences and property of all classes. The Protestant party were making a deep impression. Charles the Fifth, who besides being king of Spain was emperor of Germany, ambitiously sought to reduce the whole empire in subjection to his power. The princes saw clearly, that if he succeeded in his projects, *they* would be degraded to a state of vassalage, and lose entirely their independence. Many of them, therefore, from political reasons, as well as from those of a religious nature, attached themselves to the Reformers; while the Reformers, notwithstanding all the vigour of their inquiry, needed themselves to be farther reformed. The lower classes partook of the general commotion; and while many of all ranks were doubtless "serving the Lord with all humility of mind," there were then, as at all times, men who were ready to seize occasions, under the name of religion, to carry forward schemes of personal aggrandizement. Such was the state of the times, and this brief view will assist in forming a proper estimate of the events that afterwards will be related.

(To be continued.)

REVIEW.

Popular Lectures on Biblical Criticism and Interpretation. By W. CARPENTER, &c.

IN introducing these Lectures to the notice of our readers, we shall avail ourselves of the opportunity of directing attention to the subject to which Mr. C. seems to have consecrated his time and talents; the universal study—not the *reading*—but the *study of* the sacred volume. The increase of biblical literature is a cause of profound congratulation among all sincere friends of Christianity. The beauty of the sacred pages has been made to glow more brightly, the authority of their dictates has been more distinctly acknowledged in the adjustment of religious controversies, and the "cumulative argument" for the diversity of their origin has been greatly strengthened. But still these beneficial influences have had a circumscribed range, for though the literary devotee within the last age has made the Bible more his study than his predecessors in this path, it has not been proportionably examined—*studied* by the οι πολλοι of the Christian church. The circulation of the Scriptures has, indeed, been incalculably extended, and perhaps the custom of reading a portion statedly in the family has increased; yet the advantages recently obtained in the pursuit of Biblical Criticism and interpretation, have not been equally diffused; they are not like the waters which take a diffusive course far from their source, but like the flowers and the sculpture which ornament the fountain-head. We still find in connection with the average respectability and intelligence of religious professors, ignorance of the history of criticism, and of the present state of sacred literature; ignorance of the great principles of Scriptural interpretation; and as consequent, crude conceptions and gross misapplication of particular passages, in which doctrine is obscured and error promoted, precepts abused to the injury of a sanctifying influence, and even consolation impaired, or rendered little better than enthusiasm. Between the two classes of the erudite and the uninstructed, there lies a large unoccupied space; where an accurate acquaintance with the Scriptures and profound investigation of them, would be productive of the most important results in the intellectual character and practical improvement of our national or professional Christianity.

We insist on the deplorable fact that *the Bible is little understood*, and as the consequence of this, but little read. There are few individuals who have studied it for themselves, till they have a fair historical and critical acquaintance with its respective portions, their nature and design, and relative importance—there are few families in which anything like exegetical exercises on its contents enter into the elementary discipline of youth--and very many instances in which it is never opened, but for occasional reference to single texts, or for the hurried perusal of a short chapter or psalm at the languid close of a busy day. One remark on the reading of the Scriptures in the family,—they should be read in course, i. e. as it regards books or portions; proceeding regularly through one or another, so as to gain a clear and connected view of its history, or a full comprehension of its arguments; and especially, so as to catch the spirit of the writer, and obtain the benefits he aimed to communicate. But to make this attempt available, there must be that ability to arrange and explain, of the deficiency of which we are complaining. And, perhaps, in connection with individual and family neglect on this subject, we may mention the want of biblical elucidations from the pulpit. The text, its connection, and the principal passages quoted in the progress of a discourse,

should be carefully explained; all the light which the public instructor possesses, should be poured upon the sacred page; and his studies, and especially his pulpit preparations, should be influenced by a paramount anxiety on this point.

A defective acquaintance with the Scriptures, has been occasioned by separating the devotional or practical utility of their perusal from a literate acquaintance with them. The Bible, it has been said, is *unique* as an object of study; it must not be read for information, or as affording more materials for mental exercise, as other volumes on religious topics may be; but solely for its directions on conduct, and excitements to devotional fervour. Hence the study of it is confined to those chiefly whose business it is to defend the outworks of Christianity. Now not to say that the capacity of explaining its obscurities, reconciling its apparent contradictions, and defending its authority, should be as widely diffused as possible in a day, when infidel suggestions are insinuated among all classes; we maintain that its devotional or practical efficiency will be promoted by those pursuits which have often been considered as subservient only to inferior ends. The more men are qualified for biblical interpretation, the more interested they must feel in the regular perusal of the holy volume; and there is scarcely a part of it now neglected as obscure, or not evangelical, which will not then furnish motives to delightful and improving reflection. Intellectual efforts will be prompted in the study of a volume which is now read without effort, by the selection and repetition of passages which have become trite beyond the possibility of awakening general interest in the social circle; and every effort will be rewarded by the increase of the number, and the depth of sacred impressions. A more adoring sense of the providence of God in his church will be cherished; a more distinct comprehension of the characters of holy writ, by way of caution and encouragement will be obtained; promises and warnings, saved from the abuse of a lax and indiscriminate application, will be more pointedly and safely employed; and in proportion as the sacred volume is completely studied and better understood, the enjoyment of its student, in every respect, will increase. This may be shown by tracing the natural or necessary effect on the mind of every enquiry which can be instituted in the study of the Scriptures; for when a man brings to the perusal of the will of God, that information which enables him to comprehend its purport, it must leave a deeper impression than could otherwise be the case; the wider is the range for the devotional feeling supposed to exist, and the stronger the motive which quickens its languor, or which is calculated to excite it in all the freshness and purity of a novel emotion.

It is probable that some of those, among whom we are anxious to see the study of the Scriptures extend, will oppose to these remarks a prejudice which is sometimes connected with dependence on divine influence for all the benefits of scriptural information. Not only is a divine influence on the part of the sacred penmen pleaded for, as placing their compositions beyond the sphere of critical investigation; but it is also presumed that an influence is imparted to the devout reader, which renders unnecessary any process of mental improvement, or literary acquirement on his part. We anxiously caution the student of the inspired pages against the danger to which he is exposed, of treating the subjects of divine revelation as merely affording occasion for his ingenuity and research. We would prompt his ingenuity and animate him to deeper and deeper research, but we warn him against having at last the subjects of his enquiry, as if discovery had rewarded his diligence with the usual recompence of literary ardour; these subjects, as ascertained by him, are to promote his humility and faith; and *the Truth*, sacred and immutable truth, to the full radiance of which he has urged his laborious way, should awe

all his powers into more than the reverence of common minds. All his attainments should make his reflections turn with overwhelming force on his own character and probable destiny, as a sinner privileged to consult the records of immortality. We know of no divine influence which is the privilege of ignorance and indolence, and though we do not speak of this influence in general as the reward of literary research, yet placing it in sole connection with devotion, and supposing that devotion prompts to study, we believe that the *Christian* who is ardent in the subserviency of literature to scriptural knowledge, may have a larger measure of it than others. We place the moral disposition involved in the study at the foundation of our reasoning, and advancing on this maintain, that while our improvement is ascribed to divine influence, it will always be in proportion to the moral disposition, and the biblical information conjoined. There may be instances in which the disposition being strong, without information, appears to create a fund of enjoyment; but in those cases, in which the comparison makes it appear, that the mere fervour of feeling in the absence of knowledge has been productive of greater devotion, than in other cases where the union exists; we imagine that it is a merely natural fervour essentially distinct from divine influence, so that there may be as much devotion, or spiritual feeling in the calm student, as in the man excited into contempt of his studies and tranquillity. This is frequently capable of the most direct evidence from the details of the experience of the uninstructed man, since enquiry shows his gross misapprehension of particular passages, when perhaps his greatest excitements are combined with his greatest errors, and when to insist on his case in connection with divine influence, as an objection to the utility of biblical study, would be to involve the doctrine of this influence in the odium of contradiction and absurdity.

"The persons (Mr. C. observes) who refuse to subject the Bible to the same process of interpretation as that which applies to human compositions, do not pretend to lay down any *other* principles, by the aid of which its meaning can be ascertained, and by which those perversions of its sense which may result from a heated imagination, or an exuberant fancy, can be effectually guarded against. The consequence is, that instead of speaking with precision and certainty, that volume which is the gift of inspired wisdom, the rule of all faith, and the ground of all hope is made to mean anything or nothing, according to the caprice of those who claim the privilege to discover its meaning, independent of all human aid." p. 201.

In anticipating the improvement which will follow a more diligent and general study of the Scriptures, we attach the greatest importance to its influence on the distinctive opinions or creeds of religious bodies. The Christian church has been too long divided into sects, marshalled under the authority of respective *systems* of divinity, and *commentaries*. And we think it might be shown that many of our popular expositions have been eminently sectarian, i. e. they have not only had their respective differences of opinion, but have been devoted to the design of erecting these differences into a standard of public faith, or failing this, to consolidate the minor opinions and prejudices of a feeble party. The consequence has been the neglect of independent enquiry into the will of God, till at length it would seem that the recorded characteristic of the Bereans was a pagan vice, rather than a Christian virtue. The design in many instances to perpetuate denominational distinctions is a questionable one, but whatever be the dread of latitudinarianism, the prospect of the cessation of party strife, ere the progress of truth must be gratifying to every one. We rejoice in the hope of a period when, by the abandonment of logomachies, and the loss of metaphysical subtleties in the simplicity of scriptural representations, the greater proportion of our controversies will pass into that Lethean gulph into which many of the ancient heresies, and the abortions of schoolmen have long since sunk. The preparation for this period

does not consist only in amiable and glowing inculcations of charity by a Mason or a Hall, but chiefly in the extension of a diligent study of the Bible. With the increase of facilities for this, there will be a profound deference to the authority of holy writ; prejudice will decline; ignorance, which has led to the occupation of untenable positions, and furnished prejudiced and inflamed passions for their support, will be destroyed; when the truth of the gospel, in the simplicity and unity of its discoveries, will disperse those mists, in which the reality and proportion of the objects of vision have long been disguised.

We expect in some quarters little sympathy, either with our regrets, or our anticipations. We are prepared, however, to maintain our dissatisfaction with the measure of regard paid to the Bible, and our confidence in the connection of the future triumphs of Christianity with its improved and general study. Indeed, this seems an instrumentality for the attainment of the end to which our religious efforts are directed, as *necessary* as it is powerful; and if public attention to it, be not speedily roused through the pulpit and the press, we shall participate more than we have ever yet done, in the despondency, at least, of certain seers of modern times. In preaching let not the simple beauty and the practical import of a sacred text be neglected for the discussion of doctrinal subtleties, into which the peculiarities of some system are introduced to the loss of all serious impressions, as much as to the destruction of all unity of design. Through the press, let works be multiplied calculated to assist in the pursuit of biblical information, our youth, our junior ministry, and the enquiring of all classes. In addition to these general suggestions it may be seriously enquired, whether something cannot be added to the machinery of our institutions bearing on this point? It is a humiliating and a cautionary fact, that the general suggestions of men of talent and piety have failed to remedy the evil of which we complain. The period, for instance, which has elapsed since Dr. Campbell urged to the systematic study of the sacred volume in place of profound deference to human authority, has been distinguished by almost as much indolence and mental succumbency in religion, as if his remonstrances and directions had never been uttered. We have now our literary and scientific institutes, and why should not the friends of the Bible put in their claim to public regard, and amass and arrange the rich materials which are widely floating abroad, for a systematic and efficient establishment of biblical learning? Mr. C. has preceded us in this suggestion. He proposes the formation of a "Biblical Institute," to embrace lectures, classes for the study of Hebrew and Greek, and a library for reference and circulation. We are not convinced that his plan is sufficiently matured for adoption, and it is obvious that the establishment of any society in the form of a Biblical Institute, should proceed on the principle of extensive co-operation with the whole Christian church, and be distinguished by caution and laborious preparation in all its details. In dwelling on Mr. C.'s suggestion, we see many objections to societies which could in any way admit of comparison with Mechanic's Institutes. We should fear for their becoming secular, possessing a purely literary character, and prompting an unhallowed speculation in this department of learning. We wish to make *Christians* students in the literature of the Bible, without urging to mere curiosity by turning the stream of unsanctified philology and talented arrogance in this direction. We feel a difficulty in making such societies as are proposed, decidedly religious; and we dread some of the consequences which would result from their extra ecclesiastical character. Though we object to the universal application of the poet's dictum, "a little learning is a dangerous thing," yet from its nature, and the situation which multitudes occupy on the borders of the gulph of infidelity, we think that a small portion of biblical information, particularly re-

quires the security of Christian humility. And we should regret, though we might emulate their profound acquirements, to see among us the counterpart of some continental scholars, trifling with the fundamental doctrines, and violating the plainest precepts of the volume, in the critical investigation of which they might display the profoundest learning and acumen. For ourselves we confess, we can see safety, only in one of these two methods, to place biblical societies in close connection with our churches, and as much as possible under the influence of men of reputation, who are pledged to the maintenance of deep devoted piety, or to direct our energies to the establishment of an institution which might take a literary character of the highest order, and exert a metropolitan and national influence. This is to be contemplated as combining the energy, acquirements, and piety of all our denominations, at least those which are now capable of uniting in our Bible and Missionary Societies; and in addition to popular classes the most profound and recondite research, improving among the learned biblical study to the greatest possible extent, and diffusing its advantages throughout the kingdom.

We have left ourselves little space for remarks on Mr. C.'s volume. His lectures are called "popular," as intended for the unlearned Christian. But we think he has adopted a plan inconsistent with exclusive appeals to the unlearned; and which, establishing an incompatibility between his topics and the capacities of the persons for whom he professes to write, renders his volume not sufficiently popular. His lectures are in two series. The first contains five lectures on biblical criticism. Those relating to the text of the Bible, comprise a view of its present state, its corruption and its correction, with explanations *to the unlearned!* of various readings, with discussions on their value or relation to the integrity of the text. These five lectures, we think might with advantage have been compressed into one introductory lecture. The nature of the subject precludes the possibility of both a protracted and profitable discussion of it, for the class of readers selected by the author. Hence, in attempting to render it intelligible, he has evaded many points, to which he has brought his reader, prompting a curiosity which it was inconsistent with his plan to gratify, and turning from the point by a reference of the unlearned to the literature inaccessible to them. The second series, containing twelve lectures on biblical interpretation, is by far the most valuable part of the volume. The success with which Mr. C. has shown how the principles of interpreting other works may be safely applied to the Bible, entitles his volume to the patronage of the public, and will make it we trust, subservient to that improved study of the Scriptures which we are anxious to promote.

There is one view of literary labours for the multitude, which we have often entertained, and with the brief explanation of which we shall conclude this article. The attempts which are now making in every department of learning and science for popular education, require the presidency of the best instructed and most watchful minds. In the accommodation of subjects which were once barred against the multitude by a fence of technicalities, and by every treatise presuming on the preliminary instruction of schools and colleges; there is a temptation of amusing instead of improving. In rendering a certain branch of learning or science popular, there is not only an attempt to simplify, but to evade such things as are difficult of comprehension to the tyro, who expects a royal road laid open to the eminence of fame. There are obviously some subjects which are incapable of being made popular to the extent to which others may be, and with regard to which technicalities cannot be dispensed with. Latin and Greek are indispensable, and the most unwearied application to study; solitary musings beneath the waning of the midnight lamp, absolutely neeessary to knowledge. If a man deliver popular

lectures on these subjects, or publish popular introductions, he amuses without informing, and merely talks "about it, and about it," without disciplining his gaping auditory in the real advance of mind. The most which can be done in such cases is to afford the elementary instruction of schools and colleges to those who cannot enter them, but the elementary instruction must be essentially the same. Otherwise the display of the lecturer's own learning, and his benevolent condescension to the capacity and ignorance of his hearers will prove little better than empiricism, on this principle we question the propriety of lecturing at length to "the unlearned," on the Hebrew and Greek texts of the Scriptures, their corruption and their various readings, their manuscripts and versions, unless as opening the course for them, and stimulating them to the pursuit of learning for themselves. The great object of accommodating learning and science to the unlearned, must be to afford them facilities for learning.

Notions of the Americans. By a Travelling Bachelor. 2 vols. 8vo. Colburn.

Travels in North America. By BASIL HALL. 3 vols. 8vo. Simpkin and Marshall.

AMONG the numerous publications aspiring to supply that great desideratum in English literature, an ample and adequate view of the United States of America, the works above mentioned are of very high pretension. The first of these has been longest in circulation: it contains (though not avowedly) the Notions of *an* American, and of one most intelligent and competent to the arduous task. These "Notions" certainly convey the idea that the Americans entertain views of that great and growing republic, which to European monarchies appear anything but modest. In fact, there are no bounds to their imaginings of what that power may ultimately become, which is so gigantic in its infancy. Entertaining these "notions," there appears much indeed to commend, and little, if anything to censure, in all the institutions, sacred or civil, which distinguish their land of liberty and equality.

On the other hand, Captain Hall appears, with all his intelligence as a traveller, and all the charms and fascinations of his style as a writer, at least equally solicitous to reconcile Britons to their old established forms in church and state. He seems, indeed, anxious to supply an antidote to what he may deem the morbid and pernicious influence of the "Notions." Both in America and in England, it will be very useful to read these interesting and invaluable productions together; they will serve to digest each other.

The American, however, appears far most competent to give us just conceptions of the state and progress of religion in that vast country, where establishments are unknown, and where it has been deemed the wisest policy of the magistrate to let alone the concerns of that kingdom which is "not of this world." Upon this subject, the most egregious and unaccountable errors are entertained in England. Some writers would fain persuade us, that for want of an establishment, like the episcopalian of England, or the presbyterian of Scotland, a large proportion of the American population is positively retrograding into infidelity, if not into heathenism. It is a great consolation to be assured, that neither our migrating countrymen, who are seeking settlements in the unoccupied territory, nor the natives of those half-cultivated regions, are in danger of learning a religion from the Indians. On the contrary, there are innumerable evidences that the Gospel, independently of all human legislation, is in its own nature adapted to move on with the progress of civilization. Christianity is borne along with the tide of population, let it flow where it may, and with much more certain efficacy than if it were enacted that a steeple should invariably form the centre, around which man must construct his habitations. Another fact also is highly gratifying, viz. that the subdivisions of Christians into sects and parties, where all are left upon an equality, and no one elevated as the

dominant and endowed sect, is so far from being productive of evil, that the result is almost invariably beneficial.

To the readers and supporters of the Baptist Magazine, and to the members of the Baptist denomination, it will be most pleasing to learn, that such results are realized in America as we are accustomed to think would uniformly be realized in the free, fair, and unfettered conflict of opinion. In our constant appeals to the book of truth, the New Testament alone, we express the fondest hopes that this characteristic rite of our denomination will be more universally practised, in proportion as men are freed from those powerful inducements to perpetuate error and prejudice which prevail in this country. And what is the actual state of the case in the United States? Why it really appears that the Baptists are decidedly the most numerous body of Christians!

The following are extracts from the fourteenth letter in the second volume of the "Notions," on the subject of religion. After stating that there is no Establishment, and consequently that "the clergy, and all that pertains to religion, are supported by voluntary contributions, endowments that have been made by devises, gifts, and other private means, he proceeds thus:—

"The first point to be considered is the number and the nature of the sects. If the Presbyterians and Congregationalists, between whom there exist mere shades of difference in discipline and opinion, shall be considered as forming one sect, they are certainly the most numerous. It is computed that they possess near three thousand congregations. The Baptists are known to have more than two thousand. Perhaps the Methodists rank next in number. The Protestant episcopal church is greatly on the increase. I find by the Ecclesiastical Register, that it contains ten bishops, and three hundred and ninety-four clergymen. Most of the latter are settled, and many have two or three congregations under their charge. There are a good many Friends (Quakers) in Pennsylvania, New Jersey, and New York. The Roman Catholics are the most numerous in Maryland and Louisiana. The Floridas must also contain some Catholics. Many of the Irish who come to this country, and who are settled in the more northern States, are also Catholics; but including all, I should not think they rank higher in point of numbers than the sixth or seventh sect, after allowing for all the subdivisions among the Protestants themselves. There are some Lutherans and Moravians, and a great variety of less numerous or local sects."

Before proceeding with the interesting and important extracts which may be made from this part of the work, it may be remarked, in reference to the above comparative view of the different sects, that "the shades of difference in discipline and opinion" between Presbyterians and Congregationalists, are, both in England and America, quite sufficient to prevent their being considered "as forming one sect." There is as much reason for considering them as divided into two in America as there is in England, and in London we know that they form two of the three denominations of dissenters recognized by the Legislature, viz. Presbyterians, Independents, and Baptists. If this division had been made, the enlightened author of "Notions of the Americans" would have found it necessary to place the Baptists first in his view of the Christian sects.

But besides this, since the publication of that work there has been laid before the public a statement relative to the Baptist denomination, emanating from a much more competent authority than even the author of the "Notions," giving a materially different account of the Baptist churches. From this minute, and as it may be presumed tolerably accurate table, it appears that "the Baptists are known to have" not merely "more than two thousand churches," but that they have a far greater number than the Presbyterians and Congregationalists united, according to this author; for he says, "It is computed that they possess near three thousand congregations." The table referred to includes the churches in the British provinces, and gives a general total of 212 Associations, containing 4,056 churches. If, from this number,

we subtract the 72 churches in British America, there will appear to be nearly *four thousand* Baptist churches in the United States; viz. 3,974! These churches, too, are so much on the increase, that about 10,000 members were added to them in one year, and about 200 new churches had been formed. But as the writer of the "Notions" proceeds to say—

"The most important point that is proved by the condition of this country, is the fact that religion can and does exist, as well without as with the aid of Government. The experiment has been tried here for two centuries, and it is completely successful. So far from competition weakening, it increases its influence, by keeping zeal alive. You may be inclined to ask if such a rivalry does not lead to strife and ill blood? Just the contrary. Each party knows that he is to gain or to lose influence, precisely as he manifests the practice of the doctrine he teaches; and that I apprehend so far as Christianity is concerned, is charity and forbearance."

"It is true, one does not see so many churches in a given number of square miles in America, as in a given number of square miles in France or England; nor are there as many people to use them. In order to institute a fair comparison, all things must be considered. In the first place, I am of opinion that the Americans have more places of worship than twelve millions of people in any other country of the globe; and if the peculiar condition of the new States be considered, I believe they have, in point of moral truth, twice as many."

Much more is to be found in this Letter, illustrative of "Religion in a new settlement—the progress of the sects in a parish—reserve of land for the support of religion—building of a church," &c with some striking and important remarks to illustrate the uselessness of an Establishment, either for the purpose of maintaining truth or extending Christianity.

Memoir of Mrs. A. H. Judson, with a History of the American Baptist Mission in Burmah.

On the first appearance of this most interesting work, we expressed our conviction that it would have an extensive circulation, but the event has far exceeded our anticipations. Scarcely six months have elapsed since its publication, and we understand that no less than *ten thousand* copies have been sold, and new editions are called for both in America and in this country. Such an unusually extensive and rapid demand renders it wholly superfluous to add another word of recommendation. Greatly shall we rejoice in learning that the perusal has been honoured to infuse, into many a Christian heart, an increased portion of that zeal and devotedness to the work of God, which were so conspicuous in the lamented friend it describes.

The Olive Branch. Edinburgh. Published by H. S. Baynes.

This elegant little volume is embellished with an appropriate vignette, and a finely-executed likeness of "Robert Gordon, D.D." to whom it is dedicated.

The pieces it contains are chiefly the productions of our friends to the north of the Tweed, and are pious, sensible, and eminently calculated both to gratify and instruct.

We have no doubt but that the wish of the editor will be attained, and that the "Olive Branch" will be *permanently* included in our list of *useful Annuals*.

Nothing shall be wanting on our part to give so unexceptionable a miscellany publicity. We cannot, however, refrain from observing, that so fine a set of jewels merits, in our estimation, not a more gaudy, but a more *neatly-finished* casket.

NEW PUBLICATIONS.

1. *Affection's Offering; a Book for all Seasons: but especially designed as a Christmas and New Year's Gift, or Birth-day Present.*

This is a neat little volume, containing contributions from several popular Authors, distinguished for their piety and talents, and is calculated to amuse and instruct the rising generation.

The design of the Editors in promoting a laudable emulation among the British youth of both sexes, by assigning prizes for the exertion of their intellectual powers is good, and deserving of encouragement; we therefore cordially recommend this little elegant production as a very suitable Christmas present.

2. *Just published, adorned with a fine portrait of Professor Carey, and continued monthly at Cardigan, No. 37 of "Greal y Bedyddwyr," (The Welsh Baptist Magazine) which is the organ of the Denomination amongst the Welsh Baptists. Edited by Joshua W. Thomas.*

The above Publication is sent free of carriage to all the agents in the Principality; and those Welsh Baptists, and their adherents, that reside in different parts of England, may obtain it, on application, through the medium of the publishers of the English Baptist Magazine.

N.B. The whole profits accruing from the sale of the Work are given to aged and necessitous Baptist ministers.

3. *The Juvenile Forget Me Not; a Christmas and New Year's Gift, or Birth-day Present for* 1829.

The Work is beautifully illustrated, and contains contributions from many distinguished Authors, particularly those who have written most successfully for the young.

4. *A Funeral Discourse, with a brief Memoir of the late Mrs. Wilson of Denmark Hill, widow of the late Captain Wilson of the Duff. By the Rev. George Clayton.*

5. *A Grammar of the Egyptian Language, by the Rev. H. Tattam; with a Dictionary of the Ancient Egyptian Language, by the late Dr. Young, in one vol. 8vo.*

6. *A Lecture on the Lord's Prayer. By an Under Graduate. 2s.*

7. *Astronomy; or the Solar System explained on Mechanical Principles, and the Laws which govern the Distances, the Orbital and Diurnal Motions, and the Inclinations of the Planets clearly demonstrated, with the Law of Light, and a new Theory of Tides, Comets, &c. Demy 8vo. with Sixteen Copper Plates. 8s. boards.*

8. *A Collection of Hymns adapted to Congregational Worship. By William Unwick, Dublin.*

9. *Good's Forty-five Lectures on our Lord's Sermon on the Mount.*

10. *The Cabinet Lawyer; including the Statutes of the 10 Geo. IV. and legal Decisions to the close of the Summer Assizes, presenting in a popular and comprehensive form, a complete Digest of the Civil, Criminal, and Constitutional Law of England as now administered.*

In the Press.

A second edition, 2 vols. 8vo. of "Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind." By Jonathan Dymond.

Samuel Drew, Editor of the Imperial Magazine, begs leave to announce, that, as the Copy-right of his "Original Essay on the Immateriality and Immortality of the Human Soul," which has passed through many editions in England and America, will revert to him in the course of the ensuing year—he is revising this work, preparatory to its republication on his own account.

The beginning of January will be published, A Defence of the Serampore Mahratta Version of the New Testament, in reply to the Animadversions of an Anonymous Writer in the Asiatic Journal for September 1829; in which the gross misrepresentations of that writer are fully exposed, and the accuracy of the Serampore Version satisfactorily established. By William Greenfield.

On the first of February will be published, Memorials of Practical Piety, as exemplified in the lives of Miss Marianne Bewzeville and Mrs. Bridget Byles. By their sister Esther Copley, author of "Cottage Comforts," etc.

OBITUARY.

MR. MILLARD.

The subject of these lines was one of a numerous family, the cares and support of which entailed on his parents, particularly the mother, such anxieties for their temporal support, that religion formed but a small part of the instruction given them.

Mr. John Millard was for a period of fifty-four years an honourable member of the Baptist Church at Reading, forty-five of which he sustained the office of a deacon, in which he was useful and active. He joined the church during the early part of Mr. Thomas Davis's ministry, and at a period when that good man's labours excited uncommon attention in the town and neighbourhood.

Mr. Millard when quite young, was impressed with serious consideration of the value of the soul and of its ultimate destination; he read the Word of God, and pondered over its momentous truths. Still he remained unacquainted with salvation through the blood of Christ. Often has the writer of these lines heard him remark how attentive he was to the outward forms of religion, by a regular attendance at his parish church, and a becoming demeanour in his devotional engagements. These outward excellencies gained for him the respect and notice of the clergyman, and particularly of a highly respectable family residing in the neighbourhood: and it is more than probable, might have been the means of his worldly prosperity, had not he been one of those whom his divine Lord had determined to bring to Zion. Feeling that these externals in religion were only the body without the soul, his mind was seeking for that heavenly food of which whosoever tasteth he shall never die: and becoming acquainted with a serious individual who attended the ministry of that amiable and excellent man, the Rev. Mr. Talbot, Mr. Millard was invited to hear him. He did so, and found peace and pardon to his soul. "I was hearing, (said he) one of Mr. Talbot's discourses on the Law, its requirements; and the Gospel, its blessings and privileges: when he gently paused, and laying his hand on his breast, and giving an interesting smile, looked around on the assembled multitude, and enquired, "what says the law; do and live: what says the gospel; live and do." These words flashed light and joy into his soul. There he saw that the gospel imparted those holy principles and powerful affections to the soul which produce righteousness of conduct. The gospel taught him the imperfection and emptiness of his own previous cobweb righteousness: that it was "as dross and dung to the excellencies of the knowledge of Christ Jesus his Lord."

Removing to London he heard many eminent servants of Christ in that day. The labours of Mr. Toplady were truly blessed to Mr. Millard's soul, in enlightening, establishing, and building him up in heavenly knowledge. After the lapse of about three years he returned to Reading, and having had his mind led to consider the nature and order of a Gospel church, and examining the Word of God thereon, he saw it his duty to avow himself a candidate for believers' baptism, and was baptized and received into the church at Reading, about the year 1773. From this period up to his decease, he felt a strong and lively interest in the happiness and prosperity of that part of his Lord's vineyard. Many personal and relative trials he was visited with during the ensuing years. On his launching into the cares and business of life, affliction overtook him; himself just young in the matrimonial state was seized with an alarming fever, and then his wife; they lay in their chamber expecting every hour to put a period to their earthly sufferings; but, as regards himself, God was pleased to spare him yet many

years for usefulness in his church. To pass over many succeeding years of anxious solicitude in his personal concerns, he found the gracious realization, and that promise, "that as thy day thy strength shall be."

In filling up his place at public worship, so becoming in members of Christian churches, scarcely was his place ever vacant, except when labouring to do good, he was offering some pious reflection to any neighbouring congregation. And without presumption it may be truly said, in taking part in the affairs of the Baptist Church at Reading, her spirituals and her temporals lay near his heart. And so far as his abilities enabled him, he co-operated in every measure for her welfare: in a word, this Christian community drew largely on his affection, his zeal, his talents, and his time.

He witnessed her ebbings and flowing, with anxious solicitude; his prayers, his sighs, and his tears, have borne witness to it. For many years it fell to his lot to read the hymns at public worship, and the ardency of his mind, and the devotion of his soul was frequently raised to a high degree by exalted compositions of the illustrious Watts. To hear him announce the following lines—

"Oh the delight, the heavenly joys,
The glories of the place;
Where Jesus sheds the brightest beams,
Of his o'erflowing grace."

And the following:—

"I love the windows of thy grace,
Through which my Lord is seen;
And long to meet my Saviour's face
Without a glass between."

has excited delight in the minds of many, while joining with him in those sacred and elevating services.

It is time, however, to draw to the closing scene of his life. Early in the year 1827, he was seized with a serious inflammatory attack, which to those around was thought to be the announcement of his dissolution, and he felt himself the probability that such would be the issue. To a friend or two on visiting him, he expressed the holy tranquillity of his soul in the prospect of eternity, saying—

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

And—

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.

Filled with delight my raptured soul
Would here no longer stay,
Tho' Jordan's waves around me roll,
Fearless I'd launch away."

Meditating on the 17th chapter of John's Gospel, his soul seemed imbued with those words in the 24th verse; "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory." To a young person who stood at his bedside, he expressed the support and consolation religion had for a long series of years afforded him. And now, when apparently on his dying bed, when the world and all its shadowy scenes were receding, and totally unable to yield him satisfaction and support, he found the hopes and prospects of divine truth opened to his view, which filled his mind with heavenly joy. Of the gospel he could say:—

"'Tis this that bears my spirits up,
A faithful and unchanging God,
Lays the foundation for my hope
In oaths, and promises, and blood."

On being visited by Mr. Allom of Missenden, he exultingly said, "Oh, my dear Sir, I would not part with the comforts and joys of religion for all the world can give. What would all the pleasures of sense yield me now? What solid comfort can this world's fleeting joys afford to a dying man? But the gospel carries us beyond the boundaries of time;" and then repeating various parts of the above quoted chapter, mentioned the 24th verse as the basis of an improvement of his death.

To other friends of his family, who kindly came to see him, he expressed his dying testimony to the grace and love of his Redeemer, in thus preserving him, and now enabling him to finish his course with joy. In this happy frame he continued for some weeks till the force of the disease was abated, and he was raised up to spend a few more months in this vale of tears, saying, "All the days of my appointed time will I wait till my change come." And thus did he calmly and serenely wait, till the heavenly messenger came to translate him to the skies. For a few weeks previous to his death, it was evident nature was sinking under infirmities: he complained of great debility and unusual languor, and considerable depression of spirits, after saying to his family, "Oh, when will it be over; when will the poor tabernacle be finally taken down, when will the thread of life be cut?" And frequently, pious ejaculations for grace, patience, and resignation to all his heavenly Father's will, were heard by those around. To his chamber and his bed he was once more confined, for about ten days prior to his quitting this mortal to put on immortality. In this his last sickness, he spoke but little. On his son entering his chamber to enquire how he had rested the previous night, he with considerable emotion and eagerness grasped his hand, and said, "Oh, my son, I see, I see;" and then faultered. But his eyes were expressively uplifted, and his son gently replied, "What, my father, do you see?" He whispered, but what he expressed could not be understood. His daughter-in-law said to him, "See the kind angels at the gate:" he feebly replied, "Yes, yes." He breathed his last at about nine in the morning of Friday, August 8, 1828.

Oh, may they who now survive, even at the eleventh hour, be led to seek for pardon and life, through the blood of the Lamb; and may his children be enabled to copy him, wherein he was enabled to copy his divine Lord.

INTELLIGENCE.

FOREIGN.

THE CATHOLIC CHURCH IN AMERICA.

(Taken from the New York Observer for Sept. last.)

The Catholic Church.—Who would have believed it? What would the Pilgrims have done, if they could have looked into the futurity of two centuries? The Roman Catholic church, in New England, with its houses of worship surmounted by the cross, its hours of mass announced by the pealing bell, its bishop, and its nunnery!

Who would have believed it? What would the Monks of the fifteenth century have said could they have foreseen a Sunday school, where Catholic children were taught to read the Bible, and a weekly journal devoted to the vindication of Catholic principles?

Strange to tell, all these wonders have come to pass. Here, in the capital of Puritanic New England, all these may be found. We lifted our eyes in amazement, when a few weeks ago we met with a little paper, called "The Catholic Press," published in Hartford, and much did we marvel, to learn that in Connecticut, the very citadel of stern Protestantism such a thing should have dared to show itself. But with greater astonishment did we contemplate the title of a full quarto sheet, which fell into our hands last evening. "The Jesuit!" printed in this good city of Boston, and to be issued weekly. What the friends of Rome or their indefatigable bishop expects to accomplish, we know not, and have not sufficiently recovered from our surprise to form any spe-

culation on the subject, so that we can only notify our readers of the fact, that they may be preparing for whatever shall follow.

Seriously, however, it is evident, that the Romish church is making great exertions to extend its influence through this country, and it may soon become a question of some importance, whether the divisions and struggles of the various sects of Protestants do not afford to the Papal See facilities for the execution of its purposes, by which, if it be faithful to the character it has ever borne, it will not be slow to profit.—*Christian Register.*

DOMESTIC.

Recent Deaths.

On Friday the 27th of Nov. Mr. Henry Tempe of Tower Hill, in the 65th year of his age.

On the 12th of December, suddenly, the Rev. Isaac Taylor of Ongar, the father of the well-known family whose pens have contributed so largely to promote the best interests of the rising generation.

On Tuesday, December 15, at his house in Stoke Newington Road, the Rev. C. T. Mileham, aged 48. We hope to be favoured with a more particular account of our lamented brother hereafter.

On Wednesday, Dec. 16th, the Rev. W. Cuttriss of Ridgmount.

Slavery.

Mr. Editor,

By allowing the following a place in your Miscellany, it is thought that, you will be promoting the circulation of intelligence that will gratify every well-wisher to his country and to his species, and stir up, perhaps, the heads of christian families and others to seek more decidedly the present comfort and future welfare of our fellow-subjects in slavery.

"*A National Registry has been opened at No. 10, Talbot Court, Gracechurch Street, for encouraging abstinence from the produce of slave labour.*" This step has been taken for the purpose of ascertaining *the number* of persons throughout the country who will pledge themselves to any one or more of the following resolutions. "1. *To abstain from slave grown sugar: till slavery shall cease throughout the British colonies: Or,* 2. *Till the recommendation of parliament, in* 1823, *shall be carried into full effect: Or,* 3. *Till the lash shall no longer be permitted to fall on the helpless female slaves,—till our fellow-creatures shall no more be advertised and sold, like beasts, in a West India slave market,—and till every negro mother in the British dominions shall press a freeborn infant to her bosom.*"

The Registry will be that of *numbers* not of *names*. It is hoped the plan will be adopted in every town and city, yes, and every village of the kingdom, till the moral influence of the country shall obliterate the page from our history, which at present tarnishes the records of professedly the land and the laws of liberty. It is understood that all communications addressed to A. B. as above, will be immediately attended to. The registry itself will be opened in the present month (December). On the 1st February 1830, and at the commencement of every other month, the numbers registered will be published in such newspapers and periodical publications, as may be thought best adapted to the circulation of the report.

Yours cordially.

Aliquis.

At a Meeting of Friends to the Abolition of Negro Slavery, held in Leeds, on Monday, September 28th, 1829,

JOHN CLAPHAM, Esq. in the Chair:

It was unanimously resolved,

That slavery is an evil of fearful magnitude, directly opposed to the well-being and happiness of man, the law of God, and the religion of Christ,—the existence of which, especially in any part of the British dominions, we, as Christians, do most seriously deplore, and the entire extinction of which we feel ourselves called upon most strenuously to seek and promote, by all those means which the Providence of God, and the laws and constitution of our own favoured and happy country, have put into our power.

That to us it does appear, that the various religious denominations of this country, with perhaps one exception, have not yet applied themselves to the destruction of this great evil, in that determined manner, and with those systematic and energetic measures, which the magnitude of the evil itself, and of the powers banded together for its continuance, obviously and most imperatively demands.

That, for the most part, the question of Negro slavery has been approached as a political one, and assailed by arguments drawn from policy and mere expediency, and not opposed with those stronger and less equivocal principles and arguments

which are to be derived from the word of God, and the supreme and immutable laws of revealed religion.

That, too long have we, in common with the friends of humanity around us, wasted our time and efforts in vain attempts to ameliorate the condition of our fellow-creatures who are in bondage, with a view to their gradual emancipation;—but deeply feeling, that to maintain such a system, under any modifications whatever, is to oppose and counteract the spirit and principles of our holy religion, we pledge ourselves henceforth to seek, in every legitimate and practicable way, and by our united and strenuous exertions, its immediate and entire destruction, and to remove from ourselves, and from our beloved country, the guilt of fostering this flagrant injustice, or even permitting its continuance, for any period, however limited, beyond the time that may be absolutely requisite to pass the act for its complete abolition, and to frame and apply those provisional regulations and restraints, which shall establish the authority of law in the British Colonies.

That, while we unequivocally maintain the right of the slaves to the full participation of freedom, without any compensation on their parts to the persons who hold them in bondage, we have no wish to prejudice those claims which the planters may have upon the government of our country to a fair and equitable indemnification against such losses as may be necessarily consequent upon the change of system; and we declare our readiness to bear our full proportion of the burdens which the legislature, in its wisdom, may find it requisite to impose, for the accomplishment of this great measure.

That a society be now formed, to consist of Protestant dissenting ministers, and the members of their respective congregations, whose object shall be the immediate and total abolition of slavery, and that it be called "The Yorkshire Protestant Dissenters' Association for the Abolition of Slavery."

That a committee be formed, to consist of the minister and two or more members of each Protestant dissenting congregation in the county, which shall unite itself with this Association.

That Mr. Francis Barker, of Pontefract, be requested to accept the office of Treasurer, and the Rev. T. Scales, the Rev. R. W. Hamilton, and Mr. Thomas Plint, jun. that of secretaries, to the association.

At an adjourned meeting, held Friday, October 2, 1829.

It was resolved,

That the resolutions of the last Meeting be printed, and a copy sent to every congregation of dissenters in the county of York, requesting their union and co-operation, and that an intimation of their intention to join the Association may be sent to one of the secretaries in Leeds, on or before the 25th November next.

NOTICE.

On Tuesday Evening, January the 19th, the Annual Meeting of the Baptist College, Stepney, will be held at the King's Head tavern, in the Poultry. The chair will be taken by the Treasurer, W. B. Gurney, esq., at six o'clock precisely.

DISTRIBUTION OF PROFITS.

These sums were voted to the widows, whose initials follow:—

E. B.	£4	recommend. by Rev. Mr. Jarman.
E. S.	4	..... Rev. D. Williams.
M. A.	4	..... Rev. I. Mann.
M. J.	4	..... Mr. D. Thompson.
E. J.	4	..... Mr. Matthews.
M. G.	4	..... Mr. Salter.
S. W.	4	..... Rev. B. Coombs.
M. W.	4	..... Mr. Wilson.
M. R.	4	..... Mr. Edwards.
S. W.	4	..... Rev. J. Kershaw.
M. H.	3	..... Rev. D. Philips.
E.	5	..... Do.
J. F.	3	..... Rev. J. Pritchard.
E. W.	2	..... Mr. Penny.

Applicants are reminded that the postage of their letters must be paid.

BAPTIST HOME MISSIONARY SOCIETY.

Extracts from the 25 Number of the Quarterly Register of the Baptist Home Missionary Society, published in December last.

Annual Meeting of the East Kent Auxiliary Society.

In the afternoon, after reading the Scriptures and prayer by the Rev. W. Payne of Eythorne, the Rev. J. Upton of London preached from Acts xxvi. 18, and closed the service with prayer.

In the evening, the Rev. T. Cramp of St. Peter's prayed, Mr. Upton was called to the Chair, the Report was presented, and the various resolutions proposed and seconded in appropriate addresses by the Rev. Messrs. Denham of Margate, J. M. Cramp of St. Peter's, Paine of Eythorne, Paul of Broadstairs, and T. Cramp of St. Peter's; also by H. Shepherd, Esq. of Maidstone, and the Secretary.

Extract from the Annual Report:—

"It has been usual on former occasions

for your Committee to direct your attention more especially to the operations of the Society, whose interests we are assembled to promote in our own immediate vicinity. Since the last Annual Meeting the preaching of 'the faithful word' has been continued on the different stations in Romney Marsh to a greater extent than in any former year. Mr. Wren, the late Missionary, resigned his trust in February last, and has been succeeded by Mr. John Metters, from Sheepwash in Devonshire; and, in addition to the exertions made by him, the Society has been under considerable obligations to Messrs. Hudson, Scott, and Barnsbee, for their gratuitous and zealous labours.

"At New Romney things appear to wear a more steady and promising appearance than they did a few months ago. From eighty to ninety persons on an average are found attending the ministry of the gospel on the Lord's day evening, and a somewhat less number at other times. Since the last Annual Meeting a young man, one of the first fruits of our labours on this station, has been called to exchange worlds. The consolations of God were richly enjoyed by him on his dying bed, and but a few days before his decease he remarked with tears to your Secretary, that throughout eternity he should bless God for the benefits he had derived from the Baptist Home Missionary Society. He was distinguished after his call by divine grace for his humble zeal, and closed his life with a holy joy that produced a considerable effect on the spectators of the affecting scene.

At *Dymchurch* the prospects of the Society are decidedly more pleasing than at any former period. The attendance on the Lord's day afternoon is about seventy persons; several of whom give delightful evidence that they have not heard the gospel in vain, and your Committee trust that before long they will enjoy the pleasure of seeing some of these persons entirely decided for God. This station has been called to suffer the loss of several active persons, who have in the course of divine providence been removed from them.

"With delightful feelings your Committee now turn to *Brookland*. Since the last General Meeting a Sabbath school has been instituted here by two friends, themselves the fruits of your Mission, which now consists of nearly eighty children, who show by their constant attendance, their diligent attention, the readiness with which they commit large portions of the scriptures to memory, and their general behaviour that they profit by what they learn. In the school the most respectable inhabitants feel a lively interest, and it is probable that it will not in future be dependent on the society for its support. Your Committee acknowledge themselves indebted for a grant of books for it to the Sunday School Society in London. The preaching in this village, too, is well attended; a better spirit of hearing seems to prevail here than in the whole Marsh besides. From ninety to a hundred persons usually attend, and on one occasion from three to four hundred persons listened to a sermon out of doors. Your Committee hope to be able to make arrangements to furnish this place with preaching regularly on the Lord's days once a fortnight.

NOTICE.—The Committee have learned with pleasure that some benevolent ladies in London, and at various other places, are preparing some useful and fancy articles to be disposed of by sale for the benefit of this society. As the sale is intended in the months of March or April next, the following friends have kindly engaged to receive any articles that may be forwarded in aid of this good design—Mrs. Crowther, 21, Lower Thornhaugh Street, Bedford Square; Miss Goodrick, 13, Edward Street, Portman Square; Mrs. Wells, 251, High Holborn; Miss Buttenshaw, Holborn Bridge; and Mrs. Haddon, 25, Tabernacle Walk, Finsbury Square.

N.B. The articles from the country should be carefully packed; and if they could be conveyed by the hands of a friend, or the carriage paid, it would enhance the value of the gift to the society.

*** *Subscriptions and Donations for this Society, will be thankfully received by* SAMUEL SALTER, *Esq.* 50, *Newgate Street, Treasurer; also, at the Missionary Rooms, Fen Court, Fenchurch Street, (where the Committee Meetings are now held, on the* third* *Tuesday in every month at* Six *o'clock precisely P.M.); by the* Rev. F. A. COX, LL.D. *Hackney, and the* Rev. JOHN EDWARDS, 21, *Thornhaugh Street*, LONDON, Secretaries.

* The Committee, desirous of avoiding all interference with other societies, have made this alteration in the time of their meetings, i.e. from the *Second* to the *Third* Tuesday in every month, which they hope will prove more convenient to their friends.

IRISH CHRONICLE,

JANUARY, 1830.

THE Committee of the Baptist Irish Society, inform their members that they have accepted the resignation of the Rev. J. P. Briscoe of Ballina, in consequence of his having agreed to become the pastor of the Baptist Church in Cork. To supply the Ballina station, they have engaged the Rev. J. Allen of Birmingham, late a student of the Academy at Bradford, and who for about a year preached at Cork. During Mr. Allen's residence in that city, he made a considerable proficiency in acquiring the Irish language, a knowledge of which he is very desirous of perfecting. The Committee have engaged him with this specific view, that he may e qualified to preach in the Native Irish; and should any young men, members of Baptist Churches, to whom the Irish language is vernacular, appear to have gifts for the work of the ministry, Mr. Allen it is hoped will become their instructor. If an "Education Society" for young Irish ministers should be thus commenced at Ballina, there is no reason to apprehend its failing for want of pecuniary support.

In several late numbers of the Irish Chronicle, appeals have been made to the friends of the Society, on account of the more than exhausted state of the funds. That these difficulties should have been in a great measure relieved, demands the grateful acknowledgments of the conductors of the Institution. A letter from a most benevolent friend has been received inclosing £50 which says:—

"In reading the report as stated in the Baptist Magazine for December, by the worthy Secretaries, I see your funds are exhausted, I therefore consider it my duty to encourage their hearts; and to lift my hands and heart to God in earnest prayer, that a divine blessing may attend all their efforts to promote the salvation of our Irish brethren."

It will be seen too, by the remittances from the Rev. Stephen Davis of Clonmel, that the kind friends of the Society in Scotland have again contributed cheerfully and liberally in aid of its funds. That the most eminent ministers in the establishment, of Seceders and Independents, as well as those of our own denomination, should continue to support the Society is very encouraging, and proves that the objects pursued and the agents employed, are generally approved by those who are themselves as a nation so greatly indebted to scriptural and evangelical instruction.

From the Rev. Josiah Wilson to the Secretaries.

Sligo, Nov. 18, 1829.

DEAR BRETHREN,

You will perceive by the Journals of the Irish readers which accompany this, that the cause of truth is progressing, though not so rapidly as its friends could wish. This progress is, however, the more remarkable, and calls more loudly for gratitude to its author, as being made in the face of almost every thing that is calculated to prevent it. For such is the state of society in this country at present, that every man seems to be afraid of his neighbour. Yet, I repeat it,

the friends of *truth* have cause for thankfulness that it still prevails, and that the prospects are encouraging of its more extensive spread. Besides the particulars mentioned by the readers, I have learned that one of the school-masters of the Society, whom I employed about ten years ago with two others, in a parish where there was not a single Protestant, has recently died in the faith of the Gospel. He was early brought to a knowledge of the truth, and though severely persecuted for adopting its principles and its practice, he maintained a steady adherence to it, and a walk consistent with it, to the close of life, and then departed with the first martyr's words on his lips, "Into thy hands I commend my spirit." Another fact was communicated to me by a clergyman of the Established Church, of a pleasing character. A girl belonging to a school that I inspected about five weeks ago, was taken dangerously ill shortly after, she was visited by him on her death-bed; and though she had enjoyed no other visible instruction than the word of God, which she read and committed to memory in the school, and never professed to leave the church of Rome, yet she made a distinct confession of faith in the Lord Jesus Christ, and of her entire dependence on him for salvation. But as well as saying that "the truth prevails," I said also that the future "prospects are still encouraging." This is confirmed by the extensive desire evinced to *possess* the word of God, and to have its contents *explained;* and this, in many instances, in defiance of the most violent opposition. But there are some parts of the district in which I move, where there is no opposition, but that which arises from the native enmity of the human heart.

In one of these favoured spots, one of the newly established night schools, was visited last week, and thirty adults were present, twenty-nine of whom were Roman Catholics. And on the inspector making an observation on a passage of Scripture that was read, a series of dialogues ensued that was calculated to be extensively useful. That the enquiry, "What must I do to be saved?" may be more extensively made, and satisfactorily answered, is the prayer of

J. WILSON.

To the Secretaries of the Baptist Irish Society.

Limerick, Nov. 20th, 1829.

MY DEAR FRIENDS,

I came in from Camas the last evening very late, where I have been preaching the last five days to large Roman Catholic congregations morning and evening. On Lord's day the place was crowded, and several persons came a great way.

On Lord's day, 8th inst. I preached twice at O'Brien's Bridge and was well attended; the people requested me to go to preach for them.

On the 1st Lord's day of this month, I preached and administered the ordinance of the Lord's Supper as usual at Cloughjordan: there was a considerable congregation. I went on 12 miles in the evening to Shradaff, where and at Arbour Hill, I expounded the Scriptures. I went from that to Uskam, where I expounded the Scriptures; and the following day went to Borrisokane, examined the school and preached in the evening; and came thirty Irish miles next day to Limerick. The last Lord's day in the preceding month I preached at O'Brien's Bridge and was well attended. The Lord's truth is certainly prevailing, but there is a great re-action, the powers of darkness will not easily give up their strong hold, they will maintain them to the last. Many are afraid to open their mouths, or to offend the champions of the man of sin, but rather conciliate them. The truth must be spoken boldly, and openly, and candidly, but it must be spoken in *love*. No heathen nation in the world wants such exertion as Ireland. When I mentioned to some persons the liberality of our friends towards foreign missions, they were astonished, and surprised that there was so little done for Ireland, that should be the first object for many reasons. May the Lord stir up and excite his people to exertion on behalf of Ireland. With this I send the Itinerant Readers Journals for the past month.

W. THOMAS.

From a Scripture Reader to Mr. Wilson.

Boyle, 13th Nov. 1829.

REV. SIR,

On my way through the villages, I arrived at Edward Sharket's school on the side of Ballaghboi mountain. I had taught him some time ago to read the Irish Testament, and since my first acquaintance with him, I always found him eager and willing to receive scriptural instruction. He is much improved in knowledge, attended our meeting in Boyle these three last Sabbaths, he sees the errors of popery, and promises to renounce them as soon as he can procure a school from any of the religious societies. After I lectured himself and his scholars on the truth of the gospel, he accompanied me to the house of a Mrs. H. whose family and herself, gave great heed and attention while I endeavoured to impress on their minds a saving knowledge of the truth, by reading and explaining to them appropriate passages of holy writ, shewing them the importance of the sacred volume, and the cloud of ig-

norance which hangs over this country with respect to divine things; how the bulk of the people are miserably precluded from receiving scriptural instruction, by a sort of tyranny dreadfully pernicious to the souls of men. Instead of being offended, this people prayed for my present welfare, expressed a wish that I would visit their place often, and are since that time inquiring of Sharket when I might have an opportunity of reading for them again. I met a Methodist in Carrack who followed me to my lodgings, in order (as he said) to have a conversation with me, and to know my views of divine truth; and that he had such a hatred to Calvinism, that the thoughts of it often prevented him from sleeping at night. I told him that I did not wish to enter into an argument on Calvinism or Arminianism, that my business was to make every exertion for the promotion of the Gospel; and that many who pretend to great sanctity, have much enmity against the doctrines of divine grace, and are attached to what they consider gospel, which is deprived of every thing that can render it suitable to poor sinners. That every rational mind must admit, that a conditional salvation can never be complied with, by men dead in trespasses and sins; and if men suppose that they have performed the condition, they deceive themselves, reject the Saviour, despise the riches of his grace, and trust in a refuge of lies. "There is not one of our society," said he "that don't believe every word of what you have repeated, though it is not so reported of them. When you come to town again, you'll please to spend a night at my place, and I will feel happy in your company." In Dramshanbo, I met with a priest, F. at Farrel Moran place, for whom I read and repeated some chapters of the Irish Scriptures at his request, and a more agreeable man I never met with. He asked the motives of our Society in putting themselves to such trouble and expence? I told him that its principal design is the instruction of youth and adults, in the first principles of the oracles of God. "Very laudable indeed, (said he) and as long as I have any controul here, you or any of its agents are welcome to labour in my parish."

From a Scripture Reader to Mr. Thomas.

Rathcale, 22nd Oct. 1829.

SIR,

Since my last, God has in his mercy and divine providence enabled me to itinerate in various parts of the counties of Clare, Galway, Tipperary, and Limerick; and not to itinerate only, but I trust he has done much good through my humble agency. At Ballycar on the 23rd ultimo, I went into Mr. Colpoy's barn, where there were seven men at work, and many others attending them. I spoke to them as the Spirit gave me utterance, on the shortness of time, the uncertainty of the world and its fleeting and dissatisfying pleasures, the folly of gratifying the flesh, the certainty of death and judgment, heaven or hell to every man. I strove to lay before them, in a concise manner, the immeasurable, incomprehensible length of eternity, the miserable end of the wicked, and shewed them the broad way which leads to death and destruction; and lastly, how they might escape from the wrath to come, and what the works of God were. John vi. &c. Every person present was unanimous in approving of what they heard, and many of the Romanists said they never heard such things from the priest. The same evening at Mr. Gunning's house, I addressed eleven persons nearly on the same subjects; they were attentive and thankful beyond description.

On the morning of the same day, I met and travelled with the sturdiest and most stiff-necked (as I thought) of the informed Papists I had ever met. After a good deal of discussion concerning the Scriptures and the way of salvation, which continued for about two hours, he said he was sorry I parted with him so soon, and that he felt an interest in my conversation; a thing which I did not expect, he so obstinately resisted all I advanced.

On the 27th the Lord gave me a most excellent opportunity. I went on board the packet boat for Kilaloe, there were eleven persons in the company. After a lapse of some time they were all silent, (a thing which rarely happens). A certain woman said, "What would ye be saying if ye were talking." I said I would tell them something if they would promise to pay attention. They all with one accord said they would, which promise indeed they fulfilled (except it were to ask some reasonable question) for at least an hour, while I endeavoured to explain that sweet portion in the third of John, "God so loved the world," &c. Every person present was exceedingly thankful, but no person present appeared so affected as the woman that appeared in the merry mood at first, and she was very thankful. In Ogonally the next day and night, I had a very interesting time. There were collected the inhabitants of six houses; not one of them departed until one or two o'clock, and they seemed to be greatly struck with what they heard; but here the enemy wanted not a servant that was staunch to his cause, and like Elimas, Jannes, and Jambres, he withstood me to the face perverting the Gospel. I visited the widow Bashe the next day, who is a widow indeed

I trust it will be a pleasure to those who wish well to Zion, to hear that she seems to gather strength the more she is persecuted, (as she truly is) the more she sees the depraved and miserable condition of her adversaries, and pities and prays for them. At B. at Mr. F.'s I read for various groups of persons. One woman, his servant-maid, who was a few months ago most violently opposed to the Scriptures, declared she would rather serve gratuitously where she could hear the Scriptures in Irish, than get double wages elsewhere. I have not time nor space to tell you of what the Lord did for me and by me in this county, but I hope I will at a future period.

To Mr. Briscoe.

Ashfield, Nov. 13th, 1829.

SIR,

On the 11th ult. after having a religious conversation with the police stationed in this neighbourhood, and other persons, went to visit E. D. of Durmmartin, for the purpose of conversing with him about the Scriptures. I met him in a field convenient to his house. In the course of our conversation I endeavoured to shew him the fulness and freeness of the Gospel, and the readiness of the Lord of peace to receive those who have any desire thereto. When I was about to leave him, he requested that I would not go until I would read for his family; and that he would call one of his neighbours, whom I knew to be some time ago an avowed enemy to the Scriptures. D. told me that he was then, in a great measure, changed from his wicked opinions, in consequence of repeatedly hearing the Scriptures read in the Irish language.

From D.'s conversation I am led to believe that he will in a short time come out from the popish yoke, and embrace the truths of the everlasting Gospel.

12th. Read portions of the Irish Testament in a house in Toorlustrane, in the hearing of several persons Roman Catholics, and endeavoured to make them sensible of the absurdity of several of the idolatrous errors of popery, and their repugnancy to the sacred Scriptures. They were apparently well pleased while I endeavoured to explain to them the promises of deliverance from sin, together with the life and freedom obtained by believers of the Gospel.

18th. Read and endeavoured to explain portions of the Scriptures in the house of one of the same party who invited me thereto. There seemed to be kindled in his mind a thirst after Christ which nothing can satisfy but a knowledge of an interest in his blood.

20th. Read the 3rd, 10th, and 15th chapters of St. John, and the 8th chapter of 1 Cor. for a sick man in Cloonrongeen. The priest's clerk happened to be in before me, and waited while I was reading and speaking about these portions, and when his opinion was asked of the subject, I was told he said that he considered it was genuine doctrine.

21st. Left this neighbourhood for the purpose of inspecting our schools in Tyrawly. On my way to Ballina, travelled along with a man of the name of G. a yarn buyer: spoke to him a good deal about the Scriptures, and explained to him the love of God towards us, the sufferings of Christ for guilty sinners, the joys of heaven, and the miseries of the damned, which seemed to impress his mind with a religious awe; but alas, for want of application to the Scriptures, it is apt to vanish away as the morning cloud or the early dew.

CONTRIBUTIONS.

	£.	s.	d.
Received by Mr. Burls.			
Legacy of Miss Sarah Shenstone, Atterbury, per Rev. Mr. Shenstone	45	0	0
Per Rev. Mr. Davis, on account of Collections in Scotland	300	0	0
Broughton and Wallop Collections, per Rev. Mr. Russell.....	5	17	3
Thomas Key, Esq. Water Fulford	50	0	0
Collections, West Riding, Yorkshire, per Rev. Mr. Harness.....	155	12	7
By Mr. Dyer.			
Portsmouth, Portsea, and Gosport Auxiliary Society, by Mr. B. H. Hinton.....	18	15	2
Misses M. and A. Smith, Olney, for Schools	5	0	0
Stony Stratford, Friend, by Rev. J. E. Simmons	1	0	0
Friend in Somersetshire	1	0	0
Collected by Mr. Allen.			
Stourbridge.....	0	11	6
Dudley.....	3	3	0
Shirley-street	0	10	0
Coventry	6	10	0
Oadley.....	1	2	9½
Countess Thorpe.....	0	13	0
Stratford	0	8	0
Received by Mr. Ivimey.			
Collections at Holywell, Flintshire, by Rev. W. Jones ..	6	6	8
From Wantage, by Rev. Mr. Glanville	1	9	7

MISSIONARY HERALD,

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Extracts of Letters from Rev. W. Robinson to the Secretary.:—

January 20, 1829.

During the past year we have lost seven members by death, who we would hope have exchanged this world for a better. There is one of them whose loss is much felt; for she was one of our most active and useful members. You may recollect, that a few years ago, mention was made, in some accounts from the Calcutta brethren, of a servant-maid, who had built a little chapel at her own expense, and given it to them: she was the person. She was at that time in the service of Mrs. Lisk, now Mrs. Robinson, and she continued with her till the day of her death. Dying in my family, I had every opportunity of witnessing her end; but the fatal cholera prevented all conversation with her about the state of her mind. Her death however, though not attended with many pleasing circumstances, was, it is hoped, not only gain to herself, but highly beneficial to Mrs. Robinson's son, a lad about fifteen, who is now a candidate for baptism. Our loss by exclusion is six. This we feel to be very heavy; especially, as there is no hope, at present, that any of them will be restored. Bangsi, a Bengalee man, has been dismissed to Jessore, where he is now assisting brother Buckingham. Thus we have lost, in one year, fourteen members. Our increase is as follows: we have re-admitted and received from other churches eight persons: we have received by baptism only five. Two others would have been baptized in December, but I was prevented by illness from baptizing them. Of the five baptized, only one wears the European dress; and she received her first serious impressions from hearing the gospel in the native language. The others are, I believe, pure Bengalees, three women and one man. One woman had been a Musoolman, and the other two Hindoos. The man had also been a Hindoo; he is the chapel durwan or doorkeeper. Two persons have been baptized, who did not join our church; one an English soldier, who joined the church in H. M. 59th regiment, the other a native of Greece, who was born, he tells me, in the neighbourhood of the now famous Navarino. We find, that our present number of members, absentees included, is 110. I have experienced great difficulty in obtaining a correct list of names, owing to circumstances unknown in England; but I give you the number of members according to a corrected list, made at our last church meeting.

Our brethren Chodron and Gorschund have been very active. Chodron has visited

many parts of the adjacent country, and has met with great encouragement. Many circumstances indicate a disposition among the natives to hear the gospel. Brother Chodron has a great wish to extend his operations in the country; but we have not the means. It would not be right to neglect our native members, and lay aside preaching to them for the sake of itinerating: until, therefore, we have more strength and more pecuniary means, our excursions into the country must be very limited. Gorachund has been very active in and about Calcutta: indeed the more Chodron goes out, the more Gorachund has to do at home.

April 27.

I have been to two of the villages since I wrote last; and brother Chodron has spent most of his time in that part of the country. Finding that some of these poor people came over to the Lol-Bazar almost every Sabbath, and that the number of inquirers was much on the increase, our little Society, though almost without funds, resolved on building a school-house in one of the villages, which might also serve as a place of worship. This has been commenced under the direction of brother Chodron; but the progress made has been slow, there being peculiar difficulties to encounter. The country is little better than an extensive marsh; a bit of dry solid ground is scarcely procurable. Many of the spots on which these poor people live, are artificial islands. They dig up the surrounding soil, during the dry season, and with it form an island large enough to contain a house and a few out-offices. Thus many families possess islands of their own, and the only means of communication between one family and another, for about nine months in the year is by a canoe. Almost the only article cultivated is rice. This is planted in the water, grows in the water, and is cut in the water. On my first visit, I observed a part of the harvest, not cut and lying on the land, but cut and lying on the water. The water was knee deep or more, but full of grass and weeds, which supported the crops on the surface.

But to return to brother Chodron. The only spot of ground which he could procure, was a rice field or a piece of marsh; he has therefore been obliged to commence the singular trade of *island-making*. He is now digging a pond in one part of the ground, to find soil to raise the other part. This is a very slow, and very expensive process; but we cannot desist without grieving the minds of the poor villagers. We have a few friends in two other villages, which, possessing larger tracts of dry land, appear like continents in this strange part of the world. Should we, therefore, have to erect a school-house in either of them, the task would be comparatively an easy one. Many inquirers have been to brother Chodron from the surrounding villages, and many have come over to the Lal-Bazar. We had, one Sabbath, present in the vestry, not less than twenty-five persons, all of whom had given up their cast, that they might become Christians. Though I was in a sickly state, and quite weary with preaching in English, I could not resist the inclination which I felt to sing and pray with them. Some time ago we selected seven persons as candidates for baptism. I say *selected*, for we might have had many more, had we been so inclined; nay, some I fear, are a little offended because they have not been baptized. These seven were all received at our last church meeting, the account which they gave of themselves being very satisfactory. Three others were also proposed as candidates for baptism. Yesterday was the day appointed for the administration of the ordinance, but two of the candidates were not present; one was detained at home by an attack of fever, the other by the severe illness of his son, a young man of twenty. We had, therefore, but eight to baptize, instead of ten, as we expected; they were five natives, one Portuguese woman, a soldier from Dum Dum, (who joins the church there) and Mrs. Robinson's son. It would seem that this baptism excited much interest, for we had a larger congregation than I have ever seen in the chapel since I have been pastor there. The service at the water side was in Bengalee; it consisted of a hymn in that language, an address to the candidates, and a short prayer. I think it would have gratified you to see thirty-two inquirers at the chapel, those who were baptized included; and to see them all eat together, cast among them being abolished. Such was the scene witnessed here yesterday. But these are not all who have given up their cast; there are many, we know not how many more in the villages. We have inquirers, i.e. persons who come to hear the gospel, and who have given up cast, in many villages; the most remote village is little less than twenty miles from Calcutta.

But this is not all; our Circular Road brethren are busy in the same way; they have merous inquirers, and I hope will soon have many converts. The tract of country, which has fallen to the lot of the Lal-Bazar, is nearly south of Calcutta; the Circular Road lot is to the eastward of ours, and the lot of our Independent brethren, to the westward. Now, my dear brother, this is really something new; and I hope we are on the eve of better days. Nothing like this has been witnessed in this country before. I hope it will go on. I feel much anxiety of mind about the present state of things. I have

many hopes and many fears, and often I am ready to conclude, that the work will stop for want of means. I know the Lord can provide, and to him I look; but we are in great want of the sinews of war, men and money. I am sorry to say, that a very serious outrage has been committed on some of our friends, in a village called Sulkee. Four persons have been seriously wounded, and several hurt; and one poor man has had his hut burnt, and his little all destroyed. He has since told me that there were twenty persons in that village who had given up cast; but that since the disturbance, only seven or eight are willing to acknowledge what they have done. The case in a few words is this: About a dozen had met on a Sabbath morning for worship, i. e. to read, sing, and pray; and after worship, had sat down to dinner together, when a band of men, broke in upon them suddenly, and committed the outrage above mentioned. Measures are taking to obtain legal redress, just for the sake of future security; but though I have waited on the judge myself, I doubt whether they will succeed. As these poor men have many enemies, because they wish to be Christians, and as falsehood, perjury, and bribery, are universal, there is but little room to hope that they will obtain justice.

CEYLON.

Among other documents lately received from this island, is the copy of a valedictory letter, addressed to our late Missionary Mr. Chater, when on the eve of embarkation. Had our respected brother been living, there would have been a manifest impropriety in publishing a testimonial drawn up in such terms of warm and affectionate eulogy; but as he is gone where neither praise nor censure can have the least influence, there seems no valid reason why we should withhold such a tribute to departed worth.

REVEREND AND KIND SIR!

Language can give no adequate idea of the grateful emotions of love and the cordial interest we feel in the benevolent exertions of the Baptist Mission Society, for the enlargement of our blessed Saviour's kingdom on earth. The circumstance of your arrival in this our favoured island, where it has been made a blessing to many, strongly evinced the charitable principles which actuate the society to extend the sphere of its immediate instrumentality in the great and noble cause of disseminating and establishing the doctrines of christianity among the inhabitants of a remote part of the globe; and while we are now in the anticipation of that delightful period, when the gospel verity shall pervade all hearts and minds, and the land rejoice in the happy possession of the truth as it is in Jesus, it is neither flattery nor dissimulation when we declare, that the tidings of your intended departure have entirely overwhelmed us with grief. This unlooked-for event, Sir, will subject us, and every sincere adherent to truth, to numerous privations; such as can hardly be remedied. We have cause to mourn the absence of a stimulating pious example, a minister, whose tenor of life was one continued course of evangelical meekness, the most powerful incentive to the practice of virtue and religion, unsupported by which, precepts and instructions lose their worth and excellency. Contemplating on the cause of these privations, we derive great comfort in the hope that, while your unwearied labour and indefatigable exertions to promote the good of the souls entrusted to your pastoral care, have to such a degree enervated your constitution, as to render your separation from us for a time, not only adviseable, but absolutely necessary, the Lord will graciously spare our lives, soon to welcome you to these shores again, in a perfect state of health and vigour, to re-assume your labour among the flock of Christ in this island. Till then we commend you to the care of Him, in whose hands is the breath of life, and who ever protects and guards his own, unhurt amidst the vicissitudes and dangers of this transitory life, and our humble but earnest supplications to the throne of grace, for the temporal and eternal welfare of yourself and family will not cease but when we cease to breathe.

Permit us now to solicit your favor of assuring the Baptist Missionary Society of our deep sense of gratitude for that charity and love, which prompted them to extend their mission to this island. We confidently hope that you will avail yourself of the experience you have had during your long stay here to offer such suggestions to the favourable consideration of the Society, as would ultimately tend to the happiness of immortal souls in this part of the world. You are but too well aware that here "the harvest is truly great, but the labourers are few." What can, therefore, be more conducive to the prosperity of the Church of Christ, than faithful stewards in the house

of the Lord, who will not only "rightly divide the word of truth," but also, like yourself, show in all things a pattern worthy of our imitation and regard. Your steady, decent, and pious deportment, such prominent characteristics of a faithful minister, have not failed to excite in us due reverence and esteem for your person, and while we have ever felt the force of your exhortation, admonition, or reproof, delivered in gospel sincerity for our edification, the precepts shewn forth by your example, have left indelible impressions on our hearts, of that faithfulness with which you serve your Lord and Master. Your remembrance therefore will ever be dear to us, and while we cherish the hope of soon meeting you here again, with sincerity of heart we unite in wishing you a speedy and prosperous voyage to the place of your destination. May the Lord deign to crown all your wishes with success, and grant a blessed realization of your expectations. With unfeigned love, dutiful regard and respect, we beg leave to subscribe ourselves, Reverend and kind Sir, your very faithful and humble servants.

(Signed by above sixty persons, both of the Baptist Denomination and others.)

We add the following letter to the Committee, from Mr. Hendrick Siers, who has long been diligently co-operating in the labours of our Ceylon Mission, and which will impress all our readers with a sense of the need of sending out at least one other Missionary thither without delay. We are happy to state, that a highly esteemed brother of considerable standing in the ministry, has offered himself for the station, and will proceed, Providence permitting, early in the spring.

It may just be remarked, that the writer of the following letter is of Dutch extraction, which accounts for the occasional peculiarities of style and expression.

8th May, 1829.

REV. FATHERS AND BRETHREN,

A favourable prospect of writing and sending having opened, I have embraced the opportunity, as well the liberty of communicating to you the lamentable and mournful intelligence of the death of our much revered and highly beloved brother Chater. He has been somewhat indisposed for upwards of two years prior to the mournful event taking place, although the disorder was not apparently manifest to the public view, yet it has been secretly undermining his vital parts, notwithstanding which he kept on preaching, as well attended to his numerous other missionary duties, without much injury to his general health; but in the progress of time, after consulting with friends, he made up his mind to take a sea voyage. Accordingly, together with Mrs. Chater, he went to Bombay, and has returned after a few months with very little amendment; but gradually his disorder began to be more visible in its natural appearance. At last the medical attendant declared he had the dropsy. Himself as well as other physicians, advised brother Chater to undertake a long voyage at sea for the benefit of his health. Upon this he came to a resolution to proceed to his native shores. Consequently he left us all behind, and went on board the Seppings, the 13th December, 1828, which vessel, after having touched Port de Galle, set sail for England the same month, the 25th, as it appears in his letter written to Mrs. C. from Galle, since which we have neither of us received any written intelligence from him or some one else.

The ship which has arrived here from the Isle of France, with H. M. Commissioner, Mr. Colebrook, on board, brought to Ceylon the dolorous intelligence of the death of our departed brother. He left this world of woe and misery, say the writers, on the 2nd of January, 1829, eight or nine days after they have lost sight of Galle. His remains have been committed to the bosom of the deep, but his justified soul reached the heavenly mansions above, where he now is singing and praising with seraphic raptures, Worthy the Lamb, &c.

I feel much of my insufficiency, else I would most gladly give a full detail of his life both private and public, as a minister of Christ and a Missionary of your honourable Society, as a father and as a husband, according to our long and intimate acquaintance with each other from the year 1813. But I rejoice, that what is wanting and deficient in me, the Lord has provided; there are some who would undertake to satisfy your anxiety by writing a full and authentic account of his life and course, of these seventeen years which he has spent in Ceylon. Therefore I shall assume my station of silence, respecting the foregoing narration, and shall turn myself to see and to point out to your Society how dark the ways of Providence are towards us, and how deep and sharp the wound is felt! It is true in

such and similar other cases, we are commanded by him who has the sway over the whole universe to be still and pause, and know that it is the Lord, the all-wise disposer of all the human affairs, who did it as seemeth good in his sight. Notwithstanding which the heavenly voice to us is, respecting our departed brother, Why weepest thou? repress your sorrows, for your brother, the friend of Christ and of the Mission, of your Society, and of the church at Ceylon *is not* dead, but sleepeth, and he shall awake to the dread of his hard-hearted and unbelieving hearers, but to the joy and felicity of the children begotten by him in the gospel of our Lord Jesus Christ. Facts as these things are, yet nevertheless the stroke is heavy and the shock is terrible. However painful and trying the event might be to his partner in life and to his children, it is an irreparable loss to your committee, considering his indefatigable and zealous exertions in promoting your objects in this island, his establishing schools and fitting up places of worship, and various other useful branches of education, which tended to produce lasting good all along these seventeen years.—His long and assiduous labours are remembered by all classes of people with the feelings of approbation, could it be supposed that they should be forgotten by your Society without being deeply felt, that his expanded and useful labours should be as it were recoiled, and whilst the moving spring of your society's machine is put to a stop? After due consideration of the work which has already begun in this country, I entreat your committee to carry on working for the Lord while it is day ere the night cometh and we should cease to work. I earnestly supplicate your committee to feel compassion and yearn over the infant and destitute church at Ceylon: especially now on account of the death of brother C. she became, as it were helpless, and exposed to every danger from all quarters, therefore now is the time to send out watchmen to be set upon the tower of the Lord, to guard the heritage of the Lord here, that we also may at last enter into the rest of the people of God, and rejoice with them eternally. I know him who has said, Fear not ye little flock, for I have overcome the world, and the very hairs of your head are all numbered. He that hath said these words is faithful to his promises; but it is not an *encouragement* for indifference and carelessness. What are my poor and feeble efforts compared to those of our departed brother? If taken in a wide sense it bears no proportion. My present strength and health is much impaired by several attacks of sickness. The last one I had was fatal, if it had not been for a merciful interposition, I should have been cut off as a cumberer of the ground.

In January last, I became sick and almost distracted; but through a gracious providence, I am still spared in life with tolerable good health. I need not say that you are aware that while we were together both brother C. and myself were insufficient for the work of your Society, and have, and do still request for more help,—but now the whole weight hangs on my debilitated shoulders. Though medical men and friends have strictly charged me not to exert beyond my present imperfect state of health, yet the cries of the necessitous multitudes urge me to act in opposition to their advice. I preach three, sometimes four sermons every Lord's day, as well every Wednesdays and Thursdays in the garrison, Pettah and Grand Pass, in English, Portuguese, and Singalese, besides attending other meetings for prayer and experience during the week days. The Europeans at present, appear more than before, to manifest hunger and thirst after righteousness. It has pleased the Lord to take notice of the low state of his church here, and to make some additions to her last year. I have had the pleasure to baptize about 10 persons belonging to H. M. 78th Scotch regiment, and 8 mixed classes of people. Had this regiment continued here some time longer, great additions might have been made to our church, but it has pleased the Lord to order them to be removed for awhile to Kandy, from whence they write to me respecting the all-important and the one thing needful. But soon after their removal, two regiments, the 61st and 58th, filled up their vacancy. Out of these regiments, I have baptized this year 4, together with two corporals of the Royal Artillery, one of whom is an able scholar and of a very respectable family in England; his heart is much set to the advancement of our church here as well every where else; but the state of his health seems very precarious, his being distressed with a consumptive cough, predicts, humanly speaking, a short duration. His wife has been just preparing to come before the church, when they unexpectedly have been ordered to proceed to Jaffna. Should the Lord, in whose hands are our breaths, be pleased to spare us, on their returning back to Colombo, I hope she will join our church. There are about seven more candidates for baptism, but owing to the difficulty of obtaining passes to come out of garrison, have not joined the church; but as soon as it shall be granted to them, they will be in communion with us. Besides these, I have baptized four other persons in the river *Calany Gange*, among whom is a young man named L.F. Schokman, who possesses talents for useful-

ness; he is at present head clerk of the Auditor General's department. The church have unanimously chosen him deacon,—by him the long vacancy of that office was supplied. Another out of this four is of medical profession. They requested to administer to them this ordinance in the open river, because it resembles more that of Christ's. By these short hints your Committee may easily judge the multiplicity of business which I have almost every day to attend to; and considering which, I beg you will acquit me of the charge of my having neglected to visit the interior schools, some of which lying between eight and nine miles off the place of my present residence. I do not make an apology in any other sense, but the imperfect state of my health, and the unavoidable work at home, which have kept me back these six or seven months from attending them, which otherwise I have been very regular in visiting them. These reasons, I entreat your Committee to consider seriously, and will be pleased to send out more labourers to the work, in order to lengthen the cords and to fasten the stakes of the tabernacle of the Lord, that our hands which are hanging down may be raised, and the weak knees may be confirmed; so as none to turn out of the ways of the Lord, and that none of your work, wherever they are, be neglected, when I shall by the blessing of my heavenly Father be strengthened, I shall spare no pain or difficulty, but will attend as hitherto I have done.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies	Rev. G. Bruckner.....	Malacca	May 21 & 22, 1829.
	J. Williamson	Sewry	June 15, 1829.
	Mrs. Lawson.....	Calcutta	June 6, 1829.
	Rev. B. Clough	Colombo	May 14, 1829.
	Hendrick Siers	Ditto	July 1, 1829.
	Mrs. Chater	Ditto	June 20, 1829.
West Indies	Rev. William Knibb.....	Savanna la Mar ..	Sept. 30, 1829.
	Joseph Burton	Kingston	Oct. 17, 1829.
	James Flood	Annotta Bay	Sept. 21, 1829.
	Thomas Burchell	Montego Bay	Oct. 9, 1829.
	James Mann	Falmouth.....	Oct. 9, 1829.
	Joseph Bourn	Belize	Sept. 22, 1829.

HOME PROCEEDINGS.

BROSELY.

On Sunday, Oct. 11, three sermons were preached at Brosely, and on the following day a public meeting was held, for the purpose of forming an Association in aid of the Baptist Missionary Society. The meeting was addressed by Messrs. Kent, Thomas, Clark, Barber, Keay, Curzon, and Jones. The ministers in conference considered the practicability of forming an Auxiliary for the county; a measure which appears calculated to increase greatly the amount of the contributions hitherto received by the Baptist Missionary Society from Shropshire.

G. H. R. C.

NORTHAMPTON.

The anniversary of our Auxiliary Missionary Society, was held in College-street Meeting-house, on Wednesday the 21st of October. The morning service was better attended than usual, and very interesting sermons were preached by our brethren Mack and Carey. Mr. Simmons of Stratford, and Mr. Edwards of this town (Independent) engaged in the devotional parts of worship. In the evening, at half-past five, the meeting for public business commenced, and seldom if ever, was there a larger congregation collected within the walls. The Rev. Joshua Marsden (Methodist minister) presided, and the Missionary cause was pleaded by the Rev. Messrs. Prust, Jayne, James Clark, Hyatt, Hollis, J. Simmons, and W. Goodrich. Mr. Gray, the secretary, gave a statement of the subscriptions of the past year, and affectionately urged his friends to increased liberality in the great cause, nor was the appeal in vain. We are happy to state that by the extra subscriptions of the evening the society has raised 152*l.* in the year, being an advance of nearly 50*l.* on any preceding year. This is but small compared with what other churches have done, and still more so compared with the claims of the Saviour, yet as indicative of a revived feeling towards Missionary objects, and especially as made at a time when the trade of the town is in great depression, it is regarded as a token of divine approbation; nor can we forbear to notice that nearly 60*l.* of the above sum was raised by weekly contributions of one penny each. In this labour of love our brethren and sisters, and young people are actively employed; each have their respective department, and to all of them our best thanks are due.

W. G.

BRISTOL.

"You have already received, I presume, 400*l.* part of the proceeds of our Eleventh Anniversary, which was held the last week in October, and of which I had almost forgotten that you expect me to furnish some little account. It may be comprised in a few sentences.

The usual services were held at the three places of worship. The preachers were the Rev. Samuel Nicholson of Plymouth, the Rev. Eustace Carey, the Hon. and Rev. G. H. Roper Curzon, the Rev. Christmas Evans, and the Rev. Robert Hall. The speakers at our two public meetings were nearly the same, with the addition of the Secretary of the parent society, Rev. R. Hill, the Rev. Mr. Thomas of Highgate, the Rev. F. Clark of Paulton, the Rev. John Leifchild, the Rev. W. Lucy, and other Bristol ministers. At the former meeting, J. E. Lunell, Esq. Sheriff, kindly presided, and advocated the claims of the Society; and at the latter, the Treasurer, Mr. Robert Leonard.

The receipts of the year just closed exceeded those of the previous year by 60*l.* and the amount of contributions received during the present anniversary has exceeded the amount contributed at the previous anniversary by about 100*l.*

During the last year, a *second* Ladies' Association has been formed in connexion with Counterslip. This, together with the one previously established in connexion with Broadmead, will, it is presumed, render essential aid to the funds of the Society.

While the past year and the present anniversary have presented us with a few comparatively large donations, it is a most gratifying fact, that the principal resources of the Society are drawn from the smaller contributions of the many, a source of supply, not only less precarious, but necessarily involving a greater aggregate of prayer, and a more extended diffusion of the Missionary spirit, than the larger contributions of the few. Grateful for both, and encouraged by past success and present appearances, we hope, depending on Him who is "under no restraint to save by many or by few," still to go forward, applying to the Missionary cause the spirit of an ancient prayer, "*O that thou wouldest bless us indeed, and enlarge our coast!*" J. G. F.

SHEFFIELD.

The anniversary services at Sheffield and its neighbourhood, on behalf of the Baptist Missions, were held as follows on the 16th Nov. and three following days. On Lord's day two excellent sermons were preached in the Baptist Chapel at Sheffield, by the Rev. Eustace Carey, to very attentive and delighted auditories. Sermons were preached on the same day at Chesterfield, by the Rev. C. Stovel of Swanwick; and also at Masbro, by the Rev. C. Larom of Sheffield, and at Rotherham, by the Rev. W. Welsh. On Monday morning a missionary prayer meeting was held in the Baptist Chapel, Sheffield, and in the evening, the annual meeting of the Auxiliary was held in the same place, the chair being kindly taken and most ably filled by James Montgomery, Esq. After prayer by the Rev. Mr. Alder, one of the Wesleyan ministers, the Rev. C. Larom gave, in the form of a report, a concise statement of the operations of the Parent Society in the East and West Indies; after which the resolutions were moved and seconded by the Rev. Messrs. Eustace Carey, Stokes of Chesterfield, Stovel, Welsh, Valentine Ward, Cubitt, Smith, Boden and Pritchard. On Tuesday evening a public meeting was held at Rotherham in the Wesleyan Chapel, which was very handsomely lent for the occasion, the Rev. Clement Perrot, Theological Tutor of Rotherham College, in the chair, when speeches were delivered by Rev. Messrs. Carey, Wevers, (Methodist) Stovel, Stokes, Larom, and Welsh. A similar meeting was held on Wednesday evening in the Baptist Chapel at Chesterfield, Ebenezer Smith, Esq. in the chair, and appropriate addresses were delivered by the Rev. Mr. Carey, Mudie, Elege, Stovel, Larom, Clark of Dronfield, and Stokes. The sums collected amounted to nearly 60*l.*

Mr. Carey's visit was very highly valued and his addresses were listened to with great interest. It was very gratifying to see on each of the platforms ministers of the Wesleyan and Independent persuasions, and to hear their excellent speeches in support of the Baptist Missionary Society, and we trust that the influence of the good impression made both by the sermons delivered, and also at the public meetings will be of long continuance. C. L.

BATH.

On Lord's day evening, Dec. 13, a sermon was preached in Somerset-street Chapel, Bath, in behalf of the Society, by the Rev. E. Carey. The same cause was advocated there on the following evening in a truly kind and liberal manner by the Rev. John Leifchild of Bristol, and on Tuesday evening, the 15th, a public meeting was held to form an Auxiliary Society in the church and congregation under the pastoral care of the Rev. Owen Clarke. The chair was very ably filled by the Hon. and Rev. G. H. R. Curzon, and the numerous assembly was addressed by the Hon. Capt. Noel, Revs. P. J. Saffery, J. H. Hinton, Carey, Clarke, and Wallace, and by Messrs. Langdon and Crook. The season was found to be peculiarly interesting, and the amount collected, including donations of 10*l.* each from three kind friends connected with the church, amounted to about 65*l.*

Contributions received on account of the Baptist Missionary Society, from November 20, to December 20, 1829, not including individual Subscriptions.

	£.	s.	d.
Legacy of the late Mrs. Sarah Shenston, by Rev. W. Shenston	45	0	0
Weymouth, by Rev. Jas. Hoby	33	16	6
Hailsham, by Rev. W. Davies	12	19	2
Sherborne, by B. Chandler, Esq.	4	4	0
Northamptonshire Union, (Northampton 152*l.* 12*s.* 9*d.*) by Mr. Gotch	154	3	5
Hitchin, Collections	12	16	2
Sheffield, by Rev. C. Larom,.	35	5	0
Chesterfield	13	6	5
Rotherham	10	6	0
Totteridge, Collection and Subscriptions	14	16	0
Essex Auxiliary, by Thomas Blyth, Esq.—			
Braintree (expences 9*s.*) ..	14	17	6
Burnham	0	17	9
Colchester (exp. 4*l.* 15*s.* 7*d.*)	22	8	6
Earls Colne	13	12	0
Halsted	13	5	3
Langham	41	1	9
Rayleigh	5	2	0
Thorpe	3	15	3
North of England Auxiliary, by Rev. R. Pengilly	15	0	0
Wantage, by Rev. W. Glanvill (Miss Daniell's box 7*s.*) ..	2	15	6
One-third of Collection at Rev. G. Clayton's, Walworth	36	18	6
Broughton and Wallop, by Rev. H. Russell	13	1	3
Nairnshire Missionary Society, by Rev. W. Barclay	5	0	0
Abergavenny, by Rev. C. Evans	2	6	4
Carmarthen, Collection at Penuel, by Rev. J. Watkins..	18	0	0
Cwmpedol and Bwlch-y-rhyw, by ditto	2	6	0
Portsmouth, Portsea, and Gosport Auxiliary, balance by Mr. B. H. Hinton (in all 208*l.* 9*s.*)	43	9	0
Oxfordshire Auxiliary, by Mr. Hucksvale :—			
Naunton	16	3	8
Fairford	2	10	0
Faringdon	5	2	6
Banbury	1	1	0
Chipping Norton	18	0	1
Abingdon	17	3	11
Alcester	16	5	0
Bourton	7	12	9
Cornwall Auxiliary, by Rev. E. Clarke :—			
Falmouth Branch, (Missionary Sale 61*l.* 8*s.* 7*d.*; for schools 2*l.* 10*s.*)	119	11	3
Helston Branch	19	9	7
Penzance, Jordan Chapel..	23	8	6
Queen-street do.	14	1	10
Redruth Branch	18	10	6
Truro Branch, for sch. 1*l.* 1*s.*	72	6	6
Miss M. and A. Smith, Olney, for Kingston Female school,	20	0	0
Mrs. Bailey, Bethel-house, Brixton, by Mr. Illidge	10	0	0
Miss C. Hepburn and Friends, for Jamaica	4	10	0
Friend at Stony Stratford, by Rev. J. Simmons	1	0	0
E. I. by J. Gutteridge, Esq...	1	0	0

As the Secretary has reason to apprehend that the Number of Heralds and Quarterly Papers sent, in some quarters, is more than adequate for the supply of the Subscribers, he begs that the various friends who kindly engage in the distribution will examine whether any alterations should take place, and inform him forthwith, that the requisite directions may be given to the printers. He would add, that as much of the efficiency of Missionary intelligence must depend on its prompt and regular conveyance to the individual Subscribers, it is earnestly hoped that all who receive parcels, will forward their contents as early as possible to the various individuals for whom they are intended.

TO CORRESPONDENTS.

The Two Guineas forwarded from a Lady at Penzance, through the Rev. Edmund Clarke, for another Society, have been duly paid over to the Treasurer.

The thanks of the Committee are returned to the Rev. Reynold Hogg, Kimbolton, for twenty sets of his "Sermons," ten copies of "Scriptural Supports," and seven "Personal Religion;" also to the juvenile friends at Aldwinkle, for pincushions, &c. for Jamaica, by Rev. D. Parkins.

The parcel kindly sent from Wincobank has been forwarded to its destination.

Of the amount (267*l.* 8*s.* 2*d.*) acknowledged, in our present Number, as received from our efficient Auxiliary in Cornwall, the sum of 10*l.* 9*s.* 10*d.* was contributed by means of Sunday School Associations.

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THE

BAPTIST MAGAZINE.

FEBRUARY, 1830.

Memoir of Mr. Samuel Bligh.

When the curtain of eternity suddenly descends, and conceals from our view a fellow-traveller, in whose interesting society we had almost unconsciously toiled through many a weary step of human life; after the mind, agitated by surprise and grief, regains a sufficient degree of composure, it commences an eager research into the annals of recollection, and endeavours to restore to their original impressiveness the faded delineations of an imperfect memory. The soothing influence of such efforts seems to mitigate the anguish of separation; and, if the result can be rendered subservient to the instruction of survivors, it may be said of our departed companion, "he being dead, yet speaketh."

There are no principles so powerful in their exercise, nor so important in their operation, as those which originate in an experimental knowledge of divine truth. The history of their development may detail no combination of rare occurrences, nor even a single incident to which "the epithet romantic" may be deemed appropriate; from the efficiency of their influence, however, there invariably arises a series of important events, to which the imputation of monotony is strikingly inapplicable: for the most animated description of the phenomena of nature, and the vicissitudes of providence, presents nothing so deeply interesting to the human mind, as the spiritual illumination of a benighted understanding, the renewing of a corrupt heart, and the consequent transformation of character from the image of the earthly, to the image of the heavenly.

In collecting, therefore, and arranging the reminiscences of such facts, and the evidence by which the certainty of their having transpired becomes delightfully obvious, it is desirable to remember, that with whatever indifference or suspicion their recital may, in some instances, be received, angels witness their continual recurrence with triumphant exultation; while, to the Christian, the instruction and encouragement they impart, expand his desires, establish his confidence, and supply him with the most ample and felicitous occasions for devout reflection and adoring thankfulness.

Mr. Samuel Bligh, whose lamented departure from this mortal state has suggested the preceding observations, was born in the city of London, December the 6th, 1777. He was the second son of Mr. David Bligh, many years a highly respectable member and valuable deacon of the Baptist church assembling in Prescott-street, of whom a more particular account will be found in the close of the eighteenth volume of this work. His esteemed and aged mother, also, Mrs. Sarah Bligh, has very long been, and still remains, an honourable member in the same Christian communion.

When the subject of this record had arrived at a suitable age, he was placed with a watchmaker, a business in which, for some few

years, he was afterwards engaged. Blessed with such parental advantages, and privileged in childhood and youth to listen to the eminently judicious ministrations of the venerable Mr. Abraham Booth, his mind appears to have been early and gradually instructed in the great principles of evangelical truth, and his heart tenderly and effectually drawn, by the Spirit of God, to desire above all things, that he might constantly live under their benign, constraining, and transforming influence.

His own perspicuous and impressive account of the commencement of this work of grace, is as follows:—"I was the subject of strong convictions when very young, but never felt any abiding impressions until I was led, in the course of Divine Providence, to hear Mr. Booth preach a funeral sermon for one of his members; at the close of which he solemnly addressed the unconverted part of his congregation. He described the dreadful condition they were in by nature, the uncertainty of life, and the inevitable consequences of living and dying in that state. I remember he added, 'I do not want to drive you to despair, but I want to set you a thinking, I want to set you a reading, I want to set you a praying.' Being awakened to a sense of my state, I resolved, when opportunities should offer, to read, hear, and pray too. I began to think seriously, and to entreat the Lord to change my heart, and to render the means of grace useful to my soul. I seized every opportunity I could find to read and hear the word of God. O, how earnestly and repeatedly did I entreat the Lord to bring me to the knowledge of himself, which I then considered as a blessing of more value than ten thousand worlds.

"Soon after this period, I read part of Mr. Alleine's *Alarm to the Unconverted*, particularly his description of the miseries of that state. This still more alarmed my conscience, discovered to me my danger, and constrained me to cry, 'God be merciful to me a sinner!' I knew from what I had often heard (having been accustomed to hear the Gospel from my childhood), that there was no other name given under heaven whereby I could be saved, than that of Jesus Christ. Yet I believed that I was in a condition extremely unfit to apply to him. I felt exceedingly confident, that a greater degree of sorrow and brokenness of heart for sin were necessary, before I could apply to the Lord Jesus Christ. I therefore sought to experience these supposed pre-requisites, and instead of casting myself at the feet of sovereign mercy in the name of Christ *just as I was*, I hardly used the name of Christ, but prayed that I might feel more sorrow, contrition, and tenderness of conscience. I read those parts of Scripture that treated on the sufferings of Christ, with the desire and the expectation that my feelings and passions might be powerfully wrought upon. I likewise looked for the same effect from the discourses which I heard, that so I might be in a fit condition to apply to the Lord Jesus Christ. But herein I was mistaken. The Lord did not see fit to answer my prayers in this way, but left me to feel *still more* of the hardness of my heart; and thus I became, as I thought, still more unfit to apply to the Saviour. I was now greatly discouraged, until looking over a number of books in my father's library, I took in my hand Mr. Booth's 'Reign of Grace.' This was the means of convincing me of my mistake. The author, in that

work, describes the awakened sinner as looking within, to find himself distinguished in some way, by being more humbled under a sense of guilt, &c. and thus opposing the true grace of God, by hankering after some worthiness of his own, instead of looking immediately to the Redeemer. This afforded some relief to my mind. My prayers took a new direction. I now saw the complete suitableness of Jesus Christ to my case, and that to look within for any thing, by way of a warrant to apply to him, was to rob the Redeemer of his glory, agreeably to the sentiments of Mr. Hart,

> 'If you tarry till you're better,
> You will never come at all.'

"The question now was, seeing Christ to be so suited to my case, without any previous qualification to recommend me to his notice, 'How shall I apply to him?' This I learned must be by faith, and that not of myself, but the gift of God. Here, I trust, I was deeply convinced of the sin of unbelief, and not being then aware, that to produce this conviction was the work of the Holy Spirit, I was much troubled at it; and concluded that I had not a spark of real faith in my heart. Being encouraged by many promises to seeking souls, and hoping that faith would come by hearing, I began to seek more immediately for that blessing in the use of appointed means, as for hid treasure. I went on thus for several months; reading and hearing the word of God, with frequent prayer over it, that I might be the subject of that faith which is of the operation of the Divine Spirit. I prayed much against unbelief and hardness of heart; and supposed that ere this I should have found them removed, and that this would demonstrate that I had faith. I therefore was again greatly discouraged, and bitterly disappointed at my prayers being, as I thought, rejected. Weary of waiting, I seemed almost at the point of relinquishing my pursuit. It appeared astonishing to me that the Lord Jesus should be represented as so willing and ready to embrace returning sinners, and yet that he should take no notice of *my* supplications. I could not reconcile these things. In this perplexity I took up my Bible, and turning over its pages, my eye was directed to Lam. iii. 25, 26. 'The Lord is nigh unto those that wait for him, to the soul that seeketh him. It is good that a man should both hope, and quietly wait for the salvation of the Lord.' I believe I hardly ever felt any part of the divine word applied with so much power and sweetness, as these words suddenly were to my mind. I was made willing to wait the Lord's time; and instead of saying, 'my way is hid from the Lord,' I found, agreeably to another passage that was very pleasant to me, that his eye was upon me, who hoped in his mercy. I was soon brought to see, that I had entertained mistaken notions of faith, and had taken the *fruits* of faith for faith itself; and that I was not so utterly destitute of that grace as I had supposed. Dr. Gill's description of faith, in the third volume of his 'Body of Divinity,' and particularly of faith in *Christ*, was, I hope, made very useful to me at that time; where he describes it in its first and lowest, as well as in its higher actings on the blessed Redeemer. I now saw that faith and unbelief might exist in the same soul; according to those words, 'Lord, I believe; help thou my unbelief.' I was now convinced that all the encouragement I had derived from the pre-

mises, and that all my earnest outgoings of soul after the knowledge of Christ, was an evidence of interest in him, and love to him. Now I saw my prayers answered: nay, that they had been answered in some happy measure, even at the time when I supposed that the Lord had no regard to the voice of my supplications; and I was then enabled, with such freedom and delight as I shall never forget, in the most familiar and unreserved manner, to give myself up to Christ, to cast myself upon him, and venture upon him my eternal all; and was at length enabled to say, what I had so ardently desired, 'My beloved is mine, and I am his;' and, I trust, I viewed him to be 'the chiefest among ten thousand, and the altogether lovely.' It now became my great concern to live to Him who died for me. Holiness appeared beautiful and desirable, and, I trust, the Spirit of God excited some of the strongest desires I ever possessed, after the image and the revealed will of Christ; equally strong, perhaps, with those I *had* felt to be saved from eternal death. Instead of doing any thing that I might be saved, or by which I might in the least degree merit the favour of God, I wished to walk in the path of obedience, because *I was* saved: and, I trust, that still my prevailing desire is, that I may grow in grace, and in the knowledge of Christ; while, on the other hand, my chief trouble, yea, bitterness of soul, arises from my having so little love to Him, and from my conduct and conversation being no more 'as becometh the Gospel of Christ.'"

To this very interesting statement is appended a note, too valuable to be omitted:—"Let none be discouraged because they cannot, like the writer of the above narrative, point out the precise time when the mind was first wrought upon in a spiritual way. Dr. Owen has the following just remark:—'He that is alive may know that he was born, though he know not the place where, nor the time when he was so: and so may he that is spiritually alive, and has ground of evidence that he is so, that he was born again; though he know neither when, nor where, nor how.'"

Mr. Bligh is well known to have possessed very considerable vocal powers; and, at an early age, his highly acceptable talents, in conducting the praises of God, were obtained by a respectable pædobaptist congregation, of which Mr. Crole was then the pastor. About this time, however, the obligations of Christians to acknowledge the authority and follow the example of Jesus Christ, in the ordinance of baptism, were forcibly impressed on the mind of our deceased brother, and became an occasion of a friendly exchange of letters between Mr. Crole and himself, which terminated in his becoming an attendant on the ministry of Mr. John Martin, late pastor of the Baptist church meeting in Keppel-street, where, in the twenty-first year of his age, in the presence of many witnesses, he declared his unfeigned faith in the Son of God, was baptized, and, on Lord's day, March the 3d, 1799, was admitted into the fellowship of the visible church.

Some time previously to this pleasing and memorable event, he had attained what many attempt, but, owing either to want of opportunity or perseverance, few comparatively possess, such a competency in the art of short-hand writing, as enabled him with ease to follow any speaker whose utterance was not unusually rapid.

It would not have been difficult for *him*, especially then, to have converted this acquirement to his temporal advantage, but it was principally employed in reading and transcribing for his own edification, and the instruction of his friends, many of the valuable discourses which he had taken from the lips of Mr. Booth, and other distinguished preachers, on whose ministry, at that period, he occasionally attended.

He had not been a member of the church in Keppel-street much more than one year, when Divine Providence seemed to direct his removal to Waltham Abbey, in Essex, where there appeared to be an opening for him to engage in business on his own account. After consulting with those persons who were most entitled and best qualified to assist his determination, he concluded that it was his duty to embrace this opportunity; and the necessary arrangements being made, the contemplated change accordingly took place; and in the beginning of 1801, he was honourably dismissed to the church at Waltham, then under the pastoral guidance of Mr. William Brackett.

This movement, especially, was one of a series upon which, no doubt, during his subsequent life, he often looked back with intense interest and devout gratitude. At Waltham he was introduced to an intimate acquaintance with Miss Elizabeth Stammers, second daughter of Mr. John Stammers, of Sudbury, to whom, in 1802, he was happily united; an occurrence, in his history, to which he never adverted but with evident emotions of the most entire satisfaction. By this union he had eight children, of whom three sons and three daughters, with the afflicted widow, remain to mourn the affecting and, in some respects, premature loss, they have been called to sustain. There seem, however, to exist, the most pleasing intimations, that it will be the unceasing endeavour of the young people to emulate each other in promoting, on every occasion, the comfort of their bereaved and beloved parent, and strengthen, among themselves, the firm band of mutual affection.

When Mr. Bligh had been some time in connection with the church at Waltham, his conversation and devotional exercises produced an impression that he possessed qualifications for ministerial usefulness; and he was requested to give the church an opportunity of forming and expressing their judgment on this important subject. Having complied with this solicitation, the conclusion was decidedly in favour of his engaging, as Providence might direct, in the Christian ministry. The church which had thus encouraged him to labour in the word and doctrine, had now for some time been deprived, by the hand of death, of the services of their late esteemed pastor; and that they should not have availed themselves of one, as his successor, who was raised up in their own immediate communion, may perhaps be referred, in part at least, to the principle involved in our Saviour's declaration, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house."

Shortly after his call to the ministry, the church at Potter's Bar, in Middlesex, being destitute of a pastor, solicited him to supply their vacant pulpit; and, having done so for a considerable time, much to their edification and comfort, he was cordially invited to take, as their pastor, the oversight of them in the Lord. Before, however, he could satisfactorily conclude that it was his duty to accede to this request, mature deliberation seem-

ed indispensable. Potter's Bar is ten miles distant from Waltham, where he was now established in business, with an increasing family, to whose growing claims the resources of the church which desired his permanent services were altogether inadequate. Under these circumstances, he earnestly sought the divine direction, and conferred with his Christian friends both in London and the country; and, at length, resolved on the arduous and difficult undertaking of continuing his business and residence at Waltham and becoming also the pastor of the church at Potter's Bar; where he was ordained October the 10th, 1810, of which service a record is preserved in the third volume of this publication.

Besides his secular concerns at Waltham, he had found it necessary, on account of some family arrangements, to become partner with a younger brother, Mr. James Bligh, an ironmonger in London, which made it imperative that he should very frequently be there. This, added to the distance at which he resided from his pastoral charge, occasioned a greater exhaustion of time and energy, in travelling from place to place, than he could comfortably reconcile to the important claims of his family, his study, and his ministry. Vigorous, however, in body and in mind, he was enabled for some time to persevere in discharging the various and dissimilar duties which thus devolved upon him; but, in 1813, it pleased the sovereign Disposer of all human affairs, most unexpectedly, to call from this world his brother James. This afflicting event was not only severely felt by a surviving widow and young family, but it brought also, upon the subject of this memoir, such an additional weight of temporal care and responsibility, as induced him very seriously to question the propriety of his continuing any longer to hold an office in the church, whose sacred and paramount duties he was painfully conscious, in his circumstances, could be but very partially fulfilled. It never was a feature in the character of Mr. Bligh to decide rashly, nor to trifle with determination, when it had secured the approval of his matured consideration. Having, therefore, upon a deliberate survey of all the facts of his own situation, concluded that it was the divine will he should relinquish the stated ministry he informed the church at Potter's Bar, of his conviction; and, at a time mutually agreed, he took an affectionate leave of them as their pastor, but remained till his death a member of their communion; paying them occasional visits, especially on the day of their fellowship at the Lord's table.

Before the dissolution of his official relation at Potter's Bar, he had found it expedient to dispose of his business at Waltham, and had removed his residence to the metropolis, that he might exercise a more vigilant superintendence over those concerns which now imperatively claimed his anxious attention. About this period, he formed a closer intimacy with two friends, with whom, for more than fifteen years, he had had some previous acquaintance. The three brethren were originally members of the same Christian community, and had each of them, during the time just specified, been called to the exercise of the ministry. From early instruction and association they were substantially united in their sentiments concerning the principles and the institutions of divine truth; nor would it be considered extraordinary if ultimately,

from the length and intimacy of their friendship, in the general outlines of their habits and character, there should have been some apparent resemblance. That their intercourse might not be uncertain, they proposed to meet successively at the house of each other, on the afternoon of the first Wednesday in every month, from four till eight o'clock. In these interviews, besides allowing themselves in such free and mutual converse as the reading, the reflection, and the incidents of the interval might suggest, it was their invariable practice to read some portion of the Scriptures, and offer up before God their united supplications: in which devotional exercise, the closeness of their friendship, and their consequent knowledge of each other's affairs, seemed to justify a greater degree of enlargement and personality, than under different circumstances would have been either expedient or practicable. In certain special dispensations of Divine Providence towards themselves or their families, whether afflictive or otherwise, the time of their meeting was principally occupied in making known their requests at the throne of mercy. Perhaps it may not be thought altogether unworthy of being mentioned, that these visits of Christian friendship were continued through a period little short of seventeen years, with so few interruptions of their regular return, that half a dozen can scarcely be enumerated; that the appointed time for their commencement and conclusion was quite as infrequently exceeded; and that during the whole of their lengthened friendship, not a single occurrence was ever permitted to weaken their union, disturb their harmony, or chill their affection. It is said that the two surviving friends are at this time in Christian fellowship, in the same church to which, more than thirty years ago, they were all three united, and in which the knowledge of each other commenced, which appeared progressively to become a source of more than ordinary enjoyment; and it seems natural to conclude, that while the loss they have sustained, by the removal of their junior companion, must impressively remind them that their more lengthened shadow is nearing the extreme point of its extension, it will no less forcibly suggest the desirableness of subordinating the bereavement to strengthen and perpetuate mutual attachment, and to excite and increase the influence of pious principles, holy affections, and Christian obedience.

After it was known that Mr. Bligh had declined the duties of the stated ministry, invitations for his occasional assistance became more numerous than he could accept, and would have been even more multiplied, could he have thought it right to have encouraged applications which would have taken him a considerable distance from home. His engagements usually extended several weeks in advance, and it is probable that few persons, not regularly employed in the Christian ministry, preached either more frequently or more acceptably than he did.

Excepting the diseases ordinarily attendant on the first stage of life, his health was so mercifully continued, that it suffered no serious interruption up to the period when he was attacked with the complaint which terminated in his death. Towards the close of last June, he was seized with internal hæmorrhage, with which, in a slight degree, and at distant intervals, he had been previously once or twice visited. It was considered necessary that he should imme-

diately suspend all public exercises, and that every kind of exertion not imperative should be avoided. The last sermon he delivered was the early lecture at Dr. Rippon's, on the 7th of this month, from 2 Pet. i. 16. From this attack, however, he was sufficiently restored to meet his two friends, on their accustomed day in July. It happened to be his turn to lead the devotion, and though the effects of his recent indisposition were very observable, in the timidity with which, on that occasion, he used his voice, yet, it is believed, that neither himself nor his friends were at all impressed with any presentiment that they were now unitedly expressing, for the last time, their desires for each other in the presence of God.

Not long after this meeting, his affliction returned again; and for the sake of greater retirement, it was thought desirable that he should, for a season, leave London. He visited Waltham, and remained there several weeks. During a part of that time there were pleasing appearances of recovery; and, under their influence, he wrote to some of his relatives and friends, and from these communications, while it was manifest that his mind was variously exercised, it was not less so, that its prevailing tendency was to obtain, in connection with his affliction, an enlarged measure of the "peaceable fruits of righteousness."

Finding, however, that the complaint, though for a time subdued, was not removed, and that the attacks occurred with increasing frequency, he returned home; and shortly afterwards the disease became still more formidable, prostrating his strength, and refusing to yield to any of the remedies prescribed. The nature of the malady under which he was now rapidly sinking, almost entirely precluded, on his part, oral intercourse; when he conversed, it was in a whisper, or by writing on a slate. Happily his was one of those cases, concerning which survivors need not discover an eager solicitude to elicit some indistinct dying expressions, in order to certify their confidence as to the future felicity of the departing spirit; the more satisfactory evidence having been long afforded, of a life of humble and entire dependence on the person and mediation of Jesus Christ; confirmed by sincere and persevering endeavour to yield unfeigned and impartial submission to his divine authority. Yet it certainly was very gratifying to observe, that, as the triumph of the disease became increasingly decisive, its sanctifying influence also became more obvious. One who witnessed both, and who was tenderly and deeply interested in the impressive scene, writes thus:—"A few days before his death, when apprehending immediate danger from the unexpected appearance of very alarming symptoms, though greatly agitated, his mind was supported by a hope, which, to use his own words, he 'would not part with for *ten thousand worlds*.' And this hope, though it did not amount to a *full* assurance, was evidently the *anchor* of his soul. To one of his daughters, who approached his bedside, he said, with the most *affectionate earnestness*, 'My dear, the Lord is *your* portion, and I trust he is *mine*, and your dear mother's,' looking at her, as she stood near."

Wednesday, October the 14th, presented distressing symptoms of speedy dissolution. Thursday and Friday were passed in comparative unconsciousness; and though, towards the evening of the latter, a bright ray of hope darted across the thickening gloom, yet it was

only the immediate precursor of the appointed moment when heart and flesh were to fail: for the morning watch of Saturday had scarcely been announced, when he suddenly and silently passed through the valley of the shadow of death, to inherit the rest which remains "to the people of God."

On the following Friday, after an address by Mr. W. Shenston, his earthly remains were interred beneath the chapel in Pell-street; and on Lord's day, the 25th, Mr. Pritchard, of Keppel-street, delivered the funeral discourse, from the 15th psalm, to a crowded and attentive congregation, at Alie-street, in the same pulpit from which the deceased, more than twenty years before, had preached his first public sermon, founded on Col. iii. 2.

To the recollection of those who intimately knew him, the character of our departed friend presents much that is valuable and interesting; and which, no doubt, will be long and tenderly cherished. At the domestic hearth, which, to him, had many endearments, and in the social circle, especially if not too much enlarged, his conversation became instructive and animating. Perfectly ingenuous in his disposition, and unaffected in his manners, he was at the utmost remove from disguise and artifice. Perhaps there have been few persons to whom the Saviour's description of Nathaniel might be more safely applied—"Behold an Israelite indeed, in whom is no guile!"—Though he would occasionally indulge in a vein of pleasantry, yet it never was of such a kind as either betrayed forgetfulness of his own Christian reputation, or inflicted a wound on the feelings of others. His mind, originally active and energetic, strengthened by exercise, and improved by such research and reflection as his circumstances and opportunities would admit, was by no means unaccustomed to vigorous and successful effort; which, in his instructions from the pulpit, and his conversation among his friends, frequently became evident. He was never emulous of taking the lead in discussion, nor ever appeared to feel the slightest anxiety to become prominent in its progress; and, indeed, scrupulously avoided whatever could be construed into an attempt to thrust himself into observation. Yet, when appealed to, on subjects in relation to which it was known that his mind had been exercised, or when urged on any particular occasion, by a strong sense of duty, to express the judgment he had formed, it might easily be perceived that he had thought for himself—that his conclusions were the deductions of much deliberate attention, and in the most important instances, the result of circumspect and repeated revision. Hence, in part at least, originated those desirable qualities of decision and stability, by which, throughout life, he was honourably distinguished. No one who knew him was alarmed with an apprehension that a change of company or of place would operate a conversion of his principles, or so qualify his previous statements, as to neutralize their effect. His love of truth preserved him against every species of equivocation; and it is not recollected that he was ever reduced to the unenviable dilemma of retracting his averments, or of silently submitting to the humiliating charge of prevarication. His engagements always challenged the utmost confidence of those with whom they were made; for they were invariably fulfilled with the

most exemplary punctuality. In short, he was one of those, with whom persons who are particularly annoyed and grieved by vacillation and disappointment, deem it a privilege to be associated: for he was "not given to change."

While these elementary principles appeared to considerable advantage in his ordinary intercourse, and in the integrity and uprightness which continually preserved him in his civil transactions, their influence was more especially attractive in the sincerity and stedfastness of his religious profession, in which it must be confessed their worth is incalculable. His mind, almost from the earliest period of its spiritual illumination, became thoroughly evangelized; and at no subsequent stage of his Christian history could he tolerate any sentiment which appeared to him to flatter the arrogance of unregeneracy, weaken the necessity of divine influence, or obscure the splendour of free grace. On the other hand, with equal determination and perseverance, he resisted all those representations of the economy of mercy, in which he perceived a tendency to relax the obligations of human responsibility, abrogate the claims of the divine law, or conceal the importance of Christian obedience. Thus, through the continued and abounding goodness of God, was he preserved, both in public and in private life, from making shipwreck either of faith or a good conscience; affording another encouraging illustration of the divine faithfulness, and an additional persuasive to the exercise of humble confidence and unceasing gratitude.

No person could be more thoroughly sensible than he was, that the effective and conscientious discharge of the sacred service of the Christian ministry, involves so much varied exertion and intense application, as to require the unreserved surrender of every human energy, whether mental or physical, and that, especially in such a pursuit, to divide is to enfeeble; yet, in this, as in many other instances, however undesirable, the paramount duty of providing things honest in the sight of all men, made considerable attention to the fatigues and anxieties of commercial enterprize inevitable. Though his arduous secular engagements were allowed so far to interpose their impeding influence, as not only to occasion his early resignation of the pastoral office, but also to prevent his subsequently encouraging any overture to renew such a connection, yet they were never permitted to conquer his strong attachment to the Christian ministry, of which his very frequent occasional services afford the most ample proof; while they seem, at the same time, to suggest the pleasing inference, that his ministerial communications were highly and extensively acceptable, and that his labours were "not in vain in the Lord."

In concluding this memorial, sacred to piety and friendship, it only remains earnestly to invite the candid reader devoutly to review the supreme *cause* of whatever, in the subject of this biographical notice, might be regarded as naturally and morally excellent—to trace in every effect, impressed with its own native and indelible characters, and adapted to excite and encourage imitation, the mighty and merciful operation of divine love—and finally, to such a practical expression of the survey, as may most effectually secure the advantage intended to be derived from these brief records of Christian character, and thus perpetuate

and extend His praise, the knowledge of whose glory is appointed to fill and "cover the earth, as the waters cover the sea."

Reformation in Psalmody Recommended.

It is well known that during the reign of popery in England, all our church music was conducted by the clergy, as is still the case in the Establishment, and particularly in our cathedrals. It was, however, very soon, and very generally corrupted; insomuch that the commissioners appointed in the reign of Edward VI. to revise the canon law, &c. reprehend it as "figurate and operose music;" meaning such compositions as the people could neither unite in nor understand: it was therefore ordained "that certain parts of the service should be sung by the ministers and clerk, in a plain, distinct, and audible voice."

But it was the Reformation that brought in Metrical Psalmody. *Strype* says, that in September, 1559, began the *new* morning prayer at St. Antholin's London, the bell beginning to ring at five; when a psalm was sung after the *Geneva* fashion; all the congregation, men, women, and boys singing together." (Annals, vol. i. p. 134.) Bishop *Jewel* alludes to the same practice, in a letter dated March 5, 1560. "A great change (says he) now appears more visible among the people, which nothing promotes more than inviting them to sing psalms." This practice, he adds, "was begun in one church in London, and did quickly spread itself, not only through the city, but in the neighbouring places; sometimes at Paul's Cross there will be 6,000 people singing together."

Not only this practice, but the *tunes* sung, were evidently borrowed from the Protestants of France and Switzerland, though some of them doubtless originated in Germany, particularly the old hundredth psalm tune, which is now generally, and we believe justly, attributed to Martin Luther: though its having been harmonized by Claude le Jeune, in France, and Dr. Dowland, in England, has occasioned their names to be affixed to it. There is no doubt but that, from the effects which these metrical tunes produced, they were sung with much animation, as well as seriousness. In process of time, however, the latter quality so far prevailed, that they became dull and sleepy, all the notes being sung as semibreves. Even among the Dissenters, Dr. Watts complained that every syllable was "drawn out to such an extent, as to disgrace the music, and put the congregation quite out of breath."—(Preface to Psalms, 1719.)

No remedy for this was seriously attempted till the rise of *Methodism*, about the middle of the eighteenth century, when its leaders recommended a style of singing so much more lively, that it degenerated into levity. Soon after this, the Lock Hospital, and Lady Huntingdon's chapel at Bath, furnished a number of excellent melodies, though they were not uniformly so. In other congregations, composed in great part of converts from the gay and giddy world, secular airs were introduced, some of them theatrical and vulgar; many thinking, as they ignorantly expressed themselves, that "it was a pity the devil should have all the best tunes." This inroad, however, upon Satan's property, as they acknowledged it to be, he contrived to turn to his own advantage, by mixing a spirit of levity with their devotions.

Among the *regular Dissenters*, things continued much in the usual dull course, except a few Methodist tunes being occasionally introduced, until the late Mr. *Isaac Smith*, who was many years clerk at Aylisse-street meeting, published a collection of psalm tunes, among which were some very pleasing melodies of his own composition. Having a powerful voice, and a good musical taste, these soon became popular, and spread into most of the congregations about London; as did also the best of the Lock tunes, some of Mr. Milgrove's, and many others.

A rage of hymn-composing now diffused itself rapidly through the country, and scores and hundreds of new tunes were composed and published by illiterate psalm-singers, most of whom were as deficient in taste as in science; by whose assuming the direction of our congregational psalmody, it was rapidly deteriorated and debased. Thus, as an experienced psalmodist confesses, "solemnity of style, which ought to characterize *all* church music, seems to be banished from divine worship, and its place occupied by a puerile and unmeaning levity, which not only disgusts the rational hearer, but exposes the duty to a certain degree of contempt."*

The like complaints have occurred in the establishments both of England and Scotland, and in the former, some attempts have been made to remedy the evil; with what success the writer is not prepared to say; but the object of this letter is to suggest some hints of improvement among the three principal denominations of Dissenters, of which others may avail themselves if they think proper. The remedies here proposed have respect to two objects—the *tunes* themselves, and the manner of *performing* them.

I. With respect to the *tunes*, there is no deficiency, either as to number or variety. Indeed, two thirds might well be spared from most of our popular collections, and abundance would be left. The mischief is, that those who conduct our public worship select the bad, and leave the good. One hundred tunes, or little more, would surely be enough for any congregation, allowing eight different ones for every Sunday in a quarter of the year. Indeed, some few peculiar metres excepted, if the others came in turn once a month, it would not be too often for a congregation to be properly acquainted with them; and that must be a bad tune that would not bear repeating once a month. We do not say that *new* tunes should *never* be introduced; but our *present* duty lies in selection.

1. Then, we would reject all *song* tunes, and especially those borrowed from places of amusement. Ignorant people often say, there is no harm in the tunes themselves; but they must be ignorant indeed to suppose, that the God of holiness ought to be praised in the same style with the gods of licentiousness and inebriety. To offer to him the songs of the drunkard and the voluptuous, would be like polluting the altar of Jehovah with drink-offerings of human blood, instead of consecrated wine.*—Whatever the gay or the giddy may suppose, musicians are agreed, that there is a marked difference between the proper styles for the church and for the theatre; and, if the latter invades the former (as may sometimes be the case), with

* Cole's View of Mod. Psalmody, p. 89.

* See Psalm xvi. 4. compared with Numb. xvi. 5, 7, 10.

such a variety as we possess, there can be no need for retaliation. If Satan rob God, that is no reason for our stealing, or even borrowing from him. Indeed, independent of the evil of the practice, there are strong reasons against it from its consequences to ourselves. Those who attend the theatre will only ridicule and reproach us; and those who have forsaken it for the house of God, will have their minds tortured or polluted by the recollection.*

2. We would also decidedly reject all the *light* and *trifling* airs so liberally furnished by country choristers and metropolitan psalmodists, who are equally ignorant of the laws of harmony and modulation; and whose tunes can only be compared with the doggrel verses sometimes adapted to them by rhymesters equally unacquainted with the laws of verse and grammar. Such should recollect, that however they may flatter each other's vanity, they have no right to torment the ears and feelings of the better instructed part of the congregation.

3. Neither would we, on the other hand, tolerate any "*figurate* and *operose* music," as our reformers called it, which the people could neither sing nor understand. "Our first reformers," says Mr. *Mason*, late canon and precentor of York cathedral,—"Our first reformers thinking, with St. Paul, that a Christian congregation should 'sing with the spirit and the understanding' also, they rejected .... those complicated harmonies which were so great an impediment, and which had made so principal a part in the ritual of that church, against whose doctrines and discipline they had so strongly protested. They founded their new institution on primitive practice." Certainly Peter and John could neither have comprehended nor performed the learned compositions of the monks and friars of the sixteenth century. The writer just quoted, who was deeply skilled in church music, (being a principal leader in one of our cathedrals,) has given it as his opinion, that in all churches where it is judged necessary and proper that the whole congregation should unite, "a species of melody so very simply constructed, that the generality may easily learn and perform it, ought to be *exclusively* adopted."*

4. The same principle of Christian simplicity will lead us to condemn the use of those tunes, in which, by attempts at *fugues*, (or imitations rather,) the words sung are so mangled and confused, as to render them either complete nonsense, or at least unintelligible to any but singers with the scores before them.† Such "operose" tunes should either not be sung at

* A painful instance of this occurred a few months since in the vicinity of London. After a funeral sermon for a venerable and pious lady, the minister gave out Dr. Watts's excellent hymn, "There is a land of pure delight," &c. and the clerk set it to an old convivial glee, beginning, "Drink to me only with thine eyes," &c. A lady in the congregation, who had long renounced these levities, was extremely pained by the recollections this occasioned, and bitterly assailed by the ridicule of some gay acquaintances who happened to be present. The next day she stated the fact to the minister; and, on complaint being made to the clerk, he pointed to the tune called "Prospect" in Dr. Rippon's book, and pleaded that there were many more of the same class in that collection!

* Works of the Rev. W. Mason, M.A. &c. vol. iii. p. 383.

† A striking instance of this kind may be found in *Dartford*, "Rise my soul" (Addington's Tunes, vol. ii. p. 10.) in *Bath Chapel* set to Watts's Hymns, book i. Hymn 20, 2d verse, where "Upon a poor pol-" is twice repeated; in *Derby*, to Ps. xcii. Dr. Watts, "Blast them in ever," &c.

all, or confined to particular hymns in which these absurdities might be avoided.

II. On the *style* of *performing* congregational psalmody, a few things may also be observed.

1. A due regard should be paid to the *time* of each tune. Neither should the more solemn tunes be performed with irreverent levity, nor the more cheerful ones drawled out with an affected gravity.—Psalms and hymns of confession and prayer certainly require a style of performance, as well as composition, different from those in which we are called to express our gratitude, joy, and triumph.

2. The clerk should never *set the tune* beyond the reach of the congregation, as the writer of this has heard some boast of doing, that the singing might be confined to themselves and to the choir, or singing society. This often occasions the minister to complain of his congregation not generally uniting in the service, while, in the desk, the most effectual means are used to prevent it: and so far has this sometimes been carried, that the clerk himself has been obliged to *squeak*, instead of singing.

3. Generally speaking, the two principal parts, treble (or tenor) and bass, are quite sufficient for congregational psalmody. So Mr. Mason (above quoted) says, "I own that I think the part in which the melody lies .... accompanied by a bass voice, would sufficiently answer every psalmodical purpose." Nor is even the bass absolutely necessary, especially where there is an organ. So Mr. *Avison* (an ingenious writer on music) remarks, as quoted by Mr. Mason: "I cannot but own, that I have been uncommonly affected with hearing *thousands* of voices hymning the Deity, in a style of harmony adapted to that occasion." And the highly celebrated *Haydn* is said to have declared, on occasion of attending the charity children at St. Paul's cathedral (when they always sing the old hundredth psalm, &c.) that he had never before witnessed the effects of the simple sublime in music, equal to that vast multitude of voices singing together in *unison*.*" Indeed, where there is an organ, all but the melody may be well entrusted to that instrument; as it is but seldom that the singers use the same bass, or the same harmonies, as the organist, unless they are under his control. And even where there is no organ, confusion is often introduced by a powerful bass singer rising above the tenor, or by a strong contra-tenor voice overpowering the air, or treble.

4. All unnecessary repetitions should be carefully avoided, upon the same principle as Dr. Watts reprobates the extremely slow singing of the tunes; that "we might enjoy the pleasure of a longer psalm" or hymn. It often happens, when the service has been unexpectedly protracted, that the minister gives out only two or three stanzas for the last singing. His design is, however, frequently frustrated, by the clerk adopting a tune with the repetition of two, three, or more lines, whereby those stanzas may be rendered equal to four or five, or even more verses. Tunes which contain such repetitions should never be used in such cases: and when they are used, the passages repeated should be varied, by being first sung *piano*, or by female voices, and repeated *forte*, or by the whole congregation.

Lastly, it seems *highly desirable*, if not necessary, that the singing

* See S. Wesley's Preface to his Original Hymn Tunes.

should be placed under the minister's control, as well as the other parts of public worship, especially where there is no organ. This is understood to be the case in the Established Church,* where there are organists; and, indeed, they often need as much control as clerks; preferring the display of their own musical talents to every other consideration. The grand objection among dissenting ministers to the exercise of this control, is their own confession that few of them understand any thing of music, as indeed is evident in the case of almost all who have published collections of tunes for public worship, from the time of Dr. Ashworth to the present day. The reasons of their publishing are easily explained: the design of this remark, however, is not to abridge their liberty, but to stimulate them to acquire some ability for the work.

The department of psalmody is considered so appropriate to the clergy, that the religious public generally give them credit for understanding it. And why should they not? We know that music was taught in the schools of the prophets, and instrumental music too; (1 Sam. x. 5.) and why should it not be in ours? If it be a minister's duty to superintend the whole of divine worship, why should not students be qualified to do this? Are there no studies pursued in our colleges of less importance, or less connected with their profession? Are there no relaxations allowed, less adapted to their circumstances, than that of sacred music? An intelligent writer on this subject justly states, that "music is a relaxation so beneficial to studious men, that the time required for attaining a competent knowledge of the science, would not be unprofitably employed by the young academic. It would, at all events, be well that an organ should be placed in the halls of all our colleges. A taste, or at least a habit of feeling, would by this means be insensibly acquired by our young ministers, which would prevent their tamely being parties to the violation of all musical and all devotional propriety in the performance of the singing."*

Some persons may fear that this might be the means of introducing organs into dissenting chapels generally; but to this there is an answer most valid and conclusive. Few dissenting congregations could bear the expense, without materially subtracting from the minister's income,† which he is not likely to recommend. But the acquirement might be a comfort to him through life, in his domestic circle; and enable him to preserve the worship of God from the indecorums we have pointed out, and many others, which arise from the general ignorance or inattention of ministers, clerks, and people, on this subject.

The object of this letter is to excite their mutual energies, that we may all unite to praise God (as above stated) "with the spirit, and the understanding also."

W. T.

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* In a cause some time since tried in the Court of Arches, Doctors' Commons, in a dispute between a minister and a churchwarden, relative to the organist and the singing or chaunting of the charity children, the Court said that the right of directing divine service was with the minister.

* Thoughts on Psalmody, &c. Holdsworth, 1824, p. 21.

† Where this is practicable, it is far preferable to the instruments of the ball-room, or the military band; it is most solemn, and best unites with the human voice. Even the barrel organ we consider as far preferable to those secular instruments.

POETRY.

THE PENITENTIARY.

Go to the midnight revel, go,
Where festive steps are lightly treading;
Where music's softest numbers flow,
And mingled hues in dazzling beauty glow—
Is this like Heaven?

Go to the magic sister's shrine,
The world its illusive charm displaying;
Where witching beauties enchanting shine,
And the flowers of fancy and genius twine—
Is this like Heaven?

Go to the banquet, go to the feast,
Where Pleasure the wand of enchantment is waving;
There's a smile on the face, and a pang in the breast, [repress;—
While the whisper of conscience is hardly
Is this like Heaven?

Go to the *house of mercy*, go,
The penitent child of misfortune receiving;
See, o'er the cheek that was hollowed with woe,
The tear of contrition, of gratitude, flow—
This is like Heaven!

Go where the rescued sisters kneel,
The fathomless depths of His mercy adoring,
Who delighteth the wounded in spirit to heal,
Who causeth his love o'er deep sorrows to steal—
This is like Heaven!

Go where their songs are rising high,
With the notes of the blessed in harmony blending;
For angels have caught the sweet sound of their voice,
And the spirits in glory with rapture rejoice—
This—this is Heaven!

MATERNAL SYMPATHY.

(From an unpublished Poem entitled "The Elegy of Life.")

Sweet Infancy, unconscious as thou art,
The springs of life are flowing in thy heart;
The germ of hope lies buried in thy breast,
The grave where passion sleeps, and sorrows rest:
But these shall wake thee, though they slumber now,
And life reclines serenely on thy brow;
Though smiles array thee, and thou know'st not why,
Yet time shall come when smiles themselves must die!
And ah! there lingers in thy trembling mind
Feelings of hope and fear yet undefin'd,
Thy sparkling eyes, in many a dew-drop, tell
Of living fires, unseen, unquenchable;
And I have watch'd them when they seem'd to say,
How thou would'st tell thy thoughts another day.
Sweet privilege of youth! to borrow peace
From distant years, when present woes may cease.
And oft thy mother's glowing hopes pourtray
Thy future life, in colours bright and gay;
When smiling health around thy cradle beams,
She loves to emulate its magic dreams:
And many a tale her ardent fancy tells,
Of noble deeds, and soul-enchanting spells.
No purer joy her tender bosom feels,
Nature herself no purer joy reveals:
And in her heart a register is kept
Of smiles that revell'd there, and tears that wept;
Of hopes and promises renew'd by thee
In blooming youth, in helpless infancy;
Ere yet the music of thy lisping tongue
Awoke in sweetest harmony of song.
And oft she deem'd thee eloquent, though mute,
For in thy smiles there glow'd an attribute
More beautiful than speech; so wondrous fair
And soft, like zephyrs marshalling the air.
What though her waking dreams in visions tell
Of future joys unknown, unspeakable—
What though her lab'ring thoughts essay to find,
In splendid deeds, an emblem of thy mind,
When time thy unfledg'd energies shall trace
In many a line recumbent on thy face—
To-morrow's sun may dawn upon thy bloom,
Its fleeting rays may languish o'er thy tomb!
Not e'en a mother's fondest prayer can save
The new-born spirit Heaven designs to have;
Though not to her the mystery is shewn,
Why Heaven, in kindest pity, claims its own.

REVIEW.

Library of Ecclesiastical Knowledge, No. I. On Free Inquiry in Religion. Price 6d. Westley and Davis, for the Society for Promoting Ecclesiastical Knowledge. 1830.

If the dominion of intolerance be inconsistent with the prevalence of true religion and liberty, and if the diffusion of useful knowledge be favourable to the interests of both—a case which none of our readers will allow to remain hypothetical—the plan and objects of the Society whose initial publication is now before us, cannot fail to approve themselves to the judgment, we were going to say, of every Protestant dissenter *especially*; but we may add, of every genuine friend to freedom, to virtue, and to truth. It cannot be freedom that "sound knowledge" will endanger, though tyrants may hate and oppose it; it cannot be virtue that shuns the light, and courts concealment; it cannot be truth that dreads free inquiry, and trembles to be questioned as to her character and claims. The interests of all are promoted by the most fearless investigation, provided only it be honest and wise, and by the most enlarged communication of knowledge and discovery.

The spirit of the times we live in, especially as connected with the mental habits and pursuits of the community at large, is eminently favourable to this process of improvement; and true Christians, of all men, will not be indifferent to the course of events, in its bearing on the happiness of man and the extension of Christianity. The field of universal knowledge is so vast, that no man, or body of men, can be supposed capable of cultivating every part of it to advantage; and hence the propriety of the "division of labour" in mental, as well as in manufacturing and commercial operations. Other Societies have chosen their objects and circles of labour, and in many instances both wisely and successfully: that which now invites our attention has selected *ecclesiastical knowledge*, in the most comprehensive sense of the terms, the diffusion of which it is especially, and most anxiously desirous to promote. We cordially approve its design, and wish for the most ample success to its exertions. The prospectus of the Society has been some time before the public, but we wish anew to call the attention of our readers to its important objects, which are forcibly alluded to in the following extracts from the Address of the Committee:—

"The Committee feel convinced that there is much in the general aspect of the times to call for their exertion. The infidel is abroad, and is bringing an unwonted hardihood to the stale employment of assailing Christianity through the medium of its corruptions. Ought not our zeal for the advancement of a pure religion to keep pace with that which marks the effort to crush it in its course? If to confound the thing and its abuses, be the mean policy of its enemies, shall not the effort to separate between them employ the hallowed scrutiny of its friends, and call forth an unfaltering energy? Moreover, it should not be forgotten, that our activity in this cause may be expected to produce an impression in many instances, which that of the dignified and endowed among its advocates has failed to effect. It is idle to pretend that the Protestant dissenters can have any thing to gain from this warfare, save that best of all gains, the consciousness of forwarding the interests of truth, and liberty, and happiness. We have no more to contend for an equality of civil rights; and secular ascendancy, or state emolument, were they freely awarded to us, our principles forbid us to accept. Hence, should the cause of Protestant nonconformity continue to be sustained by the learning and devotedness which have so long adorned it, there will perhaps be some difficulty in suggesting any explanation of the fact besides the true one. Motives there must be, and they must be spiritual or secular, generous or selfish; and where the bad are evidently unequal to the result, the good may cease to be regarded as a fiction. To the present hour, many of the most popular and accomplished would seem to be insensible to any cause as serving

to perpetuate dissent, which may not be resolved into ignorance, faction, or fraud. Whilst this spirit shall continue to send its pestilence abroad, is it not a duty owing to ourselves, our country, our principles—and owing, above all, to the divine Author of those principles—that our opinions should be placed more completely in the view of the public, and along with them, those reasonings which render their truth obvious, and their immortality certain?

"With the enlightened dissenter, it must be a matter of devout regret, that these principles should be so imperfectly felt and understood by the majority of his fellow-worshippers. The effect often is, that such persons desert our ranks as soon as an improvement in circumstances, or altered connections occur, to render their doing so *convenient*. What should be purely a question of conscience, thus degenerates into one of mere loss and gain. These considerations, and many more, induce the Committee earnestly to solicit that sympathy toward their object which may encourage them in their efforts, and enable them to pursue their intentions with promptitude and vigour."

With these purposes distinctly in view, and with such determination to accomplish them, who that is alive to the duties of the present crisis can fail to wish success to the labours of the Society, or to promote that success by every legitimate means in his power!

The Society, we think, has commenced auspiciously. In the first of its series of publications, the selection of a subject and of a writer has been eminently happy. No topic of discussion can be more interesting in itself, than "Free Inquiry in Religion;" and never, as far as our knowledge extends, has that important subject been treated with greater ability and effect.

After noticing the "Pagan principle" inculcated and acted upon by the philosophers of old, and shewing the inconsistency of this "compendious method" of deciding the great question, with the capacities and condition of man, he observes—

"The blessed God furnishes evidence of his existence, of his perfections, and of the direct revelation of his will to man; but the very act of supplying this evidence is a publication of the right of those to whom it is given, and, indeed, of the obligation they are under, to examine for themselves; otherwise, evidence could answer no purpose and truth obtain no permanent hold on the affections or the conscience." p. 3.

The course of his remarks on the great subject of inquiry takes the following direction.

I. *The province of Reason in reference to Religion:* and this is stated to be, first to ascertain that there *is* a revelation from heaven to mankind of the will of God, and then to discover the meaning of its various communications.

II. *The injurious consequences which have resulted from attempts to substitute the authority of man for the authority of God:* and these are shewn from the history of Paganism, of Popery, of the legal establishment of Christianity by Constantine, and of later attempts in various countries to force the consciences of men.

III. *The practical tendencies of this spirit of inquiry:* 1st, in the production of *humility;* the remarks on this point are admirable: 2dly, in being favourable to *confirmation in the faith;* and it is urged that it ought always to be associated with a spirit of devotion, and be kept in view in every system of religious education.

IV. *The extensive benefits which have been conferred upon the human race, and the numerous evils which have been checked or prevented, by the spirit of holy freedom in religious inquiry.* Of these are noticed, in the first place, *the Reformation,* and then the diffusion of religious inquiry generally among the people; after which the history of puritanism and *nonconformity* comes under review, with the progress of biblical literature and criticism, and the benevolent and missionary enterprizes which have been excited and promoted by its operation.

Such is the scope of this very interesting Essay, which we have read more than once with great pleasure. The topics it embraces will be acknowledged to be such as to deserve the attention of all who are disposed to *think,* and particularly at this most important crisis, when the minds of men appear to be turned with more than usual expectation to the aspect of the times. As an

illustration of the manner in which the writer before us has treated these topics, we quote the following passage.

"A spirit of inquiry is also eminently favourable to confirmation in the faith, that is, in what even constitutes the essentials of Christianity. Some persons, it is true, are apprehensive upon this point, and dread the effect of what in itself they cannot but admit to be just and reasonable. It is feared that young or feeble minds may be misled by unholy casuistry, and that by being encouraged to exercise a certain freedom of thought, they may rove at random, and fall into serious error. To obviate this alarm, however, it may be observed, that experience suggests an opposite conclusion. The more we investigate facts, the more it will be found that unbelief in general results from a want of examination, not from the exercise of it. Christianity is rejected, or its essential truths are questioned, not upon evidence, but against and in defiance of it. There has been no real study of the Scriptures, no real solicitude to understand its revelations, no sincere wish to verify its unpalatable doctrines. Inconsiderateness, attachment to vice, pride of intellect, the hope of distinction, the fear of shame, or some other of the base principles called into action by the world and its associations, will be found to impede the operations of judgment. Thus upon some altar of selfishness, the true glory of every rational being becomes sacrificed.

"Inquiry is favourable to confirmation in the faith, inasmuch as the immortal truths of divine revelation cannot suffer from examination; on the contrary, their evidence and influence are enhanced. Christianity, in fact, demands publicity, and not concealment; she asks for scrutiny, and not for secresy; she covets the light, and hates the darkness. She has no artifices, no sophistries, no impositions. She requires her advocates not to stand at the entrance of her temples, like the priests of Paganism, to proclaim that her rites are mysterious, and her oracles ambiguities; but to 'go into the highways and hedges,' to urge mankind of every class to acquaint themselves of all her secrets, to come within the sphere of her illuminations, to listen to her plain and explicit statements, and to pay attention to the instructions of her great Teacher.

"No one is so absurd as to maintain, that an investigation of the arrangements which obtain in nature, or the visible universe, would tend to disparage their divine Author, or shake the faith of an intelligent creature in his power or skill. The most minute and detailed observation with regard to the mechanism of the world, or any of the orbs above us, or the beings beneath us, could never awaken alarm. It were to be expected, that the sagacious investigator of the wonders of the heavens and the earth, of the discoveries of astronomy, and the facts of natural history; of the adaptations and harmonies that constitute what is termed natural theology; should return from his excursive range over the sublimities of creation, with a more confirmed belief in the perfections of the mighty Architect. The contrary result could be ascribed to nothing but some aberration of reason. But the God of nature is the God of scripture; the same character is visible in each; the two creations originate in the same source, the natural and the moral; and if the study of the one be pregnant with delight and improvement, so must that of the other; and if he who believes in the God of nature, rejects or undervalues the revelations of the God of scripture, he perversely rejects the greater, while he receives the lesser light. But conviction is the natural result of deep investigation, and if the harmonies of the visible world are seen and appreciated in proportion as they are examined, much more have we reason to anticipate that the higher harmonies of the spiritual world would open upon the inquiring and humble mind. We need not fear that research into the mechanism of the universe will tend to shake the confidence previously felt in a *divine Creator*; and why should we apprehend that an investigation of the great contrivance of a plan for the salvation of a ruined world, will have any tendency to diminish, nay, will not rather enhance, the confidence of the mind in a *divine Redeemer?*" pp. 21—23.

We intended to make other extracts from this Number, but we restrict ourselves to the preceding, because if we were to quote all we approve we should encroach too much upon our own space, and because, if our readers will take our advice, not one of them will fail to procure the Number for himself.

Sympathy; or the Mourner Advised and Consoled. 12mo. Westley and Davis.

This is a new work added to a most valuable class of productions; another attempt to administer comfort and to impart instruction to persons in trouble. It is not every Christian, nor every Christian minister who is qualified to be a Barnabas, to speak a word in season to him who is weary. Common

Christian experience and knowledge do not furnish sufficient stores for this high and difficult office. To execute such a labour of love well, requires long and familiar acquaintance with affliction both in ourselves and others. We must have passed through heavy trials and have derived benefit from them, have watched the dispensations of providence to others and entered with sympathy into their trials, and be able to sit down calmly to review the rough road in which we and many of our fellow pilgrims have been led, before we can be fitted to administer judicious and suitable consolation to the sons and daughters of sorrow.

Mr. Bruce has had several very eminent predecessors in this labour of love. Boston in his Crook of the Lot, Willison in his Afflicted Man's Companion; Brooke in his Mute Christian; Cecil in his Visit to the House of Mourning; Grosvenor in his Mourner, and other worthies have shewn in their works a familiar acquaintance with human and Christian grief, and with the sources of true comfort.

Mr. Bruce's work is large, and general, not confined to any species of sufferings, or any description of mourners. Every kind of trial is adverted to, and every class of sufferers is addressed, the affected and the unaffected, the believer and the unbeliever, the humbled and the murmurer, the resigned and the unbending. Affectionate, pertinent, and evangelical addresses and instructions are given to each. This compass and variety in the plan while it will render the work more acceptable and more useful to many readers, renders it in some instances too indefinite and general, depriving it of the point and specific bearing which are so interesting to the sufferer. The sufferer likes to be singled out, to have his own case, his own feelings, his own burdens pictured. He cannot readily credit that the writer can supply the necessary instruction or admonition, unless he discover that he has been placed in the same situation or at least in a similar one.

Mr. Bruce's book affords multiform evidences that the writer has been placed in the furnace, that he has been taught lessons there which never can be learnt in prosperity or ease, that he has been comforted and upheld by gospel consolations, and is now willing to impart these wisely and kindly to others.

This is not Mr. B.'s first production, nor does it shrink from comparison with his former treatises. The style is more measured, the expressions more select, and the periods more musical. Though the subject generally demands a sober and even kind of composition, the author often rises to warmth and dignity; indulging in expressions marked by high and ardent feeling. We shall now subjoin the "contents of the book," and such extracts as our limits may allow. The work is divided into eight chapters.—1. The Mourner's Sorrows; 2. His duties; 3. His exercises; 4. His resources; 5. His advantages; 6. His motives to submission; 7. His consolations; 8. His anticipations. These chapters have an introduction and a conclusion.

From the chapter on the mourner's duties we take the following sentences:—

"We cannot have a more suitable season for retrospection and self-examination. It is in the day of adversity that the wise man especially charges us to consider, when the voice of God in his providence speaks with the still clearer expression of his will in his Word, arresting attention, and urging enquiry. The storm which rages without ought to force us into the secret chambers of the soul: and taking the light of truth in our hands we should explore its dark and hidden recesses. God is throwing the beamings of his candle on our pollution and desperate wickedness; and our spirit should make diligent search."

In pages 58 and 59, the following passage occurs:—

"The *way of return*, and the means of reconciliation are so clearly pointed out in the Scriptures, that no one anxious about his salvation, need to want information and encouragement. The gospel dispensation is called the ministry of reconciliation; and

it is the substance of the evangelical testimony, that God was in Christ reconciling the world to himself, not imputing their trespasses to them. Ministers in the character of ambassadors for Christ, pray you in Christ's stead, be ye reconciled unto God, for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Nothing which we can do—confession of sin, tears of regret, resolutions of amendment, actual reformation, can possibly meet the claims of the divine government, or repair the breach which has been made between sinful man and offended deity. The law requires from us a sincere, spiritual, perfect, and universal obedience. Nothing short of this can answer its holy and equitable demands, and the least deviation renders us liable to all its fearful penalties. Nor can it bring down its high standard to meet the infirmities of human nature, lower the tone of its threatenings, or mitigate the severity of its punishments. *That* impartial obedience which we owed to the divine law, and which, alas! we have failed to render, has been performed in its fullest extent by Christ Jesus in our stead; while the exquisite sufferings he endured have presented to divine justice an ample compensation for the guilt of human transgression. We become personally interested in the righteousness of Christ, on the exercise of a living spiritual faith. When deeply sensible of our perishing and helpless condition, and renouncing every other source of dependence, we venture the soul into the hands of the Saviour for pardon and eternal life, his obedience and sufferings are reckoned to our account, and accepted on our behalf. The effects of this faith will be seen in the formation of a new and holy character, and in the established fruits of peace and joy. If we can obtain the delightful sense of reconciliation with God, and catch the beamings of his face, through the dark cloud which has hovered over our dwelling, we shall be enabled to say, the bitterness of death is past."

Writings of the Rev. Thomas Becon, Chaplain to Archbishop Cranmer, and Prebendary of Canterbury.

THE writings of the English Reformers are in a course of publication: the present volume contains those of one of the most active and useful of them. His heart was replete with affection, and to all that he deemed deserving attention, he gave the entire ardour of his soul. He possessed a high and just view of the value of sanctified learning, and so was laborious in attaining and using it; while he failed not to place the knowledge of the way of salvation above, far above all other science. He was more of a churchman than we like, but he was a better christian than most of us are. In his intercourse with mankind in the affairs of this life, he was peculiarly polite; while, as a teacher of religion, without fear or partiality, he nobly performed his duty. We have rarely read such intrepid statements of christian doctrine and duty; perused such invectives against unrighteousness, or seen such awful denunciation of the divine wrath due to offenders, as the work now on our table contains.

That useless and swelling declamation, those corrupting and often furious reprehensions of absent heretics, that antinomian bombast, and those soft, general, and measured annunciations of religious truth that so much dishonour modern pulpits, Becon would have perished rather than employ. He appears never to forget his final account, and never to intend anything but the benefit of those he addresses, and the glory of God whom he desires faithfully to serve.

It has been said, we trust it is slander, that volumes are sometimes reviewed before they are read; we can, however, aver that we have not spoken of Becon and his labours previously to a careful perusal of his life and writings. We do not admire all his phrases and illustrations, but there is a fulness, an urgency, and a tendency to usefulness in all he says, by which we are compelled to give his volume a warm recommendation. It contains his Life, which is brief but interesting; and a considerable number of papers, on subjects of moment, which were originally published and widely circulated as tracts. Among these pieces we find one styled "The News out of Heaven;" and then "A New Year's Gift;" and another "An Invective against Swearing." We have also, "The Christian Knight," and "The Demands of Holy Scrip-

ture;" with short sermons on "The Sufferings of Christ; the Resurrection of Christ; the Office of the Holy Spirit; Faith in Christ; and on the Holy Trinity;" and others on very useful subjects.

As a specimen of the whole, we give the following extract from the "New Year's Gift."

"As there is no damnation to them that are engrafted in Christ Jesus, who walk not after the flesh but after the spirit, so is there no health nor salvation to them that live after the flesh, though they babble ever so much of Christ's passion, blood, and death, of the remission of sins, of the mercy of God, of the gospel, of the sweet promises of God, and of everlasting life. God hath not called us that we should be unclean, but holy and virtuous; God, saith St. Peter, sent his son to be a beneficial Saviour unto you, that every one of you should turn from his wickedness. Therefore brothers, whensoever ye perceive that ye offend God in anything, despair not, fly unto repentance, be sorry for your sinful living; bewail your wicked manners, thirst after strength to do the will of God, confess your sins from the very heart, call for grace, desire mercy, and pray unto God that he will forgive you your faults, and he will undoubtedly remit and forgive you all the faults, sins, and trespasses, that ye ever committed against him, for the love that he beareth towards his Son, our Lord and Saviour Jesus Christ; who as your New Year's Gift saith, hath redeemed us from all unrighteousness, that is to say, both from original sin and all other."

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1. *History of the Christian Church from the First till the Nineteenth Century.* By the Rev. J. W. Middleton, M.A. Vol. 1. 18s. 6d. bds.
2. *Memoirs of the Reformers British and Foreign.* By the Rev. J. W. Middleton, M.A. formerly of Trinity College, Oxford. In 3 vols. 12s. R. B. Seeley.
3. *Writings of the Rev. John Knox, Minister of God's Word in Scotland.* Printed for the Religious Tract Society.

It is no slight recommendation of this Abridged History of the Christian Church, that its *Title* is not a misnomer. From too many of its more elaborate precursors, we are left to gather up the scattered fragments of the Church of Christ as we can find them; often concealed under some opprobrious epithet, while that most honourable name is usurped by Anti-christian or merely secular establishments; of the best of which, it may be safely affirmed, that whatever features of resemblance they may bear to the divine founder of Christianity, they are no where recognized in his last Will and Testament. The following quotation from the Preface explains the design of this work, and in our opinion fairly characterises its execution in point both of matter and style:—

"He has endeavoured to comprise in it a succinct account of all the most important facts and events connected with the first rise and progress of Christianity, the last and best dispensation of the truth and will of God to sinful men; its subsequent introduction into the various countries that have been visited with its light and blessings; the diversified degrees of purity in which it has been preserved, or of corruption into which it has fallen, with the alternate vicissitudes of declension or revival, or in some instances almost total extinction, by which its condition in these countries has been marked, the manner in which its character and influence as a spiritual system, intended for the conversion and sanctification of all who truly embrace it, have been affected by what may be denominated the political relations into which it has been brought, no less than by the divisions and heresies which have obtained within its own pale; the triumphs over human passion, and policy, and power, which it has so often and so divinely achieved; its continuance and success, notwithstanding the unceasing resistance and envenomed persecutions, which it has more or less experienced from an unbelieving and ungodly world, wherever its spirituality and efficacy have to any extent prevailed; and the peculiar guardianship which has ever been exercised over it by its glorified Author and Head, from the period of its original promulgation in the land of Judea, down through the whole series of centuries that have since elapsed, and in every land where the tidings of his great salvation have by its means been proclaimed.

"Within the limits prescribed to the work, it was evidently impossible to enter into much, or minute detail; and yet the author would hope, that he has been enabled to comprehend in it every thing of any great or material importance to the

elucidation of the subject, that is to be found in the more ponderous volumes of other ecclesiastical historians. It has at least been his object, to give as distinct and luminous a sketch of all the points above referred to, as was compatible with the size of his publication; and in this he trusts that he has not been altogether unsuccessful.

"The various topics which it brings forward, require only to be duly thought of, in order to secure the attention, by commanding the interest of every seriously reflecting mind. Nor can there be a more profitable study, whether by the younger or the more advanced enquirer after truth, than that on which these topics invite him to enter. In the facts and events to which they relate, he may especially learn, and that with an impression which more didactic statements even of Christian truth less easily produce, what God has done for men as sinners, in having blessed them with the glorious gospel; how, by departing from the simplicity of its faith, or the purity of its worship and obedience, they bring back on themselves the darkness and superstition from which He had caused them to emerge; how He protects his own cause in the world, against the many or the few who set themselves in opposition to it; how easily he at one time can make the very wrath of men to praise him, and at another restrain the remainder of their wrath; and how impotent are all their counsels and efforts to frustrate those purposes of his will, which He has purposed and revealed respecting the perpetuity of that kingdom of righteousness and peace, and joy in the Holy Ghost, whose past history so brightly illustrates his power and grace, and whose boundaries are destined to be one day co-extensive with those of the whole habitable globe."

In the last paragraph the author has happily exhibited the beneficial tendency of this species of reading, and we hail, as one of the most gratifying signs of the present times the diffusion of such knowledge by publications like the present. In literature as well as in commerce, the demand and supply seem mutually to act and re-act upon each other. Mr. Middleton's volumes also form a useful and interesting addition to the family library; bringing home in this popular form to our firesides and to our hearts, familiar sketches of confessors and martyrs, those "morning" and "evening stars" of the Reformation, whose sufferings and constancy will soon, we trust, become embalmed even in the tears of childhood: and displacing the heroes of ambition and of blood, call forth the sympathetic admiration of the young and ardent, with the achievements of *saints*, who died or triumphed in a nobler cause. The following affecting and tragic story occurs in the Memoir of Diaz, a Spanish martyr, "an event," our author remarks, "the exact counterpart of the bloody deed perpetrated by the first murderer."

"Alphonso set off immediately to Ratisbon, accompanied by an assassin, with intent to convert his brother or dispatch him. On his arrival, he found that Diaz was gone to Newberg, to superintend a publication by Martin Bucer. He accordingly followed him thither bearing a letter from Malvenda, exhorting him to obey his brother Alphonso who would give him good counsel. The Reformer expressed his surprise at this interview. His brother told him that he had taken that long and dangerous journey, with a view to expostulate with him on his heretical notions, and to entreat him to return to the bosom of the church. He then repeated the common-place arguments, and assured him that if he would go with him to Rome, and be a good Catholic, he would allow him a yearly pension of 500 ducats, out of some church revenues. Finding he could not prevail by reasoning or bribery, he left him at that time, but returned a few days after, declaring that he had been so much struck with his constancy, that he was almost inclined to think him right in his new sentiments. He entreated him, however, to leave Germany, where he was less needed, as so many able men had embraced the Protestant doctrine, and go with him to Trent, where his conversation might be useful to persons of erudition and judgment, and then proceed to Rome and Naples where he would find many opportunities of secretly diffusing his opinions, and not only be the means of good to his acquaintances, but perhaps ultimately profit his native country; promising that, if he acceded to this proposal, he would himself be responsible for the expense of the journey. The unsuspecting Diaz, rejoiced to see such favourable symptoms in so near a relation. He wrote to Bucer and other friends for their advice on the occasion, who lost no time in dissuading him from accompanying Alphonso. The latter, much disappointed, begged him at least to attend him on his return as far as Augsburg. Bucer, however, could not be easy without going to

Newburg, and earnestly beseeching his amiable friend on no account to leave the town till Alphonso was departed. Three days after, Alphonso entertained his brother previously to his departure, exhorted him to constancy, and with a show of much feeling declared his happiness, that in so short a time he had profited much by his conversation, thrusting fourteen crowns into his hand for present exigencies, and bidding him an affectionate farewell, with many tears shed on both sides.

"The insidious lawyer with his assasin, proceeded to Augsburg, but the next day having prevailed on the driver of the car in which they travelled to linger awhile on the road, they returned privately, purchased an axe of a carpenter, and disguising themselves, passed the night in a neighbouring village. Early on the following morning, March 27, 1546, they entered Newburg as soon as the gates were opened, like common pedestrians, having left their horses at a little distance. The ruffian habited as a postman knocked at the door of Diaz's lodgings, and was told by a lad who opened it that his master was in bed. Tell him then immediately to rise, said he, for I have intelligence for him from his brother. Diaz, being awakened, threw a cloak about him, and leaving his bedchamber, went into the next room to receive the messenger, who ascended the stairs leaving Alphonso below. The letter was presented to him purporting to be a warning from his brother, who had discovered some machinations against him at Augsburg, and advised him to beware of Malvenda and others, who were enemies to Christ, and thirsted for the blood of his saints. While the amiable victim was poring over the paper, and endeavouring to decypher its contents by the glimmer of the morning, the assassin struck the axe, which he had concealed under his coat, with such force into the right side of his head, that it was fixed in the wound, and catching his body as he fell without a groan, he laid it down, and softly stealing to his employer they both instantly quitted the town. Mounting their horses without the gate, they rode full speed to Pottmes, half way betwixt Augsburg and Newburg, where they found a relay, which soon enabled them to join their travelling car. The murder was so silently committed, that Senach who had slept in the same apartment with Diaz, heard nothing of it, till he was disturbed with the jingle of the murderer's spurs as he descended the stairs, when feeling alarmed, he sprang out of bed, and rushing into the adjoining room, beheld the mangled corpse of his friend!"

It will be perceived that the last of the above mentioned works is published by the Tract Society, which is rendering an essential service to the community, by furnishing cheap editions of such valuable writings.

The Daily Scripture Expositor, containing a Text of Scripture for every Day in the Year; with explanatory Notes and brief Reflections.

THE public have of late years been much indebted to the Religious Tract Society, for several productions calculated to promote the interests of personal religion, among which the useful little volume now before us may be justly classed. It is printed and arrayed in a style of superior elegance, and reflects great credit on the taste as well as on the press of the Society. The design of the work may be best understood from the words of the Preface:—

"1. To furnish those who have not the advantage of a large library, with the substance of the researches of eminent biblical students; and to explain many eastern allusions which are frequently not understood.

"2. To form a portable book of reference for those who wish to employ their leisure moments in acquiring additional knowledge of the Scriptures.

"3. To be a companion to the Bible in the closet, by the perusal of one article each day, morning or evening.

"4. To lead by its reflections to the habit of drawing improvement from every part of holy writ."

We consider this neat and instructive volume one of the best New Year's Gifts we have yet seen, and, therefore, deserving of our warmest recommendation, particularly to our pious young friends, who cannot fail to derive from its daily perusal, much valuable information.

NEW PUBLICATIONS.

1. *The Grammatical and Pronouncing Spelling Book, on a new plan; designed to communicate the Rudiments of Grammatical Knowledge, and to prevent and correct bad Pronunciation, while it promotes an acquaintance with Orthography. By Ingram Cobbin, A.M.*

2. *Elementary Steps to Geography and Astronomy, in which the Astronomy of the Globe is simplified, for the use of Families and Preparatory Schools, on a plan entirely new. Illustrated by maps and cuts. By the same Author.*

3. *The Child's Prayer Book; containing Original Prayers for morning and evening, and particular occasions; select Hymns and appropriate Texts of Scripture, with Short Questions designed to unfold and impress them on the infant mind; and developing a new and easy method of domestic and religious instruction. By the same Author.*

We have before had the pleasure of noticing Mr. Cobbin's elementary works for children, and are happy to find him still engaged in an important department of labour, and one for which he is eminently qualified. It has been observed of the excellent Dr. Watts, that in no instance did he afford a greater evidence of the superiority of his mind than in his condescending to become the instructor of little children. Happy is it for the youth of the present day that so many talents are still employed for their benefit. May their esteem for such privileges lead to extensive improvement. Mr. Cobbin's "Spelling Book," stands first on our list for notice, and we regard it as deserving the chief place among the Spelling Books now in print. It is entirely divested of that extraneous matter which is to be found in most works of a similar nature, and is in perfect accordance with the character it bears in its title page.

The "Elementary Steps" is a very pleasing little book, replete with useful instruction, imparted in a manner calculated at once to awaken the attention, and impress the memory. We shall be gratified to learn that both these initiatory works have secured the notice of all who are engaged in the culture of the youthful mind.

The next production of our useful author is the "Child's Prayer Book," which is deserving of our best commendation. The plan of this work is very good, the hymns and portions of Scripture are well selected; and, in the hands of a pious and judicious mother or nurse, it cannot fail, under the divine blessing, of affording the most beneficial knowledge that can be attained.

We heartily join with the pious author in the prayer contained in his excellent prefatory address that "the success of his efforts may be made apparent in the increase of youthful piety, and that through their agency many families may be become nurseries for the Church of Christ."

4. *Reasons for Secession from the Church of England. By the late W. Hurn, Minister at the Chapel, Woodbridge, formerly Vicar of Debenham.* In one vol. 8vo.

5. *A Reply to the Remarks of the Rev. P. Penson, Vicar of St. Oswalds, Durham, on an Introductory Discourse entitled "Voluntary Churches the true Churches of Christ," by the Rev. J. Matheson, Durham.*

*** Some of our readers are probably aware that, in the Asiatic Journal of September last, there was inserted a very severe critique on the Mahratta Version of the New Testament by Dr. Carey, which has been in circulation for some years past. A full examination of this article has just issued from the press, prepared by Mr. Greenfield, the learned Editor of Bagster's Syriac New Testament, under the title of "A Defence of the Serampore Mahratta Version of the New Testament." It came to hand too late to be reviewed in our present number with that care which the importance of the subject demands, but we hope to introduce it more fully to the notice of our readers in our next.

In the Press.

Shortly will be published, by Samuel Lawson, Warwick Square, The Juvenile Repository of Moral and Religious Stories, with a Recommendatory Preface by the Rev. John Campbell. By the Editor of "Affection's Offering;" demy 18mo. embellished with finely executed wood engravings.

Shortly will be published, price 6d. An Essay proving the Sanctification of His People to be the will of God in the gospel. By John Holloway.

The Devotional Testament, containing Reflections and Meditations on the different Paragraphs of the New Testament of our Lord and Saviour Jesus Christ: intended as a Help for the Closet, and for Domestic Worship. By the Rev. Richard Marks, Vicar of Great Missenden, Bucks.

OBITUARY.

MRS. ALICIA MIALL,

WIFE OF THE REV. DANIEL MIALL OF PORTSEA.

RECORDING the characters and experience of eminently pious persons, appears not only allowable, but an incumbent duty. If we refer to the Scriptures as a precedent, we find that a faithful record of those of whom the world was not worthy pervades the sacred volume, both of the Old and New Testaments. Worthy and unworthy characters make up the full sum of all God's intelligent creatures, and the former are presented as patterns for the imitation of those who are yet in a state of probation for eternity; and as the cloud of witnesses by which we are surrounded, is composed of individual subjects of piety, I venture to present one in this Obituary, whom no one who knew her would for a moment hesitate to adopt as a suitable exemplar.

Mrs. Alicia Miall for more than sixty years knew the Lord, and all who were acquainted with her will testify, that that knowledge was influential on her whole character. She was the subject of divine grace as early as fifteen years of age, and her path, like the shining light, has increased to the perfect day. She was baptized by the Rev. John Martin, and united to the church then under his pastoral care at Sheepshead, in Leicestershire, of which church her father, Mr. Bentley, was a worthy deacon. From this place the providence of God (which she invariably acknowledged) removed her residence to Tetbury, in Gloucestershire, where she united with the church under the care of the Rev. Mr. Burchell. With these churches she walked in sweet communion until about thirty years ago, when she became united in the conjugal relation with the Rev. Daniel Miall, who shortly afterwards succeeded the Rev. Joseph Horsey in the pastoral care of the first Baptist church in Portsea. Her venerable husband is left for a short time to mourn her loss. During the long period of her connection with that church, a fearless appeal might be made to all its members, and they would testify to the amiableness of her disposition, the consistency of her demeanour, and the blamelessness of her life. In her character, the doctrine of human depravity was but little illustrated. She complained, indeed, of her depravity, acknowledged her unworthiness, and possessed but little of that superficial confidence by which too many professors are characterized, whose religion at best is questionable. While she was well known to have been active and attentive to her domestic concerns, she at the same time failed not in securing a suitable portion of her time for private devotion. This she considered indispensable, and these invaluable moments were not unfrequently redeemed from the usual time of repose. Her humility rendered her extremely diffident, even among those who not only esteemed, but who also venerated her. Nothing *assuming* or obtrusive was ever discovered, through the whole of her long intercourse with an extensive circle in this neighbourhood A short extract from a letter, written by a dear relative subsequent to her death, and which refers to her character, may not be deemed obtrusive. After speaking of the blessedness of those servants who are found waiting for the coming of the Lord, the writer adds, "My dear aunt was indeed one of that blessed number, and she has entered into the joy of her Lord. It was to me an interesting circumstance, that she should have departed on a Sabbath day—a day always so warmly greeted and so highly enjoyed by her. Could she have had her own wish, I think it would have been thus to have commenced her everlasting Sabbath. How often has she antici-

pated that glorious hour which she has now realized, when she should be freed from sin and all its sad effects! The time I spent with her in the autumn I shall always look back to with much affectionate interest. May her prayers for me be answered, that I may meet her with joy in the great day! She has indeed left a good name behind her. Her character was not a common one, and the blessing of the Saviour was attached to it. She was poor in spirit; she was meek; she hungered and thirsted after righteousness; she was pure in heart; she was a peacemaker; and she is gone to receive her reward, the reward of grace."

It may be remarked of our deceased friend, that she maintained a rigid discipline over her own mind. Her attendance on divine ordinances was strictly reviewed in private before God, and the wanderings of her thoughts, and the occasional dulness of her frame, were as much lamented, and pardon for them implored, as though they had been open and flagrant transgressions. She for many years kept a faithful record of her experience, and from this pious deposit extracts might be made, to shew how much she cultivated personal religion, und how diligent she was to make her calling and election sure. *Self-renunciation, triumph in the cross of Christ,* and a *constant desire for increasing conformity to the will of God,* pervade these sacred memoranda.

The character by which she was first designated on her arrival at Portsea, she kept firm *to the end*—"An Israelite indeed, in whom is no guile." She always took a lively interest in the welfare of the church to which she belonged, and of all its members severally, and prayed earnestly for its prosperity. While enabled to maintain her attendance on the public means of grace, which was almost unremitting for the greater part of her life, her place was never vacant; and at the time of her residing nearly two miles from town, she was not only constant, but early in her place in the house of God. In her long protracted illness, or rather through a series of reiterated attacks of weakness and disease the most distressing, she preserved a remarkable equanimity of mind, and her affectionate and sedulous attention, in alleviating the distresses of her dear, aged, and venerable partner, who has been for some time past laid aside from pastoral duties and ministerial engagements, and at length confined to the chamber of affliction with her, was astonishing to those who witnessed it; and these kind offices of love she was permitted to discharge until a few hours before her removal, when with her own hands she prepared something to soothe his cough, which he could not have received with so much confidence and pleasure from the hands of any other person.

In reference to her confinement from the house of God, which she always greatly lamented, it may not be considered a departure from propriety to introduce *one* short extract from the notes of her retirement, which shall close this memoir:—

"July 12, 1829. This day we are again confined to our own habitation, through the afflicting hand of our everlasting friend, who knows what is best for us. O that the afflictions and pains we are called to endure may brighten us for the glory of the heavenly state!"

Her frame was tranquil, and her end (which much resembled a translation) was peace. She died the 6th of December, in her 80th year.

Portsea. J. S.

INTELLIGENCE.

FOREIGN.

EXTRACT OF A LETTER FROM THE REV. DR. CAREY, DATED SERAMPORE, 6TH JULY, 1829.

I hope we shall not be stopped for want of funds. We have now an opportunity of employing five additional labourers in the work, who either have offered themselves, or are about to do so, all of whom we think highly of, and who being, with the exception of two, who are Englishmen, country born, or as now termed, East Indians, will require from 100 to 120 rupees a month for their support, besides the expence of their journeying to their stations, and the erection of a Bungalow, or thatched cottage for them to live in; of this, however, you will be informed further. I trust God is opening greater prospects of usefulness to us than heretofore. At one of the places intended to be occupied by one of the above mentioned brethren, several have been already baptized by brother Robinson.

DOMESTIC.

Recent Deaths.

At Colnbrook, Bucks, on Jan. 1, 1830, Mr. Robert Carr, in the 76th year of his age. He has been an honourable member of the Baptist Church in that town more than 52 years; and a useful deacon nearly 35. His mortal remains were interred in the burying ground connected with the Baptist Meeting-house, on Friday, Jan. 8th. His funeral sermon was preached by his pastor, in the afternoon of the following Lord's day, to a very crowded and attentive congregation, from the 1 Cor. xv. and part of the 10th verse, "But by the grace of God I am what I am."

On Tuesday, the 19th of Jan. Robert Davies, Esq. of Walthamstow, Essex, in his 82nd year.

At Stoke Rivers, near Brayford, North Devon, on the 26th Oct. 1829, Mr. Edward Widlake, for the last seven years pastor of the Baptist Church, in Brixham. During the former part of that period, his labours in preaching the gospel of Christ were abundant, and through the divine blessing were rendered to many persons very useful.

From his brethren in the ministry, his character and talents procured for him affectionate esteem, and although his literary advantages were very limited, his attainments indicated the native vigour of his mind, and rendered his discourses generally and highly acceptable. Within the last three or four years, however, severe and long continued domestic affliction abridged his labours and wasted his pecuniary resources which were always inadequate to the exigencies of his situation.

Some months prior to his lamented decease, he removed, (with a forlorn hope on the part of many of his friends) to his native district for the benefit of his health, which had been seriously impaired. There his strength gradually declined, whilst his disorder assumed an aspect increasingly decisive. He wasted away amidst the kind attentions of his wife and other relatives, until a widow and two fatherless children were left to deplore his death at the early age of thirty-one years. The expenses incident to repeated and protracted afflictions have placed his surviving family in a situation of urgent necessity. In their behalf the present appeal is made to the benevolent and compassionate. Their circumstances have awakened the sympathy of the ministers and churches comprehended in the association of which the departed was a member, and the undersigned venture to solicit the pecuniary co-operation of their Christian friends in remoter parts of the kingdom.

By either of those ministers whose names are subscribed, contributions will be thankfully received; as also by the Rev. W. F. Burchell, Falmouth; Rev. G. H. Brewer, Exeter; Rev. J. Baynes, Wellington; Rev. T. S. Crisp, Bristol; and Rev. J. Dyer, London.

T. WILLCOCKS, Devonport,
T. HORTON, Devonport,
S. NICHOLSON, Plymouth,
H. F. LYTE, Minister of the Episcopal Chapel, Brixham.
J. B. GOODWIN, Assistant minister of ditto.

PROFANATION OF THE LORD'S DAY.

Extract from a Circular Letter respectfully addressed by the Christian Instruction Society, to the Ministers of the Gospel

of every denomination, in London and its vicinity, as ordered at the Special General Meeting, held Nov. 3, 1829.

REV. AND DEAR SIRS,

"There is an apostolic injunction, requiring us to 'consider one another, to provoke unto love, and to good works.' It is in the spirit of obedience to such an injunction that we now beg to address you. Sanctioned by authority so legitimate, sacred, and awful, because supreme and divine, we shall not apologize for thus soliciting your attention. Upon *inferior* authority, we should not have ventured to do it.

"A mightier power does not exist under heaven than that with which you are invested, and which it is possible for you to exert. Nothing could stand against a combination of evangelical principle and consecrated talent, like that which you might exhibit; nor is there any result, however grand and momentous, which might not be achieved by means of such a confederacy. It is for you to fix the standard of practical virtue. It rests with you, in a great measure, to determine what shall be the tone of moral sentiment and feeling throughout this vast metropolis.

"The subject upon which we are anxious to fix your immediate and serious consideration, is that of the *Lord's day*. We should deserve to be charged with insufferable impertinence, were we to remind you of the dignity and solemnity of its claims. We make our appeal in its behalf to the impressions and experience of your own bosoms. It is a season hallowed and endeared to your best feelings, by a thousand sublime and delightful associations. Of the manner in which the Sabbath is spent in many parts of our city, you are not ignorant."

The address then adverts to some of those notorious breaches of the Christian Sabbath, which are so frequently and offensively obtruded on the public eye. These palpable violations of that hallowed day we have already placed before our readers in our Supplementary Number, p. 567; and shall, therefore, proceed to extract from the present Address, those solemn statements in which many of high profession in the Christian world are more or less implicated.

"There is, however, reason to apprehend, that the evil we deplore is not confined to the haunts of iniquity, or peculiar to the ignorant and the impious. It is greatly to be feared, that even among professors of evangelical religion, ideas and practices, utterly at variance with the sacredness of the Sabbath, have become lamentably prevalent; and that where it may not be openly profaned, it is in innumerable instances, far, very far from being reverenced and sanctified as it ought. Are not many of those, accustomed to attend upon your holy ministrations, and called too by the name of Jesus, chargeable with spending not a few of its precious hours in idleness, in unprofitable and unseasonable conversation, in paying or receiving visits, and in entertaining company, or seeking to be themselves entertained? Are not many of those who sustain the important character of Masters and Mistresses, guilty of great negligence in their selection of individuals to serve them; and of yet greater negligence in their treatment of the spiritual and eternal interests of such individuals, when brought under their care, and introduced into their households? Are not many of those who keep their shops open on the Lord's day, and can, without shame, transact their usual business, emboldened by the thought, that much of what they get during that hallowed season, comes from professors of godliness, or at least, from regular attendants upon the preaching of the gospel, while the godly and conscientious man, who nobly and resolutely refrains from his wonted occupation, and shuts out the world from his house, and would shut it out from his heart, is thus deprived of the gain to which the New Testament declares him entitled?* Are not many of those whom we behold, during the intervals of public worship, parading our streets and our squares, and the fields of our vicinity, for the mere sake of personal enjoyment, the younger branches of religious families? And among the thousands of both sexes, who, as regularly as the Sabbath returns, form themselves into parties of pleasure, and repair to the scenes of gaiety and dissipation, are not hundreds the apprentices of persons whose piety it would be most uncharitable to doubt—persons, perhaps, standing high in the esteem of the Christian world, and eminent for liberality and zeal?

"O ye servants of the living God! these things ought not to be. We complain not of your exertions, and let us not be understood as insinuating that you have been deficient. Had your endeavours been duly appreciated, and had the spirit of those truths which you are accustomed to enforce been imbibed, the moral aspect of society must have become very different from what it is. But we ask, Can nothing more be done? We want a grand simultaneous movement in reference to the Sabbath. In effecting such a movement, *you* must be the prime agents. It were of no avail to call upon the Ministers of State to do what may be regarded as *their* duty, while the Ministers of Religion are not in all directions actively engaged to the full extent of

* Mark x. 29; 1 Tim. iv. 8.

theirs. It were useless, and perhaps worse than useless, to secure the enforcement of human laws, if there be not the operation of a higher and holier law—that law of truth and of love, the nature of which you are appointed to unfold, and the influence of which you must be instrumental of bringing to bear upon the conscience and the heart. It is in the *Church* that, in this, as in almost every other respect, reform must begin. The Church is not what she ought to be. The Church is not doing her duty, either to herself or to the world. If she were, instead of acting upon the principles of the world, as is now so frequently the case, the world would be compelled to act upon *her* principles. Suffer us then, with all affection and earnestness, to entreat that you will assiduously and constantly seek to bring about and promote a revival of genuine godliness in the different societies with which you may be connected; and especially that you will let it be one of the objects of your most anxious solicitude, and will adopt every practicable method, to keep the claims and privileges of the Sabbath always in the thoughts and imaginations of your people. Suffer us to entreat that you will give yourselves no rest until you see them roused to a proper sense of its importance—a correct appreciation of its value—a right discharge of its duties—and that deep concern for its improvement, which ought never to be absent from a Christian's bosom; and until, when thinking of them at its commencement or its close, or when looking upon them as assembled in the sanctuary, you can feel an unwavering assurance that '*it is the Sabbath of the Lord in all their dwellings*.' Thus will you be the means of restoring the broad and vivid line of demarcation which existed in other days, and was intended always to exist, between the church and the world. Thus will you be the means of imparting a moral power to the religious community, which must tell upon the surrounding population.

May the spirit of wisdom and of power abundantly rest upon you! In making this communication, we have discharged what we considered a duty devolving upon us, and redeemed a pledge recently given to the public. Should it conduce in any measure to the stirring up of your minds, and so to the accomplishment of the important object we have at heart, we shall exceedingly rejoice, and account ourselves greatly honoured.

JOHN BLACKBURN, } Secs.
JOHN PITMAN, }

THE ABOLITION OF SUTTEES.

On Monday evening, January 18, 1830, a public meeting was held at the Meeting-house, Little Prescot-street, London, for the abolition of the burning of widows in India, the Rev. T. Griffin in the Chair.

After prayer by the Chairman, the meeting, which was pretty numerous, was addressed by Messrs. Dyer, Danford, Brown, and other gentlemen, who evinced the warmest zeal in this cause of humanity and religion.

Much information concerning the murderous practice, for the abolition of which the meeting was convened, was communicated; and horror and astonishment were excited: horror caused by the many and great evils connected with the Suttee; and astonishment that human beings should ever have kindled such fires in India, and a Government professing to be Christian, should have connived at them in Europe.

Nations are deprived, by the retributions of a divine Providence, of their dominions, their power, and their happiness, because they provoke the Lord of Glory by their sins: He beholds their offences against truth, justice, humanity, and religion, and says, "Shall I not be avenged on such a nation as this?" Has he not spoken thus, and acted accordingly, toward ancient Egypt, the nations of Canaan, Chaldea, Greece and Rome, and many other once renowned people? Long ago their glory has been entombed, and it has had no resurrection; and is it not a striking evidence of the patience of God, that a Christian people should have been so little punished, whilst they have been content to do nothing effectual against an evil in their own dominions, under which hundreds of widows have been forced by avarice, under the influence of fallacious representations, intoxicating drugs, and cruel menaces, to expire in fires intentionally kindled for their destruction? If the British nation does not rise in its collected might against these Indian murders, and make their repetition for ever impossible under its rule, will the "Father of the fatherless and the Judge of the widow" delay much longer his vengeance? Has he not beheld the agonies of every hapless widow that has been destroyed; does he not punish nations for their sins; and is he not able to prostrate all our glory, and bring us to desolation? If those who "fear not God," nor regard human kind, have been, and intend still to be, regardless of the horrid sufferings of others, let all the pious and humane in this land unite in presenting petitions to both Houses of Parliament, as soon as they are able, for the abolition of the burning of widows in India. In this good work the ladies may unite; but, by those who are well informed on such subjects, it is deemed by far the better way for females to have petitions entirely their own. This plan is intended to be adopted at Prescot-street as early as possible.

The petitions for male signatures were prepared and adopted at the meeting above mentioned, grounded on the following motions, which were unanimously received:

1. That the practice existing in British *India, of* burning widows on the funeral *piles of* their husbands, is a gross violation *of the law of* God and the feelings of humanity, and in its tendency highly demoralising.

2. That this meeting learns with great regret, from official returns now before the public, that the number of widows immolated in the Presidency of Bengal alone, from the year 1819 to 1823 inclusive, amounted to upwards of three thousand.

3. That this meeting recurs with much satisfaction to a resolution of the Honourable the House of Commons passed in the year 1793—"That it is the peculiar and bounden duty of the British Legislature, to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that for these ends, such measures ought to be adopted as may gradually tend to their advancement in knowledge, and to their religious and moral improvement."

4. That this meeting deeply laments, that after the lapse of thirty-six years since the said resolution was passed by the House, so little has been done to remove an evil of such fearful magnitude; and is of opinion that it is expedient to petition Parliament to adopt such measures in the spirit of that resolution, as it may in its wisdom deem best, for abrogating a practice so highly injurious to that character of humanity and veneration for the divine law, which they trust will ever distinguish the Government and people of this country.

5. That petitions be presented to both Houses of Parliament, and that the petition to be now read be adopted, and signed by the present meeting.

6. That this meeting do earnestly and respectfully recommend to their fellow-subjects throughout the British empire, to present petitions to Parliament, and unite in expressing their humble hope and earnest prayer, that such combined efforts may be owned by Him who pitieth the widow and the fatherless.

GLASGOW AND WEST OF SCOTLAND TEMPERANCE SOCIETY.

Whereas the vice of Intemperance has long been gaining ground in this country, and of late years, especially, has been making fearful advances among the labouring classes of society, leading to the neglect of education and the profanation of the Sabbath; debasing the social habits, and corrupting the morals of the community; inciting by its unhappy influence to the perpetration of every crime, and loosening all the ties which bind man to man;—and whereas the means which have hitherto been resorted to have proved utterly insufficient to restrain this growing evil, rendering it evident that some more determined, systematic, and combined efforts are necessary on the part of the friends of morality and religion, in order to effect a change upon public sentiment and practice, as to the frequent use of intoxicating liquors; and encouraged by the astonishing and gratifying success which has attended the institution of Temperance Societies in North America, we resolve to form ourselves into a Society, with the following constitution, and to which we affix our names.

That the Society shall be denominated *The Glasgow and West of Scotland Temperance Society.*

That the Society shall consist of all, who under the conviction that ardent spirits have produced, and are now producing, the evils which have been already enumerated, do voluntarily consent to relinquish their use, except for medicinal purposes, in order, by their example and influence, exerted in every proper manner, to effect a change upon the existing habits and sentiments of the community, and to put an end to the prevailing practice of using them on all occasions and for all purposes.

A contribution to the funds shall not be deemed necessary to membership, although it is strongly recommended to all to further the objects of the institution by their benefactions.

That a committee of management shall be appointed, who shall meet regularly at such periods as they may themselves appoint, for the dispatch of business; and that their duty, together with the secretaries, shall be, to open up a correspondence by personal interview, or in writing, with ministers, medical gentlemen, masters of works, and other influential persons throughout the country—to use all proper methods of producing seasonable and salutary impressions on the public mind on this subject; to print and circulate essays, sermons, tracts, or works bearing upon the objects the Society has in view, and addressed to different classes of persons throughout the community; to promote the institution of similar Societies in the various towns or villages in Scotland, particularly in the western part of the country; to encourage especially the formation of associations on similar principles amongst the labouring and lower classes of society; to use means for restricting the number of licences, and to procure an increase upon the duties imposed on ardent spirits; and to devise and carry into execution, whatever other measures may be most likely, under

the blessing of God, to effect a great and radical change upon the intemperate sentiments, habits, and customs of society at large.

That in prosecuting these measures, the Committee shall be at liberty to avail themselves of the assistance of all who may be desirous of furthering any of the specific objects the Society has in view, although not subscribing to its constitution, or conforming to its rules.

That the funds necessary for carrying these purposes into effect shall be raised by annual subscriptions, donations, or congregational collections.

That in attempting by the means already specified, or by any others which may be judged advisable, to exterminate the vice of intemperance as a great national sin, the Society would desire to rest their hopes of final success not on mere human agency, but on the countenance and blessing of Him who alone can crown their efforts with the desired result.

Any individuals desiring information, or wishing to co-operate with the Society in furthering its objects, may address their communications to the Religious Institution House, 11, South Frederick-street; or to Mr. William Collins, Bookseller, 37, Wilson-street, Glasgow; at either of which places, Tracts on the subject of Temperance Societies may be had for distribution.

MISSIONARY PRAYER MEETING.

On Tuesday evening, the 26th of January, a meeting was held at Devonshire-square, for the purpose of acknowledging the divine goodness lately shewn to the Baptist Mission, both in the East and in the West, and of supplicating yet further displays of mercy. Various particulars of intelligence were read by the Secretary to the Society, and the following brethren led, in succession, the devotions of the assembly: Rev. Eustace Carey, J. W. Ricketts, from Calcutta, Isaiah Birt, Dr. Cox, Mr. Groser, and Mr. Upton, sen. In the course of the evening a note was read from a highly-valued friend, expressing a very earnest hope, that the day usually called Good Friday may, as last year, be set apart for services of this description; and we trust the seasonable hint will be acted upon, especially as we have encouragement to believe that former petitions were not offered in vain.

OPENING OF CHAPELS.

SIDMOUTH, DEVON.

Since February, 1827, the friends of the Baptist denomination in this town have occupied a large room for conducting the public worship of God, which has, for some time past, been found much too small to accommodate the numerous hearers that have attended. With a view more fully to meet the spiritual wants of a large portion of the inhabitants of the town, an eligible spot of freehold land has been obtained, and a neat and commodious chapel has been erected, which was opened for public worship on Wednesday, the 18th of November, 1829.

On this interesting occasion three sermons were delivered; that in the morning, by the Rev. J. Baynes of Wellington, from Acts ii. 17; in the afternoon, by the Rev. J. Mason of Exeter, from Rom. iii. 23—26; and in the evening, by the Rev. J. Hoby of Weymouth, from 1 Pet. ii. 4, 5. The devotional services were conducted by the Rev. Messrs. R. Horsey, Gill, Bowyer, Lush, Baynes, and Willson.

It has been truly gratifying to witness the large and attentive congregations that have assembled to hear the word of God, since the new chapel has been opened. O that the Lord may pour down his Spirit, that the Gospel may prove the power of God to the salvation of many!

WENDOVER, BUCKS.

The re-opening, after enlargement, of the Baptist chapel, Wendover, Bucks, took place on Thursday, the 3d of December, 1829, when Mr. Wallis, of the Commercial Road, London, preached in the morning; Mr. Statham of Amersham, in the afternoon; and Mr. Brooks of Fenny Stratford, in the evening. The attendance during the day was very numerous and respectable, and the collections liberal. The presence of the great Head of the Church was enjoyed, and each one could say, "It is good for me to be here."

NOTICE.

The anniversary meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, will be held on Wednesday, the 7th of April next, when a sermon will be preached at the Old Jewry Chapel, removed to Jewin-street, in Aldersgate-street, by the Rev. John Scott Porter, of Carter-lane. Service to begin at twelve o'clock precisely. The Friends of the Society will afterwards dine together, at the Albion tavern, in Aldersgate-street.

Errata in the January Number.

Page 1, line 17, for 1797, read 1779.
15, .. 23, for confirm, read conform.
19, .. 9, for having, read leaving.
20, .. 12, for ere, read in.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Those of our readers who have attentively marked the progress of events connected with the missionary cause throughout the vast Indian Peninsula, must have perceived various distinct and pleasing indications, both in the north and the south, that the leaven of the Gospel is insinuating itself, in a very encouraging manner, among various portions of the community. To expect it would operate precisely in the same manner as among the negroes of the West Indies, or the islanders of the South Seas, would be a proof of great ignorance of the character of the Hindoos, and of the peculiar nature of those obstacles which impede the diffusion of divine truth among them. Habituated, from their infancy, to exhibit a degree of levity in reference to matters of religion, hardly credible to such as have never witnessed it, and bound to their own wretched superstitions by the numerous and complicated ties resulting from temporal interest, and the depraved inclinations of their hearts, it was fully to be anticipated that a considerable time would elapse before our missionaries, labouring under all the disadvantages of foreigners too, could gain a serious hearing, or find any thing like a basis on which to rest their appeals to the understanding and the heart. Nor should we forget that, hitherto, the means employed have been most affectingly disproportionate to the magnitude of the field; as one illustration of which, it may be remarked, that although the island of Jamaica is but scantily furnished as yet with missionaries of the Cross, it would require nearly *nine thousand* to supply British India in the same proportion; Calcutta and the district within twenty miles of that city, claiming, according to an estimate mentioned by Hamilton,* upwards of *one hundred and fifty* of the number. When these facts are duly considered, we shall see more abundant cause to bless God that such results as have been reported by Mr. Rhenius and his associates in the South, and by our respected brethren in connection with the London Missionary Society in Bengal, have already appeared—comprehending many instances of those whose profession of Christianity has borne the test of severe persecution. Incidents of the same nature were related in the communication from our friend Mr. Robinson, inserted in our last Number, and we have now the pleasure to add some further particulars, as furnished by Mr. W. H. Pearce in a letter addressed to the Secretary, dated Calcutta, July 23, 1829.

* East India Gazetteer, i. 320.

We are drawing up a public letter, but, lest it should be delayed, I think it desirable to send you by this conveyance a few particulars of Missionary labour, which may be interesting and encouraging to the Committee, dear Carey, and yourself.

If we begin at *Dinapore*,* the most distant station of the Society to the north-west, I have the pleasure to report that a work of grace of a very pleasing kind has been going on there for some time. Three months ago, Brother Moore went up from Monghyr, and baptized *sixteen* persons; and *seventeen* more are now awaiting the arrival of Brother Leslie, who is just gone up to baptize them. Among the latter number of candidates are three young people, not more than fourteen years of age, on whose hearts, we are assured by a Christian friend who lately came down from the station, the evidences of a work of grace are highly satisfactory. These accessions, we believe, are from Europeans or their descendants, many of them, a short time ago, bigoted Catholics.

From *Monghyr*, dear Leslie writes as follows:—"I do trust the Lord is blessing us a little. We had a few weeks ago a baptism of five; *four* from among the heathen, who all renounced caste for the gospel. We are not, also, without farther prospects. I am now building another native chapel; it will be a very large building, almost as large as Circular Road chapel, and I hope it will be filled; it will be ready to open the Sabbath after next. The one I built last year continues to be well attended, and that almost regularly."

At *Cutwa*, after a long and distressing interval of useless exertion, which had rendered Brother W. Carey almost ready to remove from the station, he has this month had the pleasure of baptizing *nine* natives at once, so that his sorrow is turned into joy, and he will be stimulated to renewed, and I trust to still more successful exertion.

In *Calcutta*, the hearts of your Missionaries are greatly encouraged. At *Bow Bazar*, several natives from distant villages have been baptized by Brother Robinson, and several more, with some Europeans and others, are proposed. *Four* were this month added to our *European* church in the Circular Road, and another stands proposed. Two are proposed for baptism, and two for restoration to our *Native* church in Calcutta. At Bonstollah, our new station to the east of Calcutta, Brother Carapeit has a list of *sixty* inquirers. *Three* natives, who had previously renounced caste, were baptized and added to the church the 24th of last month, and yesterday *six* more followed their example. They are all enduring great persecution and oppression, but bear their trials with exemplary fortitude and cheerfulness.

On the whole, I never saw our Mission more encouraging as to actual success, nor more promising in its prospects of future usefulness. Never did we long more ardently for devoted brethren to help on the work. We pray daily and importunately for more labourers; and hope and believe that our prayers to the great Lord of the harvest, and our earnest and repeated applications to you, will not be in vain.

Mr. Thomas, in a letter written somewhat earlier than the above, mentions the following interesting and highly important fact:—

The Missionaries in Calcutta and its neighbourhood have recently addressed the Governor-General (Lord William Bentinck) on the subject of the burning of widows, and the loss of property experienced by the natives on becoming Christians. *We have reason to think the first question will soon be put to rest, and the rite abolished.*

Under date of July 24, Mr. Geo. Pearce writes thus:—

During the last four months, I have visited several times a village situated to the east of Chitpore, called Saum Nogor, and my native assistants more frequently. Here we have met with a pleasing reception from the villagers, who have listened attentively to our message respecting Christ, confessed its importance, and made it much the subject of their conversations at their social meetings, in the evenings, after retiring from their labours in the fields. It would be too much to say that the truth has reached their hearts, although it is evident that a considerable impression has been made on two or three of them. Our great hindrance here, in addition to the natural depravity of the human heart, is the oppression exercised by the *Zemindars*, or native landlords. Under the present system of things, the situation of their tenants is in many cases scarcely a remove from slavery. This is especially the case in the village above mentioned. The poor people here are miserably treated; their occupation is fishing and husbandry, by which a deal of money passes through their hands. I say *passes* through, for no sooner do they get it, than it is, on some pretence or other, violently taken from them by the Zemindar, who, strange as it may appear to English readers, keeps constantly a set of strong armed men, whose business is to walk about the village and watch the people, in order to take from them their

* The station lately occupied by Mr. Burton.

hard-gotten gains. If at times a person resists their demands, or is suspected of having secreted money, he is bound, beaten, and otherwise tortured by these fellows. The Zemindars generally exceedingly dislike missionaries, as they are afraid of their instilling sentiments into the minds of the people unfavourable to their interests, and consequently they use their influence in order to prevent this. Such, indeed, is the state of things at Saum Negor. At a neighbouring village, belonging to the same person, an individual, for becoming a Christian, has been visited with his dire displeasure, in order to strike effectual terror into the whole of his tenants. Hence the people are in much fear, and appear to be halting between two opinions, one for the world, and one for Christ. I am not, however, without hope, that the latter will, by the grace of God, preponderate decidedly in some, and lead them to take up their cross and follow the Redeemer.

I have also lately crossed the river, and visited several times the populous villages of Gusserale, Balee, and Uttor Para, which adjoin each other. In these places large congregations have invariably been obtained, but the hope of good being done is not so strong as in the village above mentioned. These places being situated on the bank of the holy stream, contain a great number of Brahmins, who are always opposers to the Gospel, because if that spreads through the country, they must lose their influence among the people, and consequently to a great extent their means of support. Hence I have met with a good deal of interruption from them at times, when directing the people to the Lord Jesus. Of the common people, it may be said that "they heard gladly." They have listened to the news of salvation in silence, except that it has been broken now and then to express their wonder and admiration at the things that were told them. But, alas! on such occasions, when our hearts have been animated, and hopes raised for awhile, by this attention of the despised Soodroos, these feelings have generally been exchanged before we left the place, for those of grief and vexation; the Brahmins having, by their rude behaviour, ridiculous questions, and clamour, entirely interrupted the discourse, and apparently destroyed its effect. Much has been written respecting the gentleness, politeness, and other good qualities of the Brahmins. In the presence of Europeans and others, from whom they expect to get any thing, or by whose power they may suffer, they are indeed the most obsequious creatures on the face of the earth; but see them in situations where they are completely independent of you, where they have nothing to expect or fear, and they will exhibit a very different character. See them opposing a missionary, preaching the Gospel of Christ, and they will frequently appear without a particle of respect, or gentleness, or modesty. Study their character as it is seen in their intercourse one with another, and it will be found that what has been written by the apostle Paul respecting the ancient heathen, will apply exactly to the Brahmins. They are *filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity;* (they are) *whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant-breakers, without natural affection, implacable, and unmerciful.*

Such, then, are the persons who oppose themselves to the truth; and it may easily be imagined that they can and do often present the most awful opposition. Yet He who led captivity captive, and triumphed over the power of hell itself, can quell all the efforts of the ungodly, and cause his Gospel to be victorious. Influenced by this consideration, I trust, notwithstanding all opposition, my feet will often traverse these villages, and my voice proclaim to their inhabitants, the power and grace of Him who endured the contradiction of sinners against himself.

It is worthy of particular observation, that the very encouraging facts mentioned by Mr. Pearce, occurred very nearly at the time when the thousands of our British Israel were uniting, as with one heart and voice, to supplicate the God of mercy that he would shew us tokens for good, and revive his work in the midst of the years. Such immediate tokens of his condescending regard forcibly remind us of his gracious promise:—*And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear.* They will surely operate, too, as a powerful incentive to renewed and still more earnest supplications. Under this impression, the Committee held a special meeting for prayer and thanksgiving, at Devonshire-square Meeting-house, on the evening of Tuesday, the 26th ult.; and they were encouraged by knowing that many of their Christian friends, throughout the kingdom, were uniting with them in similar exercises at that time. Such meetings, it is hoped, will be repeated, both in town and country, since we know Him who hath said, *Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you.*

We will only add, that the Commit-

tee have recently accepted, as Missionaries for this quarter, two young ministers, whose hearts have long been set on foreign service; one of whom has enjoyed very superior literary advantages, and is well qualified, both by habit and inclination, to combine with the more usual missionary avocations, an attention to the arduous and responsible work of Scriptural Translation.

JAMAICA.

The necessary occupation of our pages, from month to month, by other matter, has compelled us to defer, much longer than was desired, the publication of intelligence from this island. From the materials which have been accumulating on our hands, we shall now give as clear and condensed a statement of the principal facts which have recently transpired as we can.

Agreeably to the intimation given in our November Herald, Mr. and Mrs. Coultart have removed from *Kingston* to Mount Charles, in the hope that this change may be sufficiently favourable to the health of Mr. C. to enable them to remain on the island. Mr. Coultart is succeeded in his important charge at Kingston, by Mr. Burton from Port Maria. Prior to his departure from that city, he was annoyed by a new species of persecution, which for a time was a source of much anxiety and uneasiness. A person of colour, whose general character, to say the least, appears highly questionable, had the audacity, doubtless at the instigation of others, to sue Mr. C. in a court of justice for a pretended debt of 200*l.* under the name of wages due for service done at Mount Charles, where in fact, he had, from motives of humanity and compassion, been allowed a gratuitous asylum for the period of four years! The result was indeed highly honourable to Mr. Coultart, since not only was the verdict given in his favour, but the bench and the jury concurred in stigmatizing the action as one of "the most frivolous and vexatious that was ever brought into court:" but still considerable costs were necessarily incurred in defending the action, for which, and all his anxiety, compensation is utterly out of the question. As some counter balance to this trial, however, Mr. Coultart had the pleasure to baptize in the sea *sixty* persons on Lord's day, Sept. 6, about a week before he left Kingston. "This makes," he remarks, "*two hundred and thirty* persons this year, if I mistake not, and there are many more now waiting for admission."

Mr. Knibb also, who has resided in Kingston ever since his arrival in Jamaica has removed from that city to Savanna la Mar, a town of considerable importance in the south-western part of the island. This change had become necessary, Mr. Knibb's health being no longer adequate to a continued discharge of the combined duties connected with the large and flourishing school at Kingston, and the church at Port Royal: beside which, circumstances would admit of no longer delay in supplying the station at Ridgeland, which is in the vicinity of Savanna la Mar, and will be also under the care of Mr. Knibb. "The prospects of usefulness," he observes in a letter dated July 30, soon after his first visit, "are very encouraging. I preached four times on the Sabbath, and my heart was rejoiced by beholding the attention paid to the word of life. This abundantly compensated for the fatigue of a journey of more than 300 miles."*

"The last Sabbath I spent in Port Royal and Kingston," we quote from Mr. Knibb's latest communication just received, "was interesting, and I trust profitable to many. Early in the morning, assisted by brother Flood, I baptized eight persons at Port Royal, among whom was a soldier, a native of Yorkshire, whom it pleased God here to arrest in his sinful course, and bring to a knowledge of the Saviour. His baptism subjected him to some persecution, which I hope and believe he has grace sufficient to bear. After the baptizing, we went to Kingston, where I preached in the morning at Mr. Tinson's chapel, and a farewell sermon at Mr. Coultart's in the afternoon. I then returned with brother Flood to Port Royal, where he kindly preached for me, after which I received the newly baptized members into the church and administered the ordinance among them as their pastor for the last time. It was a melting season, cheered by the prospect of meeting many of them in glory.

The following evening a special prayer meeting was held at East Queen Street Chapel (Mr. Coultart's) for the purpose of imploring the blessing of God on my future labours. The chapel was crowded to excess, and nearly all the school children were present. I felt it a solemn, as well

* He had gone a circuitous route by the north of the island.

as a refreshing season; though one incident occurred at the close which rather interrupted the meeting, but it could easily be pardoned. Most of the children burst into tears and wept audibly for some time: I can assure you I felt more inclined to join them than to censure their conduct."

In reference to his present sphere of action, Mr. Knibb remarks, "You are aware, I believe that this station was opened by our esteemed friend Mr. Coultart. Truly rejoiced am I to say that the Holy Spirit accompanied his sermon in the conversion of one who had long lived without God and without hope in the world. The change is so manifest as to lead to the exclamation, *What hath God wrought!*

Last Sabbath, Oct. 26, I administered the ordinance of baptism to eighteen persons, part of whom had been for some time connected [as enquirers] with the church at Ridgeland, and others live on the bay. The number being small, time was allowed to give each candidate a short address, which appeared to have a solemnizing effect on the numerous spectators, who behaved with the greatest propriety. After the morning service, the persons baptized were received into church fellowship, and the delightful and soul-refreshing ordinance of the Lord's Supper was administered. May this be the forerunner of much good! *May the little one become a thousand, and the small one a strong nation!*

From *Spanish Town*, Mr. Philippo writes, in terms of much satisfaction, of the valuable aid rendered him in the school, and in various other ways, by Mr. Andrews. His own health, however, was so much impaired in the month of June last, as to render him incapable of proceeding with his usual labours, so that he determined to try the effect of a sea voyage for its benefit. With this view, about the end of that month, he embarked on board a vessel bound for New York, but his voyage was one continued scene of alarm and disaster. Part of the crew, there was much reason to suspect, were concealed pirates; the captain, whose seamanship appeared hardly sufficient to navigate the vessel, was laid up much of the time by illness; adverse winds and currents continually retarded their progress: at the Havanna, whither they were driven by stress of weather, they narrowly escaped a prison for some alleged infraction of the regulations of the port, and the weather was so boisterous that, night after night, Mr. Philippo laid his head upon his pillow with scarcely any expectation but that of finding ere the morning a watery grave. Still, amidst all these perils, they were graciously preserved, although it was not till the *fiftieth* day after their sailing that they cast anchor in the Quarantine ground at Staten Island, the voyage having frequently been performed in *fifteen* days, and the vessel being provisioned only for *twenty-one*. After ten days more spent in quarantine, Mr. Philippo went up to New York, where he was received with much kindness by our Christian friends in that city, and rapidly improved in health, notwithstanding all the privations and dangers to which he had been exposed. As this was the object for which he left Jamaica, he remained but a short time in the United States, and we are happy to find, by a recent letter from Mr. Taylor, that he returned in safety to his family and his flock, on Saturday, Nov. 14th, quite well.

The friend whose name we have just mentioned, (Mr. Taylor) was ordained when our brethren held their Association at Montego Bay, in April last. (See M. H. for 1829, p. 65.) He was much occupied in supplying the place of Mr. Philippo during the recent absence of the latter, but is chiefly engaged at Old Harbour, and at Ebony Savannah, in the parish of Vere. We learn from his communications that in these country stations the desire to hear the Gospel is as great as in the large towns of the island, a circumstance which in some cases has favoured the designs of unprincipled and ignorant men, who under the influence of a mercenary spirit, have imposed on the simple credulity of their countrymen. To accommodate the increasing congregations, however, places of worship are needed at each of these stations, and as at both it is emphatically "to the poor the gospel is preached," serious difficulties are felt and apprehended on this score.

Nor has Mr. Taylor been encouraged merely by observing the serious attention of those who listened to the gospel message from his lips; he has been favoured to witness its salutary effects, and to administer that solemn and affecting rite, ordained by our sovereign Lord as the public mode of avowing repentance towards God and faith in himself. "In the month of August," writes Mr. Taylor, Nov. 7th, "I had a public baptism in Vere, when eighteen were added to the church. This is the first time of my administering that solemn ordinance, and my mind was very much impressed with the scene and circumstances connected with it. The river where I baptized is about four miles from the place where I preach; and the spot is unfrequented and uncultivated. At day break I crossed the stream where it was about ancle deep; but a few yards further on, it became a broad deep flowing river. Here a multitude were waiting my arrival; wild canes were growing on each side the river, and the whole had a wilderness appearance, booths or arbours for our accommodation being formed of the

canes. I reached the river side, where we sang a hymn; I then addressed the spectators, prayed, and performed the solemn ordinance. The whole was conducted in a very peaceable, orderly manner.

I have also the pleasure to state that in December we intend to have a baptism at Old Harbour, where I expect to baptize from forty to fifty persons; soon after which I must have another baptism in Vere. About ten miles from this station, it appears that a number of poor slaves have been praying together for the last ten or twelve years. They have been listening to a black, who has told them the truth, but I fear his motives were not pure. He had formerly been a slave, and the rest subscribed together and purchased his freedom.

I preached a funeral sermon last Sabbath morning for one of my deacons at Old Harbour. He was a young man of a good character as a man, a slave, and a Christian. I visited him a few hours before his decease, and found him very happy in his mind, but almost too much exhausted to speak. I asked him "What he thought about death?" He replied, "I am willing to trust God; I am not afraid to die; I believe in Jesus as my Saviour; his will be done." He was visited by one of the other deacons just before he died: he was quite sensible, and still happy in his mind, trusting in Christ. Of his conversion, I was not the instrument. He was first called by some of his own people to come and hear the gospel preached by my predecessors: he is, therefore, the fruit of their early labours, which have not been lost, and into which I am only recently entered. He was brought from Africa when a boy; before his conversion his character was good, and very exemplary afterwards, which in my opinion is far more satisfactory than the dying exultations of many whose previous life would bear no favourable testimony to the Gospel. As the pious Newton said, "Tell me how the man lived, not how he died." My text was "*Mark the perfect man and behold the upright, for the end of that man is peace.*"

From *Mount Charles*, no intelligence has reached us since the removal of Mr. Coultart thither from Kingston. Mr. Baylis, by whom it was formerly occupied, has taken the place left vacant by Mr. Burton at Port Maria. Shortly before his departure he baptized forty-two persons at Mount Charles, and others were waiting for admission. The Sunday School also was considerably on the increase.

On the northern part of the island, the sphere of our exertions continues to enlarge so widely, as to render it a subject for peculiar thankfulness that we were enabled, by the good providence of God, to send out the late Missionary reinforcement there. But one consequence is that the attention of our esteemed friend Mr. Burchell, has been of necessity, much directed of late, to the arrangements which are demanded by such a state of things.

The settlement of Mr. Knibb at Savanna la Mar occasioned him much occupation of time and thought, as well as long and wearisome journeys. That was hardly accomplished, ere it became requisite, in consequence of some new arrangements on Flamstead estate, to take immediate measures for the erection of a meeting-house for the church and congregation at *Crooked Spring*. The expense will be considerable, as to accommodate the numbers who attend, the dimensions of the new place must be 80 feet by 50; but there seemed to be no alternative between taking this step, and the dispersion of the congregation. More recently still, the promising stations at St. Ann's and Ocho Rios, which the General Baptist Society had found themselves compelled to relinquish, from inability to sustain the heavy expenses of building or purchasing premises, have been visited by Mr. Burchell, in the hope of arranging for the future supply of these places by means of our Missionaries. Every exertion will be made by our zealous friends on the island to diminish the pecuniary demands on the Society, resulting from these new arrangements; but as they spring out of that gradual extension of the cause of Christ which is so much the object of desire to all who love his name, we feel assured our kind friends at home also will hear, not with repining, but with gladness, that a forcible appeal is thus made to their continued liberality.

In reference to *Falmouth* and the minor stations in connexion with it, we cannot do better than present our readers with a few extracts from various letters addressed to the Secretary by Mr. Mann. Under date of Feb. 13, he remarks:

"During the past year the work of God has, we trust, been going on among us. At Falmouth we have had a considerable increase to our number, two hundred and twenty-six having been baptized and added to the church. The experience of many of these was very pleasing, and I am happy to say we have had no cause to regret their union with us, as their general consistency of conduct has been such as to afford us much satisfaction. Our prospects are at present encouraging. The congregations are numerous and attentive, and we trust there are not a few sincerely seeking the way to Zion. We have also commenced at Rio Bueno, a village about seventeen miles from Falmouth, in a part of the country inhabited by many who were in the

habit of attending the church here. They seem much pleased with our visiting them, as many of them had formerly to walk nearly twenty miles. I hope we shall send pleasing accounts from this station soon.

The following information is contained in a letter written June 5.

"In order to give you some idea of our need of a larger place of worship, I would simply observe that although it is at present the height of crop, last Lord's day the chapel was not only crowded to excess, but a considerable number was in the yard and the street, and numbers whom we could not accommodate had to go elsewhere. This is no uncommon case with us.

"On the 17th of last month, I baptised sixty-two persons. It was a very interesting season, and although our place of baptism is between three and four miles from the town, several hundreds attended to witness the administration of the ordinance, many of whom seemed considerably impressed with what they saw.

"In the same letter he mentions 'Stewarts Town' as a new opening which had presented itself, and which they were taking measures to secure. Having, however, remarked, what our readers will easily believe, that the present labours of himself and his colleague were more than they could long sustain, he makes the following apology for what some might term imprudence. 'Perhaps you may be ready to censure us in thus going forward, but the truth is that were you in our case you could not forbear doing the same. I know your Christian sensibility would not allow you to see hundreds perishing for lack of knowledge, and longing for the heavenly manna, without making a *desperate* effort to afford them a supply.'"

On Aug. 1, he again refers to Stewarts Town:

"A few weeks ago I visited Stewarts Town, distant about eighteen miles, to see what might be done in that quarter. From the number of people in the immediate vicinity connected with us, we have very pleasing prospects of its becoming an important auxiliary to Rio Bueno, or if the person coming for Rio Bueno did not like three stations, it might be connected with Falmouth, in which case Brown's Town and Rio Bueno would form an interesting scene of labour, and might be advantageously connected. Speaking of his principal station, Falmouth, he adds, I am happy to say that the station here is continuing to prosper. Next preaching-day I expect to baptize about sixty persons, several of whom are respectable persons of colour belonging to my own class, who I hope may be useful to the church.

"This anticipation, it appears, was more than realised, since in his last letter, dated Oct. 9, he briefly states, 'On Aug. 9, I baptized sixty-eight persons at Falmouth, on Sept. 12, thirty-eight at Rio Bueno, and on the 27th Sept. seventy-one again at Falmouth.'"

One extract more, and we conclude our account of this station.

"A few weeks ago I received a letter from Mr. B. enclosing a communication he had received from his brother in England, the proprietor of two estates in this neighbourhood, in which he acknowledges in very flattering terms the good which had been done to his negroes, and requesting me to attend them for the purpose of preaching and teaching his people. I have accordingly availed myself of this opening, and preach alternately upon his estates every week, when our average number in attendance may be about 450."

Soon after the association at Montego Bay, Mr. Flood, who had been requested to send us a detailed account of the proceedings, was taken so ill that, for some time, his life was in imminent hazard; but through the divine blessing on the anxious and unremitting attentions of Dr. Prince, a medical gentleman in the neighbourhood, he has lately been able to resume his labours at Annatto Bay and Buff Bay. The gentleman we have just named deserves the warmest thanks of the Society for his valuable professional aid to our friends, Mr. and Mrs. Flood, for which he has ever refused to accept any remuneration. In addition to this, though not himself a dissenter, he has liberally subscribed to the new chapel, and laid the first stone of the foundation. Such acts of truly Christian kindness we feel it both a duty and a pleasure to record. The chapel though not finished, yet being in a state sufficiently forward to admit of its being used, was opened on the 12th of July. Mr. Coultart and Mr. Burton preached on the occasion, and though the chapel will accommodate five hundred persons, the number of hearers was so great, that many remained outside listening at the doors and windows. Subsequently to this, Sept. 6th, Mr. Flood had the pleasure of baptising eight persons at Buff Bay, and the following week thirty-two were thus added to the church at Annatto Bay. For the sake of convenience a distinct church has been formed at Buff Bay, and preaching has been commenced at a third place, called Charles Town. On the whole there seems ample ground for the remark with which Mr. Flood closes his narrative, "Should I be favoured with health and strength, I have an extensive field for my labours, and an encouraging prospect of usefulness before me."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Mr. W. H. Pearce	Calcutta	July 22 & 23, 1829.
	Rev. George Pearce	Ditto	July 24, 1829.
	Andrew Leslie	Monghyr (2 lets.)	July 7 & 15, 1829.
	Mr. Jas. Penney.....	Calcutta	July 20, 1829.
	Rev. W. Yates	Ditto	July 31, 1829.
WEST INDIES....	Rev. Thos. Burchell	Montego Bay	Nov. 6, 1829.
	W. Knibb	Savanna la Mar ..	Nov. 5, 1829.
	Jas. Flood.....	Annotta Bay.....	Nov. 13, 1829.
	H. C. Taylor.....	Spanish Town	Nov. 7, 1829.

HOME PROCEEDINGS.

EDINBURGH.

At the first anniversary of the Edinburgh Society, auxiliary to the Baptist Mission, held in Mr. Innes's Chapel, Elder-street, Nov. 9, 1829,

ANDREW SCOTT, Esq. in the Chair:

The Treasurer read to the Meeting an abstract of his accounts, which had been previously examined and found correct.

The Secretary read portions of the intelligence contained in the last Report of the Parent Society, the Heralds, and Quarterly Papers.

The Meeting was addressed by Mr. Davis from Clonmel, and afterwards by William Alexander, Esq. and the Chairman.

Letters were read from J. A. Haldane, Esq. and the Rev. John Brown, apologizing for their absence; and it was stated that Mr. Innes was prevented from attending the meeting, by an engagement in the country.

The Meeting thought it proper to make no change in the Committee for the ensuing year, and therefore requested the Gentlemen composing it, together with the Treasurer and Secretary, to continue their services.

The Committee consists of Mr. Alexander, Mr. Macandrew, Mr. Megget, Mr. Scott, Mr. Horsburgh, Mr. Wilson, Mr. Spence, Rev. John Brown, Mr. Black, Mr. Bowie.

Treasurer—Mr. John Robertson, Royal Exchange.

Secretary—Mr. H. D. Dickie, 13, Bank-street. H. D. D.

Contributions received on account of the Baptist Missionary Society, from December 20, to January 20, 1829, not including individual Subscriptions.

	£.	s.	d.
Bromyard, by Miss Hopkins.....	1	7	0
Tetbury, by Miss M. Overbury	5	0	0
Harlow, by Rev. T. Finch.....	13	8	0
Newbury, by Rev. T. Welsh	50	13	4
Northamptonshire Independent Association, by Rev. B. L. Edwards, viz.			
Harborough, Rev. W. Gear	10 0 0		
Kettering, Rev. — Toller..	1 0 0		
	11	0	0
Bridgnorth, by Rev. E. Carey	25	19	11
Bath, Somerset-street Auxiliary, on account, by Mr. Hancock	50	0	0
Glasgow, Auxiliary, by Mr. Deakin ..	8	0	0
West York, by Rev. J. Acworth, viz.			
Leeds	20 3 6		
Bramley	0 15 4		
Boroughbridge and Dishforth	8 6 1		
	29	4	11
Sway, by Rev. W. Mursell.....	5	0	0
Oxford, by Samuel Collingwood, Esq.:			
Mission	69 18 2		
Female Education..	15 18 0		
Spanish Town School	10 18 6		
	96	14	8
Burton Latimer, by Rev. F. Gardner..	2	8	0
Bristol, for Jamaica, by Mr. Fuller....	45	0	0
Edinburgh Auxiliary, by Mr. Dickie..	20	0	0
Collections at John Street Chapel, after Sermons by the Rev. I. H. Evans and Rev. Eustace Carey	42	12	6
DONATIONS.			
Thos. Wontner, jun. Esq. Islington ..	10	10	0
Thos. D. Paul, Esq. St. Ives	10	0	0
Gratissimo	5	0	0
Kentish Friend	5	0	0
Friend, by Miss Hunt	1	1	0
Miss Peake, Collected by her	0	12	0

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THE

BAPTIST MAGAZINE.

MARCH, 1830.

MEMOIR OF THE LATE REV. C. T. MILEHAM, PASTOR OF THE CHURCH AT SHACKLEWELL, NEAR LONDON.

CHARLES THOMAS MILEHAM, was born in London, December 31st, 1781. Great attention was paid by his parents to his moral conduct; and after receiving the elements of a common English education, he was bound apprentice to a business which was afterwards found injurious to his health; he therefore did not complete the term of his apprenticeship by two years. During this period he heard the gospel preached at the tabernacle in Moorfields, and at St. Leonard's, Shoreditch, by which some serious impressions were made on his mind.

In a situation which he afterwards occupied he endured considerable reproach for attending at Sion Chapel, but though exposed to many snares, he was happily kept from any open immorality.

In the year 1803, he engaged himself as clerk in a respectable manufactory, and became a constant attendant at Sion Chapel. Mr. Kemp of Swansea was then officiating there, whose ministry was rendered effectual to his conversion.

On the 6th of January 1805, he was married to a pious and excellent individual, to whom he had for some time, been strongly attached. The union was productive of much happiness, though but of short duration. On Sunday, March 8th, 1807, he was called to surrender the wife of his youth. She died of pulmonary consumption, leaving behind an infant sixteen months old, and a helpless babe of five days, who was shortly after laid in the tomb with his lamented mother. This severe trial operated very injuriously on the health of the bereaved husband; but notwithstanding he was able to bear testimony to the faithfulness of that God who "doth not willingly afflict" his children.

He found it desirable to enter again into the marriage union, and did so with one whom his late beloved companion, had mentioned to him, with a request that he would, if practicable, obtain her to be a mother to the child from whom she was about to be separated by death.

The result manifested the prudence of the choice. In the year 1808, he became convinced that the baptism of believers by immersion was exclusively scriptural, and avowed that belief by being publicly baptized. In this he was accompanied by his wife. They both became members of the Baptist Church under the pastoral care of the Rev. William Shenstone. From thence he was dismissed to the church under the care of Dr. Newman, June 24, 1810. To this church he was strongly attached during the whole of his succeeding life, and towards its highly esteemed pastor he ever retained a friendship equally marked by strong affection and respectful deference. He had during four years, assisted very actively in carrying on a Sunday School at Old Ford, of which he had been one of the founders.

Having been unanimously encouraged by his brethren to devote himself to the Christian ministry, he was set apart to the honourable work, on Thursday evening, March 11th, 1811.

From this time he was much engaged as an itinerant preacher, until he received an invitation from the Baptist Church at Highgate, where he was ordained pastor, May 4th, 1814. The church was in an infant state, and the congregation small; their pastor was therefore obliged to continue in business.

The great exertions thus required of him soon made inroads on his delicate constitution, and in September 1815, he was ordered by his physician to give up all his labours and go to Margate, as he had nearly ruptured the blood vessels of the lungs. He was much benefited by the change, and on his return was allowed to preach once on the Sabbath, but not more than once for some time after.

At the close of this year he was called upon to endure a severe family bereavement, in the removal of his only and much beloved boy. Towards this child both parents were peculiarly attached, and their grief was proportionate to their love; yet the page which contains the record of their loss, closes with the words, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

In February of the following year their last child was born, but lived only a few hours. In July 1818, it pleased God once more to visit his servant with the chastening rod, and to take from him his much loved, invaluable wife.

"How oft does sorrow bend the head,
Before we dwell among the dead!
Scarce in the years of manly prime
I've often wept the wrecks of time.
What tragic tears bedew the eye!
What deaths we suffer, ere we die!
Our broken friendships we deplore,
And loves of youth that are no more!"

A memorial of this truly estimable character may be found in the Baptist Magazine for September 1818.

We find the following record dated January 1st, 1819.

"I have now commenced a new year, and my health and spirits are so bad that my medical attendant assures me that I must give up the ministry, or business, or die. My people cannot support me, so I have intimated to them that I must resign; this has filled them with sorrow. Their numbers have increased from 17 to 42, yet they are so scattered by Providence that only twelve reside in Highgate, my success has been but small, though I have laboured hard."

In the summer of the same year, he was married to the lady who now survives to bear the mournful appellation of widow. By this event a favourable change took place in his temporal circumstances, which enabled him to relinquish business and devote himself entirely to the work of his choice. With reference to this circumstance he says, "Oh, may this change of scenes be sanctified, Lord let me not be lifted up—give me grace to use all to thy glory."

He now took up his abode at Brighton, and occupied himself very usefully in the neighbourhood around. He became secretary to the Sunday School Union for the Western part of the county of Sussex; opened a chapel at Hurstperpoint, about nine miles from Brighton; secured to the church at Barcomb near Lewes, the chapel they were in danger of losing,

and opened the old Unitarian chapel at Brighton, as a Baptist chapel. This place was afterwards shut up in consequence of his removal from the neighbourhood, by which he lost a very considerable sum.

While thus employed, he was strongly urged to visit Portsea and supply the church assembling in White's Row, then destitute of a pastor. He complied with the request, and the result was that he became its pastor, April 11th, 1822. Here, as at Highgate, it was his happiness to enjoy to a very great extent the affection of his people; and he was much esteemed in the neighbourhood by members of the Established church, as well as the Dissenters. With his usual energy of character he laid himself out to the utmost to promote the cause of his Master; but he was soon called upon to exercise the more passive graces of Christianity.

In January 1824, after preaching three times, he was visited with the first decided attack of the complaint, under which he suffered until he was mercifully dismissed. The measures resorted to afforded relief, and he continued his labours as before. In September he was again indisposed, and again resumed his labours with even increased devotedness.

In July 1825, after preaching three times with more than usual energy of mind and excitement of feeling, he became alarmingly ill in the night; and it is remarkable that he immediately felt that distraction of mind which he afterwards so frequently experienced *when under similar bodily agony.* "Ye that have interest with Heaven pray for me," was his earnest entreaty; and when reminded of the subject of his evening's sermon, he replied, "Ah, yes, it is true; but all is dark with me now, I cannot *realize* these things." His mental and physical constitution were *extremely sensitive.* Those who were called upon only to witness his sufferings, felt the same distressing agitation. It was often remarked by different members of the family, that at those periods when the hand of God lay most heavily upon them, he appeared to cast a veil over his countenance, which rendered acquiescence to his holy will a still more difficult attainment. But God *will* teach his children that he is a sovereign. He went to the Isle of Wight to try a change of air; and in September left Portsea for London, to procure further medical advice. With much anguish of heart he relinquished his pastoral charge at White's Row, Portsea, in February 1826. Those only who knew how completely his heart was absorbed in his ministerial labours, and how peculiarly strong was his affection towards the people over whom he presided, can form any just conception of his sorrow during the ensuing months of retirement from public life. He often spoke of the gloom of a silent Sabbath, and at such times a hymn or a tune which he had been accustomed to hear at Portsea would draw tears from his eyes.

At length his medical attendant proposed that he should preach once or twice on the Sabbath, if he could meet with a small congregation near London which needed assistance, as it was thought his mind would by this means become more tranquil and so favour his health.

In the summer of 1826, his attention was directed to Shacklewell chapel, Stoke Newington, and he became pastor of the small church there in April 1828.

With his accustomed energy of

mind he devoted himself to its welfare, and laboured beyond his strength to raise it from its then depressed state. His desire was to carry it through its difficulties, raise a congregation, and so to prepare the way for a young minister to build on the foundation he had laid. "May it please God," he would say, "to allow me to accomplish this, then I shall think my work done." But the Lord had otherwise determined.

The fatigue of collecting subscriptions to support the infant cause was too much for a frame labouring under an accumulation of complaints, and in April last he was once more laid aside from his beloved employ. He took cold on the 14th of April, during one of his visits to London. The Friday following was the day fixed upon for a general fast, and public prayer for a revival in the Christian church; and though in a very delicate state of health he united with his brethren in the neighbourhood, and gave an address at the evening meeting. On the Sunday he was not well enough to attend public worship, and on the Monday was unable to leave his room. There he remained for nine weeks the subject of *extreme* bodily suffering and much depression of mind.

Still he never indulged hard thoughts of God, but uniformly acknowledged his justice, and confessed that heavy as his afflictions were, they were lighter than his guilt. To a daughter who was sitting up with him he said, "I feel the advantage now of the time I spent while a boy, from seven to nine in the morning in reading the Scriptures. I cannot read the Bible much now, but I can think of it, and the hymns I have learned." He urged her to avoid all sin, to live near to God, for he said, "In sickness our sins are brought to mind: indeed it seems as though every sin I had ever committed were brought to mind in this illness."

He himself, as well as his family, anticipated the probability of an immediate separation, and he took a most affecting leave of them: to his children he said, "Love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love."

It, however, pleased God to grant him a partial restoration, though he was never again able to address his people from the pulpit. He used to sit at the vestry door; and, sometimes, to hear more distinctly, he would ascend one or two of the pulpit stairs and lean against the rails.

In July he went to Gravesend for three weeks, and returned in much the same state. Shortly after his return he administered the Lord's Supper. He sat at the head of the table and poured out his heart for his people in a way that drew tears from all who heard him. At the close of that service he read a letter to the church containing his resignation of the pastoral office, which he did not accomplish without strong emotion. When the deacon in the name of the church expressed gratitude for his services, he exclaimed with tears, "Thank me not, the work is its own reward; he is not worthy the name of a minister who does not feel it to be so; gladly would I serve you longer if such were the will of God, but I am not able to do it." Twice after this he administered the sacred supper. The last time he attended public worship was on the day of the anniversary, viz. the sixth of October last. The evening sermon

was from the words, "The Father loveth the Son, and hath given all things into his hands." The effort he made to pay close attention to the discourse, and the feelings it excited so exhausted his feeble body, that when he reached home he nearly fainted, and it was with difficulty he was led to his room.

Still, within six weeks of his death, he conducted worship at the family altar. It was deeply interesting to watch the effort of the spirit to overcome the frailty of the flesh. The child-like simplicity, the penitent confessions, the fervent petitions for mercy, the sorrowful complaint of the wounded spirit, and the entire submission to the will of God, were such, as generally caused the circle to rise from their knees in tears. It was evident he considered the *soul* of his affliction was being taken out of his work. "Thou hast cast me aside as a broken vessel, thou hast taken thy word utterly out of my mouth, thou hast cut me off in the midst of my days, my sun is gone down at noon, nevertheless thou art a just God and a sovereign," was the frequent language of his lips. Almost the last time he prayed with his family, he rested his head on his crutches and said, "Now, like Jacob, I worship leaning on a staff."

November 8th, his two younger daughters went into his room about nine o'clock. They found their beloved parent lying on the sofa apparently much exhausted in body, but supplicating most earnestly the light of the divine countenance. One of them enquired how he was. He replied, "Very bad both in body and mind, very bad both in body and mind. Uncertain as to the state of my soul, I have no comfort. Oh! to be excluded from God, to be shut out from his presence. Shut me not out, O my God, gather not my soul with sinners." "I feel that I am a dying man, *death has got hold of me and is shaking me to pieces.* Oh! religion is no trifling thing, it is not saying a few prayers, or hearing a few sermons, or going to chapel, or receiving the sacrament. A person may do this all his life, and yet be no Christian. It is having the heart right with God, the heart right with God." It was suggested that his heart *was* right with God. He exclaimed, "I fear I have been deceiving myself." "A *near* and a *distant* view of death, (as Mr. Bryson said) are *very different.*" He was told that if he *had* been deceived, he could *now* come to Christ. "Ah! that is my only hope." He then prayed most fervently that Christ would receive him. "Save me, O God, save me a poor dying, lost, hell-deserving sinner. Save me for thy mercy's sake. Oh! comfort me; forsake me not, O God, forsake me not in my hour of need. Relieve my bursting heart."

"Jesus, lover of my soul,
Let me to thy bosom fly."

"Rock of ages, rent for me,
Let me hide myself in thee."

He then repeated the first verse of the hymn, "'Tis a point I long to know;" and with an emphasis never to be forgotten on the last line, "Am I his, or am I not?" "O give me some token for good, make thy face to shine upon thy servant, forsake me not when my flesh and heart are failing." He was reminded that God never forsakes those that trust in him.—"Ah!" he said, "he is not with *me* now." "Not *sensibly* with you," was remarked: he added, "Christ left his followers peace; 'Peace I leave with you, my peace

give I unto you.' Oh, give me that peace—give me that peace! Oh, unbelief, the cause of all these groans, and sighs, and tears! Oh, these conflicts—these dreadful conflicts!" He continued some time longer to bemoan himself thus, and the words, "For a small moment have I forsaken thee; but with great mercies will I gather thee;—In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee saith the Lord, thy Redeemer"—(Isaiah liv. 7, 8.) occurred to his mind, and were the means of communicating to his troubled soul *a peace which was never more ruffled.* When his youngest daughter took leave of him for the night, and wished he might obtain repose of body, he said, "I do not expect it; but this I do expect, that I shall soon be released from all this suffering. Prayer is about to be answered; the constitution is breaking up; all things say so. I say as Dr. Watts said, 'I shall smile upon death, if Christ smile upon me.' Farewell, my beloved, God preserve you, and keep you; He will be with you when I am gone. Walk closely with God; beware of sin; keep a clear conscience: ten thousand things that you think little of now, will rise up against you on a death-bed, and Satan will take every advantage of you. I can make nothing of former evidences, but I can come to Christ, whose 'blood cleanseth from all sin.'"

On the Saturday following, he told his eldest daughter that God had given him peace, and he thought he should soon be taken home. He requested her to write out, in a *very legible* hand, the scripture which had afforded him comfort, and paste it on the back of a book, that it might lie constantly beside him. He then took leave of his children, giving appropriate advice to each, and in conclusion said, "When I am gone, let nothing be said in praise of me; I have been an unprofitable professor, a sinful and unworthy minister." He desired that it might be stated from the pulpit, the next day, that he begged special interest in the public and private devotions of the congregation, that it might please God to grant him a speedy and a peaceful dismission, or at least a mitigation of suffering.

The prayers of his people were answered; for on the evening of the Sabbath, means were employed which relieved him from the *continued* agony he had previously endured; and from that night he gradually sunk into the arms of death.

During the last four weeks he lay very tranquil, appeared quite divested of earthly care, and seldom spoke, except to ask for any assistance. When questions were put to him as to the state of his mind, his answer was generally a reference to the texts which lay beside him. "That is my rock; I go into eternity resting on that. I feel *reliance* rather than *triumph;* a penitent sinner at the foot of the cross."

Dec. 13, he desired that public thanksgiving might be presented for the serenity of his mind. After the service, he saw the esteemed friend who had been preaching. The debilitated sufferer was scarcely able to speak so as to be understood; but when his friend expressed the pleasure he felt in hearing that he was so tranquil, he replied, "Yes, *all is well.*"

A member of his church called to look at him. For some time he took no notice of her, but when she was about to leave, he said, "The Lord bless and keep you: read the Scriptures; pray constantly;

mind the Sabbath; I think the Lord will bless you. I can say no more." After the service in the evening, one of the neighbouring ministers called to see him; he was pleased with the interview, and requested that the two following texts might be added to those already written out: "Thou wilt keep him in perfect peace whose mind is stayed upon thee, *because he trusteth in thee.* Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." A few days before he had requested the following passage to be written: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." His favourite hymns were, 305th Rippon's Selection, "Jesus, lover of my soul;" "Rock of Ages, cleft for me, 195th ditto; "O Zion afflicted with wave upon wave," 427th ditto; "God of my life, to thee I call;" *Cowper.* The two latter were at his desire copied out, and generally lay near him.

Dec. 14th, he expressed a little disappointment, saying, he had hoped to be in heaven before then. He was asked if he felt any fear of death: he answered, "Oh! no." In the evening, about six o'clock, the symptoms of approaching death came on. From the effect of an opiate he lay in a kind of stupor. As the evening advanced, he appeared conscious of the change which was at hand, and said—"Ought I to sing?" He was told he might, if he could. He answered, "No, I cannot; I am too ill to sing; let those who *can*, sing." At one time he said, "Let every thing be just as it was, and let me be kept quiet." At another time, he requested there might be none but the usual attendants in the room. These requests are mentioned, because they shew he was conscious of his state; as through life he had expressed a wish, that he might not be disturbed in his last moments by the sorrow of his family.

A little before one o'clock, he asked to be raised up, and groaned deeply; after that, supported by his wife, he gently sighed away, without the least discomposure of features. A beautiful serenity sat upon his brow, and the whole countenance most expressly said, "Thou wilt keep him in *perfect* peace, whose mind is stayed on thee."—Who is not ready to adopt the language of one who knew him well, and say—"Oh, who would not wish to live and die as he has lived and died: whose best energies, when alive, were devoted to the honour of God and the good of men, and whose heart was sustained in death by the Gospel."

His beloved remains were carried to Bow, and interred, according to his own request, in the burial ground belonging to the Baptist church, Dec. 22, 1829. Dr. Newman delivered the address, after Mr. Campbell had commenced with prayer; and Dr. Styles concluded. Had he been spared to the last day of the year, he would have completed his 48th year.

On Sunday, Dec. 27, a funeral sermon was preached at Shacklewell chapel by the Rev. J. Dyer, from the words fixed upon by the departed—"Looking for the mercy of our Lord Jesus Christ, unto eternal life." Jude, ver. 21. In the afternoon of the same day, one at Bow, by Dr. Newman; in the evening, one at Portsea, by the Rev. T. Morris, his successor at White's-row; at Highgate, by the Rev. J. Thomas, Independent minister of that place; and on the following Sabbath, one by the Rev. E. Lewis, his successor at the Baptist chapel, Highgate.

THE CONTRAST.

"Ask death-beds, they shall tell thee."

AND how solemn and important the lectures they deliver! They declare that the religion of Jesus is an inestimable treasure; that in the conflict with the last enemy it animates the soul with heavenly consolations; extracts the poison from Death's dart; irradiates the gloomy valley with rays celestial; and presents to the dying believer the prospect of an immediate transition from the sorrows of earth to a far more exceeding and eternal weight of glory.

Yes; and they also declare, that its non-possession on the verge of eternity is beyond description dreadful; that its equivalent is not to be obtained within the wide range of terrestrial enjoyments; and that many who, in health, laugh at the shaking of death's spear over others, are, in the immediate prospect of their own dissolution, appalled with confusion and terror.

Such, Mr. Editor, were my reflections, while musing at the midnight hour on four recent visits to the chambers of the dying; an abridged narration of which I have sent for insertion in your Magazine, accompanied with a prayer that it may meet the eye, and affect the heart of some poor wanderer to eternity, and be instrumental in leading him to Jesus.

VISIT THE FIRST.

"The chamber of the dying saint
Is but a step from glory."

Not long since, it was the privilege of the writer to enter such a chamber, where lay an aged pilgrim, on whose brow 87 winters had deeply ploughed their furrows, and who for more than half a century had been a follower of the Lord Jesus, and a member of the Baptist church at Staines. Approaching his bed, I said, "Well, father, you are nearly at the end of your pilgrimage; what are your feelings and views in the prospect of eternity?" Fixing his eyes on me, while a smile, indicative of mental composure, brightened his furrowed countenance, he replied, "My child, I am waiting for the summons to depart and be with Christ. O what a precious Saviour has he been to me! For many, many years, I have been looking to him, and now I can look no where else. Where can a dying sinner look, but to a living Saviour? I know that my Redeemer liveth. He is the Rock of Ages, and on him my hopes are fixed.

"Rock of Ages, shelter me,
Let me hide myself in thee."

I am in much pain: my poor old tabernacle is dissolving, but there are strong consolations—strong consolations—I feel them. Exceeding great and precious promises. Peter knew that, and I know it also. I enjoy them. I have had a struggle to-day with the enemy, but I referred him to the blood of atonement, and he has left me. Victory! victory! through the blood of atonement."

With his aged partner, and some of his children and grandchildren, I knelt down, to commit his spirit into the hands of Jesus, and to praise God for victory over death, through the Lamb that was slain. He then attempted to raise his withered, dying hand, to express his affection. I shook it gently, not wishing to disturb him; but this did not satisfy him, and, looking at me, he said, "Hearty, hearty!" Then directing his thoughts to Jesus,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

Just before his departure he exclaimed, "Alleluia!" and fell asleep in Jesus.

VISIT THE SECOND.

"Hoping the wanderer might turn,
And look to Jesus."

There are many who, in health, treat the messengers of mercy with contempt; but alarmed by the approach of the King of Terrors, they anxiously solicit their prayers and counsels. Such was the character of the unhappy youth W—n, who at the age of 20 fell from the shaft of a waggon, the wheel of which passed over his body, and in a short time hurried him into eternity.

Being informed of his character and circumstances, I hastened to his chamber, and found him convulsed with agony, on the verge of eternity, and totally ignorant of the way of salvation. How difficult, how painful the office of a visitor to such a chamber! If faithful, he must add mental to bodily agony; if unfaithful, he incurs a responsibility which must sit heavy on his soul. To comfort is to deceive; to reason, useless. A dying sinner cannot reason. He has no time for reasoning; he must lay hold of the hope of the Gospel or perish. He must believe in the Lord Jesus Christ by the Spirit's teaching, or die eternally. The writer felt the solemnity of his station and office, and after a few questions, to elucidate the state of the dying youth, said, "My young friend, I am exceedingly sorry to find you in such distressing circumstances; your recovery is hopeless, and you are unprepared to die; you have an immortal soul, and the prospect before you is dreadful beyond description. Yet even now there is hope, although on the borders of despair. Jesus Christ came into the world to save sinners, even the chief. He saved the dying thief in his expiring moments, and he is able to save to the uttermost all that come unto God by him. He says in his word to poor sinners, 'Come and let us reason together,' &c.; yea, he says, 'Him that cometh unto me, I will in no wise cast out.'" I attempted to explain to him, as simply as possible, what is meant by coming and looking to Jesus. He listened with apparently intense interest, now and then heaving a deep sepulchral groan. I paused a moment, and he exclaimed, "O Sir, what shall I do? What must I do?" I replied, "There is but one object before you, and that is Jesus. He that believeth shall be saved. Look to Jesus—trust in Jesus—cast your soul on Jesus. The blood of Jesus Christ cleanseth from all sin. Pray for mercy for the sake of Jesus." He replied, "I can't pray—I don't know how to pray—what must I say" "You are a dying sinner, and you need mercy; without mercy you must perish: say, 'God be merciful to me a sinner! Lord save, or I perish! Save me for the sake of Jesus!'" Clasping his hands, and lifting his eyes to heaven, he exclaimed, with all the agony of feeling imaginable, "God be merciful to me, a sinner!" &c. and then, turning his dying eyes to me, said, "Is that right, Sir?" O that look—that question—how they pierced my heart! I knelt down and prayed for him, and his spirit soon took its flight to an unknown world. Of his eternal state I judge not: my mind hovers between hope and doubt. He had been a Sabbath-breaker and a Gospel-despiser, but a gleam of hope was thrown across the desolations of despair. Reader reflect!

VISIT THE THIRD.

"And in death they were not *long* divided."

From the chamber where the aged pilgrim, the subject of my first visit, finished his course, I have lately received another summons to attend the lectures of that solemn instructor, Death. M. P. the widow of the deceased, and about the same age, had been a follower of the Redeemer for nearly 60 years. When baptized she was violently persecuted by her husband, but was instrumental in bringing him to Jesus Christ. After a union of nearly 70 years, she resigned him into the hands of God without a murmur, expecting soon to meet him in that world where the union of the blessed is indissoluble.

That expectation is now realized, and the same consolations and promises which supported him in the last struggle, cheered her heart in the valley of the shadow of death, and the same Saviour was equally precious to her. "Why tarry his chariot wheels? Come, Lord Jesus, come quickly," was almost her last expression. The prayer was soon answered. Her spirit fled to unite with the spirits of the just made perfect, and to be for ever with the Lord; and one grave contains the mortal remains of these aged pilgrims, waiting for the resurrection of the just.

Such protracted lives, although spent in comparative obscurity, suggest reflections which perhaps would interest some of my readers; but it is their deaths only that I record, and these suggest a prayer suitable for all—"Let me die the death of the righteous, and let my last end be like *theirs*."

VISIT THE FOURTH.

"He came too late."

Ye ministers of Jesus, hasten to the chamber of the dying before it be too late—too late to warn of impending danger, or direct to the neglected refuge. But can it be too late while life remains? It may be! Last Sabbath morning, before the hour of prayer, a friend called on the writer, and requested him to visit Mrs. ——, if possible, before public worship; adding, "But I fear it is too late." Again I hastened to the scene of death; but it was too late—too late for the dying woman to hear the name of Jesus; too late for her to utter a prayer for mercy. Her eyes were fixed with an unmeaning stare; her lips quivering with convulsive agony; her senses lost! Her husband and two females stood by the bed-side, weeping: the sentence seemed to echo round the room dolefully, "It is too late!" "It is too late, Sir," said the husband, sobbing aloud. "I should have sent for you before if she had been sensible, but she was taken ill last Tuesday, and she has lain in this state ever since; and now, poor creature, she is dying. Lord have mercy on her soul!"

Yes, it was too late to address the dying, but it was not too late to warn the living to beware of procrastination. It was not too late to pray that the solemn visitation might be sanctified to them. Close to the sanctuary, where the Gospel of salvation is proclaimed every Sabbath, and where many a poor wanderer has been brought to Jesus by the Holy Spirit, she lived; but alas! for many years she had not crossed its threshold, and there she died.

The writer left the house of death for the house of God, but the sentence was too deeply impressed on his mind for the services of the day to erase—"It is too late!"—and before the shadows of the evening drew around

us, and while the congregation were singing—

> "Haste, traveller, haste! the night comes on,
> And many a shining hour is gone;
> The storm is gathering in the west,
> And thou far off from home and rest"—

her immortal spirit departed.

Reader, I leave these death-bed visits to thy serious reflection, and to the blessing of God. Remember, whether young or old, thou too must die; and if thou wouldst know the value of religion in a dying hour, "Ask death-beds—they shall tell thee."

G. HAWSON.

Staines.

THE MUNSTER BAPTISTS.

(Continued from p. 17.)

THE disturbances which took place in the year 1525, noticed in a former Number, broke out at a considerable distance from *Munster*, which at that time was in a state of peace; but as the oppression of the nobles, and the privations of the lower classes, were common in Germany, the twelve articles before mentioned widely circulated, and could not fail to produce a powerful effect. *Munster* was, as yet, under the influence of the Church of Rome, having a *Prince Bishop*, and not guided by the Reformation principles of Luther and his colleagues. The common people, however, began to view their situation with new eyes; they thought it was reasonable that they should choose their own ministers, and *unreasonable* that the clergy, and those who were under the protection of the church, should have privileges and exemptions, which imposed on the labourers and artizans a disproportionate share of the common burden of the state. In this temper of mind, they were easily excited to deeds of violence, and they made a riot, the object of which was to plunder one of their rich monastic institutions. In this they failed; but the leading men in the city were alarmed, and thought it needful to consider what measures should be adopted for their future security.

The people drew up a memorial of grievances, in which they stated the exactions of the clergy, the deprivation of their civil rights, the irregular manner in which their church services were supplied, and the indecent conduct of their *priests*, who lived in the practice of the most barefaced connection with their concubines, whose dress and manners were an insult on the decent and correct part of female society. The *Council* of the city were desirous of appeasing the people as far as they were able; the clergy were opposed to their requisitions; but in time the townspeople cooled, the political state of Germany was unfavourable to their hope of success, and the storm ceased.

Another uproar took place at the time of the payment of some church dues at the cathedral, in which great excesses were committed. In this affair *Knipperdoling* appeared an active agent. He was a man of good family, of an imposing figure, but of bad morals; expensive, luxurious, and fond of pomp. He had a restless mind, and was denominated by one of his cotemporaries a *Catiline*. He afterwards quarrelled with the bishop, and was apprehended; but in consequence of the entreaties and threatenings of the populace was set at liberty.

Various incidents, and among the rest, the prevalence of an epidemic disease, kept the city tolerably quiet till the year 1531; and

though the circumstances before recited were preparing the way for what subsequently occurred, yet all this time *Munster* was under the dominion of the Romish Church.

In 1531, the sentiments of *Luther*, which had long been partially known in *Munster*, took deep hold of the minds of many of its inhabitants. As our object is not to write a history of the progress of the Reformation in that city, we pass over the particulars of its introduction. Suffice it to say, that about this time *Bernard Rothman*, a man of very popular address, preached these new doctrines with great effect. *Munster* now became divided against itself; and the bishop, probably anticipating the consequences, retired from the city to a town at a little distance, where with an armed force he attempted to intercept its supplies. The enraged citizens, to the amount of several hundreds, armed themselves, sallied out, captured the town, and brought back a great number of prisoners. The bishop escaped, having left the place on the preceding day. This event took place on the 24th of December, 1532.

This bold measure produced effects which were not anticipated; and the result was, the introduction of the Reformation on a firmer basis than before, and the appointment of a new magistracy. The Protestant party were increased in strength, and carried their measures according to their wishes.

Hitherto, no difference of opinion respecting baptism, at least of an open and extensive kind, existed in *Munster;* and for some time *Bernard Rothman* was in favour of *infant* baptism, and pleaded earnestly on that side whenever any discussions respecting it were excited. But about this period the subject began to be agitated, and the last historian* whose writings have been consulted in tracing these events, states that there were two distinct periods observable in the progress of the controversy. That in the first, nothing more was done than to call in question the utility and divine authority of infant baptism; and those who maintained this sentiment did not think of going any farther. But that towards the end of the year 1533, some began to think it necessary that the baptismal rite should be repeated, and that it should be administered only to adults.

Here it is necessary to remark on the name given to such persons —*Anabaptists;* as in all works which relate to this period, they bear this appellation, we shall not change the term. Both on *their* principles and on those of their *opponents*, it was then used with more propriety than in some other cases; but before we conclude the present sketch, an observation or two on the use of the appellation will be offered to the candid consideration of the reader.

Jochmus, in his history of the events of this period at *Munster*, fairly acknowledges (though no friend to the *Anabaptists*,) that the "heresy" of the *Munster* party was at first confined to a point which, from the earliest times till the Reformation, had often been the subject of controversy; and the more so, as not only in the New Testament we neither find a sure evidence *for* nor *against* infant baptism; but also, that the first Christian writers in general make no mention of it prior to *Tertullian*, in the year 220;—that he also zealously declared himself in opposi-

* Geschichte der Kirchen—Reformation zu Munster med ibres Untergangs durch die Wiedertaufer; von H. Jochmus.—*Munster*, 1825.

tion to the practice, and besides other reasons, brought forward those which are used by the opponents of infant baptism in later times;—that *Tertullian's* views did not meet with support;—that the opposite opinion was zealously contended for in the Council of Carthage in 252;—and that nevertheless, many sects continued to reject the baptism of infants in the middle ages;—that the eminent *Bernard*, abbot of *Clairvaux*, in the year 1153, when writing against the *Petrobusians* and *Henricians*, expressly says, "they laugh at us, because we baptize infants;" and that the still later *Albigenses*, *Waldenses*, and *Wickliffites*, do not agree with the reigning church on the subject of baptism. It was not therefore (he adds) an unheard of novelty, that those singular people brought forward at the time of the Reformation; they only disputed a dogma, the validity of which, in all the controversies with the heretics of the preceding centuries, *could not be satisfactorily established.*

Further, the same author observes, that there was nothing in the sentiment that infant baptism ought not to be practised, which could have led to the outrages afterwards committed by the Anabaptists; and Munster would not have been the theatre of such a tragedy, if its clergy had not gone away as soon as the new opinions excited attention. That the period during which the controversy existed on these points soon passed away; and in the second period other things were brought forward, and the opinions in opposition to the utility and authority of infant baptism were thrown into the back ground.*

What marked the Munster Anabaptists much more than their opinions respecting baptism, was, the sentiment that the millennium was about to commence;—that Christ would reign on earth a thousand years;—that it should be a reign carried on by the means of the elect;—that worldly magistracy should of course cease;—that none but believers should then bear rule; in one word, that old things should pass away, and all things become new.

This opinion, as *Jochmus* observes, has as little claim to novelty as the debate about infant baptism, for we read of it in some of the earliest Christian writers. After the profession of Christianity was attended with wealth and power, it greatly died away; but the causes which produced the Reformation, very naturally drew the attention of men to those splendid predictions which relate to the future reign of peace, and truth, and righteousness. The tyranny and various abominations of the church of Rome, the severity of the civil laws under which the people were oppressed, would make them sigh for deliverance; they would seize on the expressions of the sacred volume which related to the future glorious state of the church with peculiar ardour—many of them they had never heard or read before; they would therefore operate on their minds with all the charm of novelty. Hence they would consider that antichrist and all antichristian magistracy were to be swept away, that a new order of things would arise, and that the time was at hand.

Luther, *Melancthon*, and others of the Reformers, were less likely to be carried away with these expectations; they were under the protection of some of the princes of Germany, and trusted to their political influence; but those who

* Jochmus, Geschichte, p. 60—63.

extended their views of reformation further than the leading men thought necessary, and who, besides the common opposition to the church of Rome, were guilty of heresy on the subject of baptism, were not only opposed, and often hated by others of the Protestant party, but were also the objects of severe persecution. This made a great difference in the feelings of the two bodies; and hence, many of those who were tinctured with what was called *anabaptism*, if they were of a sanguine and enthusiastic temperament, were very likely to be led astray; and especially if wicked, bold, and designing men came forward as their leaders, and took advantage of the public ferment, to propose and carry into effect plans under the pretence of religion, which were intended to complete the schemes of their own ambition.

In the next paper, it will be shewn how a few crafty, flagitious men seized the opportunity before them, to work on the passions and on the fears of the worst part of the inhabitants of *Munster*, by means which had no connection with their sentiments as *Anabaptists;* till their iniquity, as its natural consequence, brought down their destruction.

(To be continued.)

THE CLAIMS OF THE SABBATH.

To the Editor of the Baptist Magazine.

SIR,

I WAS gratified to observe, a short time ago, that many of the London ministers and other Christians who are ever forward in every good work, had formed the following resolution in reference to the Sabbath, "That conscious of the effects of personal example, we deem it our solemn duty on the Lord's day to abstain from all the pursuits of worldly business, all visits of entertainment or ceremony, and all journeys not demanded by cases of urgency, or purposes of charity; and that in our families we will not require our domestics or dependants to engage in unnecessary occupations; and further, we pledge ourselves to use our best influence with tradesmen and others in our respective employ, to discountenance a practice which is afflictive to all true Christians, and subversive of the best interests of the country." My wish and prayer, Sir, is, that this noble example may be followed by every minister and Christian in every town and village in Britain. Sensible that the church of Christ can never be sufficiently alive to the powerful influence of example, and believing that the desecration of the Lord's day is too common among many professing Christians, I venture to send you a few abridged remarks on this subject from the pen of an eminent author to whom many of your readers have no access, at the same time earnestly requesting that some of your able correspondents will take up the subject in a way calculated to remedy this prevailing evil. My remarks on the Lord's day shall be founded on that striking passage in Isaiah lviii. 13, 14, from which we shall briefly mention, *The things from which we are to abstain, and the things which we are to perform.*

1. We are bound to abstain from sin in thought, conversation, and conduct. All who read the gospel know, or may know perfectly, that sin may be as easily and as extensively committed in thought, as in word or action; and that the real seat of sin is in the heart. With the reformation of the heart then, we must always begin our

duty. We may as easily and grossly profane the Lord's day, so far as ourselves only are concerned, by thoughts which are unsuited to its nature, as we can by any actions whatever. If our minds are intent on our business or our pleasures, if our affections wander after them, if we are cold and lukewarm with respect to our religious duties, if we regard with impatience the interruption occasioned to our secular concerns, then plainly we do not "esteem the Sabbath a delight," nor abstain from "finding our own pleasure." So long as this is the state of our thoughts, all our outward conformity to this precept will be mere hypocrisy! The Sabbaths, and the calling of assemblies among persons who act in this manner, will be such as God cannot away with, and their solemn meeting will be iniquity.

The heart gives birth to all the movements of the *tongue*. We profane the Lord's day whenever we employ the time in *worldly conversation*. Such conversation in the passage is styled "*speaking thine own words*." Here the conversation, like our thoughts, is directed indifferently to subjects of business and of pleasure; and in both cases the sacred day is subverted, and so far as the conversation extends, is changed from a holy into a secular day. God is robbed of his rights and of his service; and all are prevented from attaining, and from a disposition to attain, the holiness which is indispensable to salvation. There is no way in which the Sabbath is more easily, more insensibly, more frequently, and more fatally violated than this. Multitudes of persons, of sober and well-meaning dispositions; nay, multitudes, as there is too much reason to fear, of professing Christians, beginning with religious subjects, slide imperceptibly toward those which are considered as moral, in such a degree as scarcely to differ from religious ones; and thence to mere matters of amusement or business. Such persons, before they are aware, find themselves occupied in conversing about the affairs of the neighbourhood, the strangers who were at the meeting, news and politics, and the seasons, the crops, the prospects, the affairs of the family, and innumerable other things of a similar nature. The next step is ordinarily an habitual employment of this holy day in open, cool, and self-satisfied conversation about business; schemes of worldly pursuits, bargains, gains, losses. It is not to be understood that Christians go all these lengths. It is my real belief, however, that they go much farther than they are justified; and, by so doing, fail in this manner, of their duty, their proper improvement in the Christian life, their proper exemplariness of character, the evidence of their piety, the peace which would accompany them, and the joy in which their Sabbath would delightfully terminate.

The profanation of the Sabbath by actions is seen and acknowledged by all decent men, who acknowledge it as a day consecrated by God himself. The common and favourite modes of profaning the Lord's day in this way, are spending our time in dress, in ministering to a luxurious appetite, in walking or riding for amusement, in writing letters of friendship, in visiting, in reading books which are not of a religious, but merely of a decent character, and ultimately those which are formed to be the means of amusement: the end of such progress is not seldom the devotion of this sacred day to downright business. Per-

sons who go thus far occupy the time in writing letters of business, posting their accounts, visiting post offices, making bargains, transmitting money to their correspondents, going or sending to markets, making journeys, at first with, and afterward without pretences of necessity. This is called, in Scripture, *doing our own ways*, a man's way being the customary course of his life. All these things, whether existing in thought, word, or action, are called *our own*, in contradistinction to *those of God.*

Having briefly pointed out from what we are called to abstain on the Lord's day, I notice *the duties which we are to perform.* These are generally all the offices of religion. Good men in ancient times entered on the Sabbath day into the house of the Lord with praise and prayer. "They feared God in the assembly of his saints, they praised him for his mighty acts; uttered abundantly the memory of his great goodness, and sang of his righteousness; they went on from strength to strength, every one of them appearing in Zion before God; they esteemed a day in his court as better than a thousand. Their souls longed, yea, even fainted for the courts of the Lord's house; their heart and flesh cried out for the living God." Accordingly, the Lord God was to them a sun and shield. He gave them grace and glory, and withheld from them no good thing."

In the same manner, the early Christians esteemed the Sabbath a delight, and the holy of the Lord honourable. In the times of the apostles, they continued in fellowship, in prayer, and in breaking of bread. They sung psalms and spiritual songs; they prophesied; taught the doctrines of the Scriptures; uttered and interpreted revelation; and collected alms for such saints as were in peculiar circumstances of distress. All these examples abundantly shew us, that good men, during the ages of inspiration, steadily accorded with the spirit of this passage, which required the Jews to count the "Sabbath a delight, the holy of the Lord honourable."

What was *their* duty is *ours:* all these solemn services, therefore, and others connected with them, it is incumbent on us to perform in "*spirit and in truth.*" We are to "join ourselves to the Lord; to love the name of the Lord; to keep the Sabbath, from polluting it; and to take hold of his covenant." As faith cometh by hearing, and hearing by the word of God, we are to be found conscientiously filling up our places in the house of God, except from unavoidable necessity, and there to present our prayers and praises from the heart to the throne of infinite mercy, through that Redeemer, whose divine presence we may then confidently expect. On this holy day, also, we are bound to perform the various private duties of religion. The worship of the family and of the closet are the duty of all families, and of all individuals, every day they live; so also is reading of the Scriptures, self-inspection, and meditation on divine truth; but on other days worldly business must necessarily occupy a great portion of our time, and while our thoughts are engaged by secular pursuits, it is impossible they should be also engaged with that intenseness essential to our duty and spiritual welfare. On the Sabbath, however, we are withdrawn from all worldly occupations; a solemn pause is made in the business of life; and a happy season of leisure is furnished to us for obtaining our salvation.

PHILEMON.

REVIEW.

Oriental Translations of the Scriptures. Asiatic Journal, No. CLXV. for September, 1829. pp. 297—307. Parbury and Co.

Defence of the Serampore Mahratta Version of the New Testament; in Reply to the Animadversions of an anonymous Writer in the Asiatic Journal for September, 1829. By W. GREENFIELD. pp. 78. Price 2*s.* Bagster.

AMONG the various features which distinguish the Missionary operations of the present day, there is none more encouraging, or which affords a clearer indication that, under the divine blessing, their results will be permanent and extensive, as well as beneficial, than the laborious attention which has been devoted to the great object of enabling the heathen to read, in their own tongue, the wonderful works of God. It may be justly questioned, whether any nation under heaven will ever renounce idolatry, and embrace the true religion, in consequence of oral instruction merely; and even if such an event were to happen, there could, obviously, be no adequate security against the most dangerous and fatal errors, while the new converts were solely dependent upon such partial and defective means of information. But give them the Holy Scriptures, and they will have the means of comparing both the doctrines and the conduct of their teachers with the unerring standard; while the circulation of these authoritative records will serve to perpetuate impressions already made, and to awaken curiosity and a desire for information, among those by whom the voice of the living missionary has never been heard.

The progress that has been made in this most important, but uninviting department of evangelical labour, by Dr. Carey and his associates at Serampore, is well known, and has often been mentioned with feelings of gratitude to that gracious Being from whom the ability and inclination for this particular service are derived, and with deserved commendation of the labourers themselves. Two or three lines are sufficient to tell the world, that by the persevering efforts chiefly of one individual, translations of the New Testament have been completed in *twenty-five* languages; in *six* of which the Old Testament also has been printed and put into circulation. But what imagination is able to grasp the glory which shall redound to God, and the felicity which shall be enjoyed by man, directly and indirectly, in consequence of the fountain of living waters being thus unsealed, for the use of so many millions of the human race!

It is readily granted, however, that in proportion to the utility and importance of the work of scriptural translation, is the necessity of suitable qualifications on the part of those who undertake it. They should be men deeply imbued with the spirit of reverential attachment to divine truth, ever mindful of the solemn responsibility of the task they have undertaken, and always intent upon the one object of transfusing, with the utmost possible fidelity, the precise meaning of the sacred page into the language enriched, for the first time, with the oracles of God. If to these essential requisites are added a competent acquaintance with the original Scriptures, with the science of philology generally, and with the dialects into which the versions are made, a satisfactory result may safely be anticipated; though, with the utmost care, and after using every precaution, the primary attempts in a new language will necessarily be imperfect.

Few, we believe, would be found to question the *moral* qualifications of the Serampore translators, but, almost from the commencement of their labours, many doubts have been entertained, in certain quarters, as to their *literary* competency to the mighty task they

have undertaken. But this circumstance has probably been of benefit, as inducing more rigid circumspection in the conduct of the work itself, while it has led to such ample explanations by Dr. Carey and his associates, of the mode in which it has been performed, as have, we think, afforded very general satisfaction to the Christian public.

With a single exception, we believe that the Serampore translators have been allowed, for several years past, to pursue their useful labours without molestation. That exception occurred about two years ago, in the shape of a remonstrance, transmitted by certain individuals in Bengal, to the Committee of the British and Foreign Bible Society, complaining that Dr. Carey had translated the word βαπτιζω and its derivatives, by terms equivalent to the English word *dip*, or *immerse*, and soliciting the Committee to interfere, and secure for the term in question the same *convenient* obscurity in the oriental versions which it has long enjoyed in our own, and several other of the western. What the result of this perplexing application has been, we are not precisely aware; but we shrewdly suspect that the first of the two publications at the head of this article, originated in the disappointment felt by the writer at finding the sentiments of the memorialists were not responded to as fully and as promptly as in his opinion they ought to have been by their friends in Earl-street.

The Editor of the Asiatic Journal has not favoured us with the name of the gentleman whose critique has been inserted in his pages, but we are informed that he is "a clergyman of the Church of England, resident in the Bengal provinces, well known for his critical acquaintance with the Sanscrit and other Hindu languages." His name, indeed, might be given, "as a guarantee for the fidelity of his remarks;" besides which, it seems, he is "employed in the very desirable, but laborious office, of endeavouring to settle a standard for the expression of theological notions in the languages of India." By whom he was appointed to this office, or by what authority these standard expressions are to be enforced, does not appear; but we are ready to think there will henceforward be but one opinion as to his fitness for the office in question, and that something beyond the enunciation of his name will in future be required "as a guarantee for the fidelity of his remarks."

The particular object of this author's animadversions is Dr. Carey's Mahratta version of the New Testament, the first edition of which was published in 1811, after having been seven years in preparation. But his censures are not confined to this translation alone: he exclaims loudly, at the very outset, both against the translators and the Bible Society, for circulating "translations which swarm with every fault of taste and criticism, shock common sense, and are at this moment, after multiplied editions, exactly fit for—the worms."

But what else could the public expect? The Bible Society have been encouraging, according to our author, "a set of narrow-minded, tasteless, money-making bigots," namely, "the Serampore anabaptists;" and therefore its conductors are "guilty of a gross and unpardonable dereliction of duty." Should this language sound a little harsh and intemperate, we are afterwards consoled by the assurance, that the writer intends not "the slightest disrespect to the missionaries at Serampore." Still, he adds, "I am ready to stake my reputation on what I say of the Serampore versions;" and yet, as it afterwards appears, from his own shewing, he had not examined them. "I fear," he remarks, after having adduced his proofs of the worthlessness of the Mahratta version—"I fear, that *were the other versions of Serampore also examined*, they would all be found to have been executed in exactly the same manner."

But although such palpable inconsistency, and such clear proofs of violent prejudice, to use no stronger term, may justly excite suspicion as to the competency of our author to criticise any of the versions he thus bitterly condemns, it would be unfair to conclude that he was completely ignorant of the matter.

One of the versions, the Mahratta, he *has* examined, with "much trouble, by the assistance of the original and the English translation;" and he has detailed the result of his examination. This is as it should be. Nothing is easier than to indulge in sweeping charges and indiscriminate invectives, and with many it will be sufficient if a "clergyman," describing himself as "not among the worst Sanscrit and Bengali scholars," stakes "his reputation" upon their truth; but when particular words and phrases are specified as erroneous, or remarks are offered upon the idiom or grammatical construction of a language, the critic affords a tangible opportunity to measure the extent of his knowledge, and the soundness of his judgment. Dr. Carey, certainly, will have no reason to complain that his opponent has taken this course in the paper now before us.

To follow this critic through all his remarks on the Mahratta version, would lead us much beyond the limits of a review, and yet they are not very susceptible of abridgment. He commences by roundly asserting, that "the language is not Mahratta, either in all its words, its construction, or its idiom; and hence it is quite unintelligible to all persons whose vernacular dialect is Mahratta." In proof of this, he refers, first, to the uniform omission, by Dr. Carey, of the final vowel of neuter words, and the *anuswar*, or nasal breathing, which marks both the number and the gender; and then proceeds to a series of remarks on the first thirty-six verses of the Gospel of St. John, in which he professes to detect errors, which, if really existing, would certainly detract greatly from the value of the translation. The third verse, for instance, he affirms, "literally re-translated, is as follows: *Every thing was formed, the production of* them, *and amongst so many of it formed not one thing, even was formed distinct from* them." 'The first part of the eighteenth verse is thus translated: *No one having seen has ever found God.*" "In the twenty-fifth and following verses the sect of the translators appears, for they have rendered to 'baptize' by a phrase compounded contrary to the idiom of the language, but which can signify nothing else than *to give a dipping*, or *immersion*." "The thirty-second verse presents this most extraordinary and highly irreverent translation: *I saw descending from heaven the Spirit like an owl.* The word has no other meaning." "In the thirty-sixth, as well as in the twenty-ninth verse, the expression, 'Behold the Lamb of God' is translated *Behold the young of the sheep of God.*"

After descanting on these and some minor particulars, our author sums up his remarks by coolly explaining the origin of so many egregious blunders on the part of Dr. Carey and his fellow-labourers. They proceed, it appears, "from an imperfect education," and might have been avoided, "had they studied the first principles of philology, and acquired a conversancy with two or more languages, or even with their own mother tongue and any Indian dialect." This point being thus disposed of, the remainder of the article is occupied in detailed explanations of the mode in which the critic would render the theological terms *Baptism*, *Trinity*, and *Holy Ghost*; to some of which we may have occasion again to refer, in noticing the "Defence of the Serampore Mahratta Version."

This latter production, we learn from the preface, originated in the request of a friend who submitted the article in the Asiatic Journal to the perusal of Mr. Greenfield. His suspicions of the writer's inaccuracy having been roused by the bitter spirit and palpable inconsistencies which pervaded the critique, he proceeded to a careful examination of the various charges advanced against the translation in question. The result is now before the public, and we are persuaded that the candid and unprejudiced will feel that Mr. Greenfield has rendered a valuable service to biblical literature, in exposing so completely the ignorance and misrepresentations of this anonymous critic.

In pronouncing our deliberate opinion as to the success with which this learned

author has vindicated the Mahratta translators, we do not pretend to an actual acquaintance with the language itself. Indeed, the extensive provinces where it is vernacular were never brought under British control prior to the treaty of Bassein, in 1802, and we believe that all attempts to fix the pronunciation and orthography on just philological principles are subsequent to that date. Hence, it is probable that very few indeed among the oriental scholars of Europe can have acquired a knowledge of this dialect. It is, however, derived from the Sanscrit, and approaches so closely to the Bengalee and Hindosthanee, that in a Mahratta translation of the Lord's Prayer, twenty-nine of the words are the same as in these languages. Hence, when the College of Fort William was founded, in 1804, Dr. Carey, whose previous acquaintance with the parent and cognate languages was well known, was appointed Professor of the Sanscrit, Bengalee, and *Mahratta*.

In the mode of constructing his "Defence," Mr. Greenfield has judiciously adopted a plan which renders the subject intelligible, and in a high degree satisfactory, even to the mere English reader. After shewing from the publications of the Serampore missionaries, what care and circumspection were employed by them in their arduous work, and quoting the full and positive testimony of Rung-Nath, Chief Mahratta Pundit to the Hon. East India Company, who affirms—"The Holy Book which you have translated into the Mahratta language is correct; all the Mahrattas will understand it; of this there is no doubt"—Mr. G. proceeds to a distinct investigation of every instance in which the translation is censured, and disposes of each by a deliberate adduction of evidence, drawn from the cognate Asiatic languages, as well as from the very scanty existing sources of information respecting the Mahratta itself.

The alleged mistranslations of several verses in the Gospel of St. John, and in the first chapter of the Epistle to the Ephesians, are exposed by means of a literal interlineary version, like that of Arias Montanus; and it is shewn that several of the exceptions taken by the anonymous critic against the renderings, betray the grossest ignorance of oriental idioms in general, as well as of the Mahratta in particular. We cite, as a specimen, an instance where the censor, from apparent inability to distinguish the Mahratta numerals, had applied his animadversions to the wrong verse! The first sentence, our readers will perceive, is quoted by Mr. G. from the Asiatic Journal.

"The translation of the sixteenth verse it is impossible to reduce to any meaning whatever; and the word "truth" of the original is not rendered.'

"As our critic has not condescended to adduce either the original or the Mahratta version in support of this statement, I shall supply this omission. The Greek, then, of the *sixteenth* verse of the first chapter of John is thus written: *Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος*· which is thus rendered by the Serampore Mahratta translator:

त्याचंचे पूर्णतेने सो सम्ही सपचे पाप्लें सर्व सणी गुणाचे
His fulness-o. even we all obtained have, and of-grace
अनुक्रमेने गुणाची पाप्लें सर्व
by-a-succession grace-even obtained we-have.

That is, 'Even of his fulness we all have obtained; and by a succession of grace, even grace have we obtained.' Here all is perspicuous and intelligible; nor has any difficulty been experienced in eliciting this sense. So much for our opponent's first assertion, that 'it is impossible to reduce it to any meaning whatever.' But, the reader will naturally inquire, 'Where is the truth, the *original* truth?' Ah! reader, truth is not easily found; nor does she dwell with the sons of pride. If thou wouldst find her, 'seek her as silver, and search for her as for hid treasure.' Take, then, the ponderous tomes of Mill, of Wetstein, and of Griesbach; and ask the host of ancient trans-

lators. But one saith, 'She is not with me;' and another saith, 'She is not with me.' Suffer me, therefore, gentle reader, 'to lead thee in the way of truth.' Turn thine eyes upon the *seventeenth* verse of this chapter, and she will gladden thy sight, and rejoice thy heart; for thus it is written: "Οτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ΑΛΗΘΕΙΑ διὰ Ἰησοῦ Χριστοῦ ἐγένετο· In Mahratta,

मंमो मोशाचे ध्यानाने धपल्या पीच्छो मेछ पननु क्षपा धणी

For of-Moses by-means the-law given was, but grace and

सत्यटा योऊख्रीष्टाचे ध्यानाने धश्याट्

truth of-Jesus-Christ by-means came.

"That is, according to the English idiom, 'For the law was given by means of Moses; but grace and *truth* came by means of Jesus Christ.' Here, then, we find the word "truth," which this liberal and learned critic accused the Serampore translators of having omitted. A more gross and palpable blunder it would be difficult to find; which is only equalled by the evil spirit that it betrays. Here we have a man professing himself to be most intimately and critically acquainted with the languages of the East, and proclaiming himself an uncompromising advocate of the integrity and purity of Scripture translation, condemning a version which it is evident he has not carefully perused; and, perhaps presuming upon the ignorance of his readers, stigmatizing as erroneous and imperfect the labours of men, who for a long period have been considered by every competent judge as unrivalled in oriental philology. Yet with all his profound learning, he seems unable to distinguish between ৭৫ and ৭৬! I confess myself at a loss to perceive his 'Sanscrit and Bengali' learning; and fear I must leave his staked 'reputation' to the condolence of his prudent friend, whose discretion in concealing the pretender's '*name*' cannot be too highly commended. The plain state of the case, then, is obviously this: Our learned opponent having confounded the sixteenth and seventeenth verses, endeavoured to invest the sixteenth with the sense of the seventeenth. Being unable to effect this, and not discovering the 'truth' of which he was in search, he imputed the blame to the Mahratta translator, instead of ascribing it to his own stolidity! Nor can he avail himself of the plea that 'sixteenth' is a typographical error for 'seventeenth,' for there '*truth*' is found, in the Mahratta as well as in the Greek; and both it and the sixteenth verse are correctly and perspicuously rendered, according to the idiom of the language." pp. 35—37.

We intimated, towards the commencement of this article, our suspicion, that much of the soreness felt by our anonymous critic arose from the uniform practice of Dr. Carey to *translate* the Greek word βαπτιζω. Into this somewhat delicate point, the learned author of the Defence has entered with a fulness and impartiality worthy of his profound attainments as a Biblical scholar. He shews the absurdity of the term recommended in the critique, to designate the ordinance of Christian baptism, which, by associating the sacred rite with the Hindoo "Sangskars," would incur the imminent hazard of amalgamating the religion of Jesus with the abominable superstitions of Brahmanism; and then proceeds to demonstrate, that the obnoxious rendering not only strictly accords with the original, but is fully sustained by a great variety of other versions, both ancient and modern, as well as by the rubric, or statute law of the church of England itself. This part of Mr. Greenfield's performance, proceeding from one who wishes it to be distinctly understood that he is "neither a Baptist nor the son of a Baptist," is worthy the especial attention of all who wish to know their Lord's will, and it forms a refreshing contrast to the ignorant dogmatism which has sometimes been advanced on this much controverted subject. Our author, indeed, takes care to intimate that, in his opinion, "the quantity of water employed, or the specific mode of administering the rite, is of little consequence;" a remarkable proof, by the way, of the degree in which long-practised errors blunt the mental perception: for he afterwards himself remarks, with equal candour and correctness, that the original term "appears evidently to *exclude* the idea of pouring, or of sprink-

ling," and that "none has ever had the hardihood so to render it." But that very term constitutes and defines the authoritative enactment. To say, therefore, that any other action may be substituted for immersion, or that "the specific mode of administering the rite is of little consequence," is neither more nor less than to say, that it is immaterial whether the Lawgiver be, in this particular, obeyed or not.

It would surely be regretted by all but those who, to use the forcible expression of Dr. Campbell, "incline to correct the diction of the Spirit by that of the party," if, in the various translations of the sacred volume now making into foreign languages, the Greek word βαπτιζω should be retained as in our own, and several other of the modern European versions.* "This," as Mr. Greenfield justly remarks, "is obviously no translation; and but 'darkens counsel by words without knowledge.' It would naturally lead to the *pasch*, *azymes*, and other barbarities of the Douay version, which even the advocates of this mode would be among the first to deprecate; and instead of the poor heathen hearing 'in their *own tongue* the wonderful works of God,' they would be under the necessity either of studying Greek, in order to understand the real sense of the terms employed, or be content with the interpretation of their teachers."

Our author sums up his remarks on this subject, in the following just and liberal terms:—

"I trust that these observations will suffice to exonerate the Serampore missionaries from the charge of bigotry and sectarianism, in thus conscientiously rendering βαπτιζω to *immerse*. Bigotry, that is, 'blind zeal, or prejudice,' they cannot justly be accused of, while they have the primitive sense of the term, and the rendering of so many ancient and modern translations as the foundation upon which they have grounded their version; nor can they consistently be charged with sectarianism, while they are found in company with the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark, and others, together with the Church of England itself. If they be bigots, I know not what name the advocates for pouring, or sprinkling, who have no such basis to rest on, merit; and if theirs be a sect, it must be confessed to be a very ancient and a very extensive one. It should be remembered, that the question respecting the *mode* of administering the rite of baptism, is a very different thing from that respecting the *subjects* of baptism, or that of pædo-baptism and adult-baptism. Concerning the latter, our opponent brings forward no charge, nor even insinuates that the Serampore translators have ever corrupted or misrepresented a single passage to suit their own peculiar views on this topic.

But there is another point of view in which the opponents of the Serampore missionaries should consider the subject; and one which involves the most important consequences. Before they 'arraign the British and Foreign Bible Society, as guilty of a gross and unpardonable dereliction of duty,' in aiding the Serampore translators, and prefer a recommendation for them to withdraw that aid; they should be fully prepared to carry their censure, as well as their recommendation, to a much greater extent. In consistency, if that aid be withdrawn from the Serampore missionaries, because they have rendered βαπτιζω to *immerse*, then must it also be withdrawn from the churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c.; and the venerable Peshito Syriac version, the Arabic versions of the Propaganda, of Sabat, &c.; the Ethiopian, the Coptic, and other versions, must all be suppressed. If, however, they are not thus prepared to carry their recommendation to its fullest extent, then must they close their mouths for ever against their Baptist brethren. But should a faction so far prevail over the good sense of the Committee, and the sound and catholic principles upon which the Society is founded, and which have ever been its boast and glory, as well as the most powerful means of its extraordinary success, then its 'honour will be laid in the dust;' and from a splendid temple, in the service of which the whole Christian world could cordially unite, it will dwindle into a contemptible edifice, dedicated to party feelings, motives, and views. The broad basis upon which it is founded is its strength and security: contract this within narrower limits, and it falls into ruins." pp. 43—45.

* We understand, that in the version of the New Testament into the Polish Hebrew, lately executed by the London Society for Promoting Christianity among the Jews, the word טָבַל *to immerse* is invariably used. The fact is highly honourable to the character of that Society.

This last paragraph will commend itself, we doubt not, to the judgment and consciences of the respected individuals whom it principally concerns. We are inclined to think that no pecuniary assistance has, for some time, been voted to the Serampore translators, but should be loth to indulge the suspicion that a grant has been rendered contingent on the compliance of Dr. Carey with the modest demand of his anonymous assailant, and the other Bengal memorialists. We are far from being in the confidence of the venerable Professor, and make not the slightest pretensions to a prophetic spirit; but we feel perfectly assured he would reject, without hesitation, any attempt, from whatever quarter, to interfere with his conscientious convictions of the meaning of the Scriptures of truth. William Tindal, the Carey of his age, solemnly avowed, "I call God to record, against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me;" and we are confident that such a declaration would equally befit the lips of our modern translator. The question, therefore, is fairly *sub judice;* and the religious public at large await, with more interest than probably they are aware of, the decision of the Committee of the British and Foreign Bible Society, on the important question thus forced on their attention.

We cannot take leave of Mr. Greenfield, without tendering him our cordial and respectful thanks, for the labour bestowed on the subject of his investigation; and expressing our earnest hope that he may long be spared to devote his rare talents and extensive acquirements to the cause of sacred literature.

A Letter to the Pastors of Baptist Churches in London and its Vicinity, pleading for the repeated Observation of Seasons of extraordinary Prayer, and more especially with reference to Friday, April 9, 1830. By EDWARD STEANE, Camberwell. 8vo. pp. 15. Price 6d. Holdsworth and Ball.

THIS Letter is very creditable both to the head and the heart of its sensible and pious author. Upon the grounds of the fervour manifested by the churches on former recent occasions, and the benefits which resulted from those meetings, some of which are enumerated, it is powerfully recommended that similar meetings be held on the 9th of April, and on some day immediately preceding our annual Missionary Meetings in the month of June next.

We imagine we hear some strict Dissenter exclaim, "What! have a meeting for prayer and humiliation on *Good Friday?* Did you never read then the 'History and Mystery of Good Friday?'" O yes, we certainly have, and most entirely approve of the sentiments of that sarcastic exposure of Church holidays; and yet we are of opinion, that on account of the leisure afforded by the national observance of that day, no better use can be made of it than by seizing the opportunity for "regarding it to the Lord," in the way so opportunely and religiously recommended in this pungent appeal.

We most cordially recommend this address as worthy the attention of the pastors of *all* our churches throughout the land, and most ardently desire that its recommendations may be seriously and extensively regarded.*

* We are happy to be able to refer our readers to the Intelligence department of this Number where they will perceive that the object of the above discourse is likely to be realised.

NEW PUBLICATIONS.

1. *An Essay on Justification by Faith, in an Exposition of Romans* iii. 19--31, *with an Appendix, containing articles on Pardon and Justification; Faith accounted for righteousness; The imputation of sin and righteousness; Christ as a propitiatory; and Justification by Works. By George Barclay, Minister of the Gospel, Irvine. Also, by the same Author, Second Edition of "Strictures on the Notes and Recollections of Two Sermons of the Rev. Mr. Campbell of Row."*

2. *The Pulpit, Vol. XIII, containing upwards of Fifty Sermons on important Subjects, by the most popular Preachers of the age; original Essays, select Reviews. Poetry, &c. &c.*

3. *Memorials of Practical Piety, as exemplified in the lives of Miss Marianne Beuzeville, and Mrs. Bridget Byles. By their sister Esther Copley.*

4. *The Friend and Companion of Youth. In two Parts. By Thomas Hitchin.*

5. *A Brief Account of the Life and Happy Death of Mr. Thomas Hearn Britton, late a Teacher in the Walworth Boys' Sunday School, who departed this Life, after a severe Illness of Fourteen Days, October* 27, 1829, *aged Twenty-five Years. By an Intimate Friend.*

6. *An Essay proving the Sanctification of His people to be the Will of God in the Gospel. By John Holloway.*

7. *The Causes of Declension in Christian Churches; a discourse delivered by Rev. John Arundel.* Price 1s.

8. *Mental Discipline. By Henry Forster Burder.* 2nd edit. 12mo. 5s.

9. *An Edition of the Old Testament, according to the Established Version with the exception of the Substitution of the Original Hebrew Names in place of the English Words Lord and God.* Part I. royal 8vo. price 5s. Royal 4to. price 10s.

10, *Counsels to a Newly Wedded Pair. By John Morrison.* Price 1s. 6d. boards; or in silk with gilt leaves. 2s. 6d.

11. *The Grammatical and Pronouncing Spelling Book. By Ingram Cobbin, A.M.* 2nd edit. price 1s. 6d. sheep.

12. *Common Scenes Improved.* Part III. By James Smith. 2nd edit. price 6d.

We are happy to find that Mr. Smith has been so much encouraged by the sale of the two former parts of this useful work, to publish a third part also. He has proved himself very capable of turning "Common Scenes" to very useful purposes. He writes as one who is a close observer of what is passing around him; as a scribe well instructed in the mysteries of the kingdom; and as a good minister of Jesus Christ. The most instructive parts of this new tract are entitled "Family Scenes;" including "Family Increase; Features; Worship; Order; Removals; Marriages; Mourning."

13. *The Doctrine of Baptism examined, and the Works of Brutus considered:* wherein all the Arguments of that Author are confuted; interspersed with Grammatical Examples of all the Parts of Speech and Figures of Rhetoric appertaining to the Ordinance. By Ben. Jones, P. A. Môn.

In the Press.

The Rev. George Croly has in preparation a complete History of the Jews in Ancient and Modern Times. In three volumes 8vo. The Work is expected speedily to appear.

Forty Family Sermons, by the Editor of the Christian Observer. 1 vol. 8vo. 12s.

The Rev. James Parsons of York, has a volume of Sermons in the press.

Notices of Brazil in 1828, 9. By the Rev. R. Walsh, LL.D. M.R.I.A. &c. &c.

The Three Histories. The History of an Enthusiast; The History of an Enervé; The History of a Misanthrope. By Maria Jane Jewsbury.

Chronicles of a School Room, or Characters in Youth and Age. By Mrs. S. C. Hall.

Sermons on Several Occasions. By the Rev. Henry Moore, Assistant for some years to the Rev. John Wesley, A.M. and now a Member of the Methodist Conference: with a Memoir of his Life and Christian Experience, from his Birth to the first Conference held after the Death of Mr. Wesley.

Sermons on Various Subjects. By the Rev. Joseph Edwards, B.A. Trinity College, Cambridge; Curate of Wattisham, Bricett, and Little Fenborough.

A Statement of the Nature and Objects of the Course of Study in the Class of Logic and the Philosophy of the Human Mind, in the University of London. By the Rev. John Hoppus, A.M.

OBITUARY.

MR. THACKREY.

On Sabbath, October 11, 1829, died Mr. Thackrey, nearly forty years a member, and during a considerable proportion of that period a deacon, of the Baptist church in Leeds. His departure was tranquil and serene: though not distinguished by any peculiar symptom of triumph or elevation of mind, it was free from the slightest indication of tremor or dismay. A steady, unwavering confidence in the Redeemer, whom he ardently loved, and whom he had aimed, through a long series of years, faithfully to serve, enabled him to meet the moment of dissolution with unruffled composure. Many times during the illness which immediately preceded it, he was heard to repeat, with evident tokens of delight, various passages of Scripture relative to the mode of acceptance with God and admission into heaven. Not many hours before it arrived, the writer of this brief notice, who watched his couch the last two or three days of his existence, put to him the following questions, to which he returned the subjoined answers, in as clear and forcible a tone as his debilitated state would allow:—"Is all well with you now?" "Yes." "Do you find Jesus precious to you, as he is to them that believe?" "Yes." "Can you look forward to heaven, through the merits of Jesus, with humble confidence?" "Yes." Consolatory, however, as his family and religious friends feel the assurance that he is now resting from his labours, they cannot but regret him. Distinguished by many very excellent traits of character, his removal, though a source of unspeakable gain to himself, must be regarded as a heavy loss to his domestic connections, to the church, and the world. To the latter especially, his life was a convincing proof, that an eminent degree of piety and the acquisition of a handsome secular competence, are by no means incompatible; and moreover, that the possession of the former is the best possible guarantee for a beneficial employment of the latter. What the benediction of Heaven on his mercantile transactions (which were ever conducted in such a guileless, honourable, and liberal manner, as insured him the warm admiration and unsuspecting confidence of all with whom he dealt) enabled him to acquire, he expended in acts of beneficence. From the time he quitted business till the hour of his decease, a period of some length, he never, the writer is justified in saying, attempted to obtain the slightest increase to his property, by any accumulations of interest, but uniformly, from a principle of conscience, devoted the surplus of his income, after defraying the moderate expences of his domestic establishment, to the amelioration of the temporal and spiritual circumstances of his fellowmen. There is scarcely an institution, religious or secular, local or general, having for its object the succour of distress, and the impartation of Christian knowledge, which he did not to the extent of his ability support. In him the necessitous of his own community in particular always found an affectionate brother and a sympathizing friend. Generosity, however, was not his only virtue. He was as meek, as humble, as unostentatious, as forgiving, and as studious of peace, as he was liberal. Governed by an ardent love for his Saviour, he was enabled through a protracted course, to maintain such a deportment both in the church and in the world, as secured him the unfeigned and heartfelt respect of all who knew him. Nor will he soon be forgotten by those who were more intimately connected or acquainted with him. "The memory of the just," as he most assuredly was, "is blessed."

J. A.

INTELLIGENCE.

DOMESTIC.

Recent Deaths.

On Friday, Feb. 5, the highly-esteemed pastor of the Baptist church in Nottingham, the Rev. J. Jarman, ceased from his valuable labours. He had not been confined to his room for more than a fortnight, during which period he endured the most excruciating mental and bodily suffering. His disease was only considered to assume a threatening aspect on the Tuesday previous to his death, when he became delirious, which prevented his friends from ascertaining the precise state of his mind during his later moments. But the recollections of the last public services in which he engaged, for he preached three times on the 23d of January, are such, observes one who heard him, "that it appears now evident his soul was disengaging itself from its clay tenement, and that he has ere this heard the voice of his divine Master, saying, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

His funeral, which took place on Thursday, the 11th, evinced the high estimation in which he was held by those who had long known him. His remains were taken from his house to the chapel in St. George-street, followed by nearly one hundred individuals, friends of his own, and of other denominations, including several ministers. The chapel was crowded by an attentive and sympathizing auditory. The Rev. Wm. Pickering prayed, read appropriate portions of Scripture, and delivered an affectionate address, portraying the faint outline of the talents and character of the deceased. His body was then conveyed to Mount-street burial ground, accompanied by a large number of spectators, and committed to the earth, when an appropriate prayer was offered up by the Rev. Joseph Gilbert.

Mr. Jarman was in the 55th year of his age. He was called to the pastoral office, over the church then meeting in Friar-lane, about six-and-twenty years ago; during which period the present commodious place of worship has been erected, the number of the members, both of the church and congregation, greatly increased, and the harmony of the community under his superintendence happily undiminished.

A Paper published in the place where he resided, bears the following pleasing testimony to his character:—"We cannot but lament, in the decease of Mr. Jarman, the loss of one who was for years, in his public capacity in this town, 'ready to every good word and work.' His people have experienced an unexpected blow, in being deprived of his wise, prudent, and pious care; and his family weep for an affectionate husband, father, and friend."

We hope, in a subsequent Number, to present our readers with a more extended view of his life and labours.

Early on the morning of the 23d of January last, after a lengthened and severe affliction, departed from this mortal life, Mr. John Mundy, late of Bruton-street, Berkeley-square, in the 41st year of his age. Nearly his last words were, "We have peace with God, through our Lord Jesus Christ." He was buried in a family vault belonging to the Baptist chapel at Hammersmith, on the 31st, and on the following Lord's day, Mr. Pritchard, of Keppel-street, where for some time past Mr. Mundy had been a member, noticed the affecting event, in a discourse founded on the above passage in the Epistle to the Romans.

CARTER LANE MEETING HOUSE, TOOLEY STREET, SOUTHWARK.

The ground occupied by the above Meeting-house being required for the approaches to the New London Bridge, this sacred edifice is to be taken down immediately. The last Lord's day of public worship therein, was Feb. 7th, 1830, and the last service, a prayer meeting, on the following Monday evening.*

The Baptist Church assembling in Carter-lane, was formed one hundred and ten years ago, out of a division in an ancient society that met for many years in Goat Street, Horsleydown. On the death of Mr. Benjamin Stinton, (who had succeeded Mr. Benjamin Krach,) the pastor of that

* The church and congregation will, for the present, assemble for divine worship, in the forenoon of the Lord's day, at the Meeting-house in Unicorn Yard, Tooley Street. Service to commence at half-past ten o'clock; and in the afternoon at the Meeting-house in Miles's Lane, Cannon Street, to commence a quarter before three.

church in 1719. Mr. John Gill was invited to preach as a candidate to succeed him in the pastoral office; but a difference of opinion arising, a division ensued, and the opponents of Mr. Gill kept possession of the Meeting-house. Upon this Mr. Gill's friends withdrew, and assembled in Crosby's School-room, Horsleydown. They were formed into a separate church, March 22, 1719—20, and on the same day Mr. Gill was ordained their pastor. In November following, Mr. Arnold was chosen pastor of the people who remained at the old place, and a few years after his settlement, they built the Meeting-house in Unicorn Yard.

Upon their removal, Mr. Gill's people returned back to the Meeting-house in Goat Street, and continued to assemble there for divine worship till 1757, when they erected the Meeting-house in Carter-lane. It was opened by Dr. Gill on the 9th October in that year, when he preached from Exod. xx. 24, "In all places where I record my name, I will come unto thee and I will bless thee." On the death of Dr. Gill, and the choice of the present pastor to succeed him, another division gave rise to the church in Dean Street, Tooley Street. About thirty-eight years since, the church assembling in Carter-lane had designed to have erected a new Meeting-house on a more extended scale, but not readily obtaining a suitable piece of ground for that purpose, they considerably enlarged their own place, which by the addition and alteration, formed a spacious, neatly finished oblong building, with galleries entirely around it. It had also a large convenient baptistry. In the vestry was placed a full sized three quarter painting of Dr. Gill, from which his best portraits are taken.

Dr. Gill died 14th October, 1771, in the 74th year of his age, and was interred in Bunhill Fields. The address at his interment was delivered by Rev. B. Wallen; and his funeral sermon preached 27th October 1771, by Dr. Samuel Stennett, from 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith," &c. Dr. Gill, for the value and extent of his writings, may be considered as one of the fathers of the church. His natural and acquired abilities were very considerable, he possessed a clear and solid judgment, and an uncommonly retentive memory. For application and industry he had scarcely his equal. The number and extent of his publications are truly astonishing, especially if it is considered that they are not crude and hasty productions, but that they bear the marks of a learned and laborious mind accustomed to research, and fortified by solid reasoning. This praise will be awarded to him even by those who differ from him in some of his religious opinions. While true religion and sound learning have a single friend remaining in the British empire, the works and name of Gill will be precious and revered. It is recorded that he preached a weekly lecture for thirty years, and was absent only three times the whole term.

There is a Latin inscription upon his tomb-stone in Bunhill Fields, of which we here insert an English translation.

In this sepulchre
Are deposited the Remains
of JOHN GILL,
Professor of sacred Theology.
A man of unblemished reputation,
A sincere disciple of Jesus,
An excellent preacher of the Gospel,
A courageous defender of the Christian faith;
Who,
Adorned with piety, learning, and skill,
Was unwearied in works of prodigious labour,
For more than Fifty years.
To obey the commands of his great Master,
To advance the best interests of the Church,
To promote the salvation of men,
Impelled, with unabated ardour,
He put forth all his strength.
He placidly fell asleep in Christ
The fourteenth day of October,
In the year of our Lord 1771,
In the 74th year of his age.*

It is remarkable that during the 110 years this church has been formed, there have been but two pastors; the present, after preaching to the church about one year on trial, was ordained at Carter-lane on 11th November 1773, and is still living in active usefulness. G. B.

DAY FOR HUMILIATION AND PRAYER.

At a numerous meeting of the Ministers of the Baptist Denomination in and about London, specially convened at Fen Court, Feb. 14, 1830, Dr. Newman in the Chair. It was resolved to recommend to the churches of which they are severally the pastors, to spend Friday the 9th of April next, in humiliation and extraordinary prayer; more especially with a view to implore the pouring out of the Holy Spirit upon the church and the world.

J. B. SHENSTON, Sec.

We should feel it quite unnecessary, even if our limits did not prevent it, to

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* For some domestic anecdotes relative to this venerable individual, the reader is referred to our last volume, page 146.

add a single word of our own to urge this recommendation—a recommendation we are satisfied, which will find a ready response in every pious bosom.—Ed.

BURNING OF HINDOO WIDOWS.

On Thursday evening, Feb. 18th, Mr. Protheroe presented a petition to the House of Commons, from the ladies and female inhabitants of Worcester, praying that an effectual stop should be put to the burning of Hindoo Widows. As he saw his hon. friend, the member for Corfe Castle, in his place he begged leave to ask, for the satisfaction of those who had entrusted him with this petition, and of other persons who took an interest in the subject, whether the report which had gone abroad, that the Indian Government intended to abolish the practice of burning Hindoo widows was correct?

In reply Mr. G. Bankes said, "he had a few nights ago, laid a paper on the table relative to this subject; and a report relative to it would also be speedily laid before the house. The statement in the newspapers respecting an order of the Governor-general, forbidding the practice, was not confirmed by any official document that had come home. But there was great reason to believe, from the information of individuals to whom the sentiments of the people of India were known, that a considerable change had taken place in their feelings; and that, at no great distance of time the practice would be abolished. But the hon. gentleman must be aware that no step should be taken that would offend the religious prejudices of the natives. Nothing would be done by the government in haste: but they most seriously wished that the object of the petitioners might be carried into effect."

Notwithstanding the hope now generally excited, that this horrid rite will be speedily abolished, it is not desirable to relax in any of those efforts which are adapted to hasten its consummation. Amongst the petitions now presenting to parliament for this purpose, we are happy to find some from that sex whose sympathies must be supposed to be peculiarly alive on this subject, and who, touched by the urgency of the case, are coming forth from their accustomed retirement, clad in the veil of modesty, and in a tone of amiable commiseration to express their feelings, and to solicit on behalf of these daughters of oppression the protecting shield of a British and a Christian government. The following is a copy of a petition from the female part of the congregation in Eagle Street, London, adopted at a meeting, Feb. 1st, and numerously signed.

To the Right Honourable the Lords, &c.

The humble Petition of the Females of the Congregation of Protestant Dissenters, meeting in Eagle Street, London.

Sheweth,

That your Petitioners in humbly and respectfully approaching Your Lordships, are fully aware that it is unusual for persons of their sex, to express opinions on matters of legislation; nor would they have petitioned on any other subject than that of humanity.

That a number of widows amounting to five thousand of their fellow-subjects in India, and who had an equal right to the paternal protection of the British Government, should have been suffered to immolate themselves, in the short space of four years, (viz. from 1819 to 1823,) upon the funeral pile of their respective husbands, is a consideration deeply afflicting to your petitioners, and which calls forth the expressions of their heartfelt commiseration.

Sensible as they are of the benefits which themselves have derived from Christianity, your petitioners cannot account for the infatuation discovered by the horrid practice of the Suttee in India, but from the consideration that those degraded idolaters are ignorant of the law of God, "*Thou shalt do no murder,*" and of the inspired precept, "*Do thyself no harm*"

Your petitioners, therefore, most earnestly implore Your Lordships speedily to adopt such measures as you may deem sufficient to abolish for ever, a practice alike repugnant and revolting to the dictates of humanity and the maxims of religion.

And your Petitioners shall ever pray.

NEGRO SLAVERY.

To the Editor of the Baptist Magazine.

Sir,

Will you permit me to call the attention of your readers to a subject which ought to be felt deeply interesting by every friend of humanity, and especially by every Christian? I mean, Negro Slavery,—a subject, on which sufficient feeling has not been manifested by Christians *as such*, and *on the grounds of religion*.

Twenty-three years have now elapsed since the abolition of the *trade;* and what has been done towards extinguishing the *etate* of slavery? Nothing. Not only does it still continue the most flagrant reproach to us as a Christian nation, but no measures have been adopted to assure us that it shall *ever* cease. Not only does it still exist, but it exists with gratuitous cruelties and abo-

minations, which are destroying the souls and bodies of our brethren.

After years of exertions and petitioning, the Legislature, in 1823, came to certain resolutions, declaring that slavery ought now to be mitigated, and at some future time abolished. This was an important step. But it had always been said, and was then most strenuously urged by the Colonial party, "Do not force the local legislature. Advise and expostulate, but let them act for themselves. They will listen to all that is reasonable. Trust to their good sense and good feeling, and you will find them willing co-operators in the work of improvement." It was well known by the opponents of slavery, how little such assurances were worth; for the very same things were said previously to the abolition of the dreadful *trade;* which, however, would have continued to this day, with all it horrors, had not Parliament *determined* and *legislated,* rather than *recommended.* However, it was resolved that regulations should be sent out by our Government to the Crown colonies, and recommendations of similar measures to the chartered colonies. These recommendations, it is well known, suggested means of religious instruction, abolition of Sunday markets, admission of slave evidence, marriage instead of indiscriminate concubinage, security for slave property, abolition of the cart-whip as a stimulus to labour, and also (as to females) as an instrument of punishment.

To these most necessary alterations, the approbation of the West India body in England was previously obtained. Indeed, Lord Bathurst affirmed, that the measures had, in almost every instance, been recommended by the principal planters resident in the country;* so that they were not only under the general obligation to give effect to them, which arose from the nature of the case, but their faith was engaged by a pledge.

All this was in 1823. It was understood that the Colonists should have a year or two allowed them to comply, before Parliament should consider them contumacious, and proceed to enforce what in tenderness they then only recommended. But six years and a half have now elapsed, and what has been done? Have the recommendations been adopted? No, not by a single island. Has any one single recommendation, out of the twenty, been adopted? No. It is not too much to assert, that in all the Colonies the most important regulations have been slighted or rejected. In some, there has been an illusory compliance, more resembling insult than obedience, for instance, in Nevis, slave-evidence is admitted—*but not against the owner, manager or director!* Some provision is made for marriage—*but not so as to alter the relation of master and slave, or give the husband any authority over the wife, children, &c.*—(that is to say, they may be sold apart, and separated for life.) In several islands, Sunday-markets are decreed to be abolished; but no time is given to the slave, in lieu, to cultivate his little ground, on which he partly depends for subsistence. In a very few colonies indeed, (not even in the crown colonies,) is any one alteration effected, fully, honestly, and *bonâ fide.*† Speaking in general, and with very few and slight exceptions, there are still no efficient means of religious instruction‡ provided in consequence of the Resolutions of Parliament; (for I cannot consider the Episcopal establishment as any important exception, so far as the slaves are concerned, however the Europeans may be benefited.) Sunday markets continue; the evidence of slaves is excluded; no sufficient provision is made for marriage; families may be separated, either by the owner, or upon a compulsory sale by his creditor; the cart-whip is continued, and even to females; and no provision is made for the termination of slavery, at any time, even the most distant.

What then is to be done? This may be done, and this will be effectual. Let all who have before expressed to Parliament their desires on this subject, again petition, not only in the present session, but in every session until the object be accomplished; and also (which is the more particular object of this letter,) let all who profess the Gospel take up the matter with serious and fixed determination, as a duty of humanity, which religion solemnly imposes on them. Surely in this thing, as professing Christians, we have been guilty.

If the two or three millions of dissenters in England had constantly and resolutely come forward *as Christians,* petitioning Parliament in every session, and manifesting a determination never to relax till the dreadful system should be annihilated,—they would have been followed by the serious members of the Establishment; the Society of Friends would have been in the foremost ranks in the same cause; and Government could not have resisted the appeal. But we have neglected our duty, and 800,000 of our fellow-creatures are, in soul and body, suffering for our supineness.

Let all dissenters, then, at once prepare to petition Parliament, *early in the present*

* See Anti-slavery Reporter, Vol. I. p. 130.

† See a particular statement of what has been done in each colony, in the Anti-slavery Reporter, Nos. 28. 31. 38. 43. 52,

‡ See on this important subject, No. 56 of the Anti-slavery Reporter.

session, to take decided measures to carry into effect their own Resolutions of 1823. Let every congregation send up a separate petition from itself; and if the dissenters generally are faithful to their duty, and exert their influence, and shew a determination to persevere, session after session, in petitioning with a righteous importunity for this most worthy object, they will manifest the good influence of Christianity, and the great cause of humanity will succeed.

February, 1830. J. L.

STEPNEY ACADEMY.

On Tuesday evening, January 15, the friends and supporters of the Stepney Academical Institution held their Annual Meeting, at the King's Head, in the Poultry, when the Treasurer, W. B. Gurney, Esq. took the Chair.

After a prayer had been offered up by the Rev. J. Elvey, the Chairman introduced the business of the evening. The Report was then read by the Rev. E. Steane, the Secretary, and the customary Resolutions were unanimously passed. We call the attention of our readers to the following Abstract of the Report, as setting before them the present circumstances of an Institution, which we are unceasingly desirous to recommend to their patronage.

It appears, that during the past year, 19 students have been pursuing their studies under the able superintendence of their tutors. Four of them have completed their term of residence, and are now actually engaged in the ministry, and another has obtained an exhibition to the University of Edinburgh.

There are at present 17 young men in the College.

Since the last Report, the new buildings have been finished. They comprise a dining-hall, library, and 24 studies, with the necessary apparatus for heating them. A part of the old premises has been converted into bed-rooms. The Committee have also proceeded with the erection of a chapel, which it is expected will be opened for divine worship in the course of the spring. These measures, have of course, involved a considerable expenditure. About 800*l.* yet remains to be provided upon the building account, and the Treasurer is 342*l.* in advance upon the current expences of the Institution.

The friends of an educated ministry, (and where are those persons who now prefer a ministry destitute of the advantages which education can confer?) will feel this statement to be in itself, without any accompanying argument founded upon it, a powerful appeal to their generosity; and we cannot permit ourselves to doubt that they will respond to it with renewed proofs of their munificence. We observe in the Treasurer's account, that while the total expence of the year amounts to about 1,640*l.*; the Annual Subscriptions have realized only 297*l.* 19*s.* 6*d.*, and the Congregational collections, with the exception of that made after the Annual Sermon, to no more than the diminutive sum of 9*l.* 19*s.* Only one church in London, or its vicinity, has in this manner contributed to the funds. This is not the place for entering into prolonged observation upon the subject, or we would plead with the members of our denomination in the metropolis generally, and especially with the respective pastors of our churches there, not to suffer the current year to close with the report of similar facts. And this pleading, we should also extend to those churches in the country, of which there are not less than 40, whose pastors were introduced to the ministry under the nurturing auspices of this Institution. We trust, that when this notice shall be read by them, they will allow it to have an influence upon their future feelings towards its claims.

It may be proper to add, that the Meeting passed a Resolution to hold another General Meeting of the subscribers and friends in the month of June next, at the College, when all who take an interest in its prosperity will have the opportunity of inspecting the new buildings and premises generally.

THE LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

My Dear Sir,

It is with unfeigned pleasure I inform your readers, that the London Baptist Building Fund is still making advances towards prosperity. It is true, some of our subscribers have been removed by death since our last annual meeting; but others have come forward and filled up the ranks. Yet the number composing the Society, is comparatively so small, that the good we hoped to effect is as yet but partially secured. About 1100*l.* per annum is raised, but it will be known with regret, that not more than 190 in and near this metropolis subscribe to the Institution. This small body forms a shield to protect the amazing number who do not subscribe, from applications, at least in a very considerable degree; while others, we fear, most unjustly excuse themselves from assisting, when personal application is made to them, on the ground of such Society's existing, who nevertheless withhold from it their support.

From such causes our number of applications by letter continually increases, nor can we by any means overtake the number already on our hands. This consideration

led the Society at their last half-yearly meeting, after very mature deliberation, to adopt the following resolution: —

Half-yearly Meeting, Dec. 8, 1829. Thomas Bickham, Esq. in the Chair.

Resolved—On account of the number of cases requiring assistance, and the large proportion of the religious public who contribute no aid to this fund, it is desirable that the committee do examine the deeds, and the merits of such cases as require immediate help, and on behalf of which the parties prefer to make personal application, upon receiving their pledge that they will not apply to the subscribers to this fund.

From a conscientious concern to avoid the many evils to which the former system of personal application almost invariably led, the committee have not as yet given their sanction to any such application. But they do very seriously enquire of the religious public, whether they can be justified much longer, in keeping back the cases they cannot relieve from being presented to the non-subscribers to this Society?

Yours, very truly,
I. MANN, Sec.

46, *Long-lane, Bermondsey,*
Feb. 9, 1830.

TROWBRIDGE BUILDING FUND.

At a meeting held in the school-room of the Baptist Meeting-house, Back-street, Mr. Walton in the Chair, it was resolved unanimously,

1. That we consider it our duty as professing christians, to render occasional assistance, according to our ability, to those congregations, who may be unable to defray the whole expence of building, enlarging, or repairing their meeting-houses.

2. That, convinced of the many evils arising from the present mode of soliciting contributions for these objects, it is our determination to give assistance to such cases only as are sent by letter recommended by at least four neighbouring ministers, in order to be laid before a committee for their consideration.

3. That it is desirable to raise a fund by individual subscriptions and donations, to be appropriated in aid of proper cases, in such proportions, as in the judgment of the committee their several circumstances may demand; and that the number of cases to be admitted, shall not, for the present, exceed four in the year.

4. That a committee shall consist of all annual subscribers of 1*l.* and upwards.

5. That Mr. W. Stancomb be treasurer, and Mr. Wearing secretary, to whom all applications must be forwarded, post paid.

N.B. No other letters will be attended to.

Trowbridge, Feb. 8, 1830.

CONGREGATIONAL LIBRARIES.

To the Editor of the Baptist Magazine.

DEAR SIRS,

In January 1829, you obligingly inserted a letter soliciting a copy of some approved regulations for the management of a Congregational Library, and other information which might conduce to the success of such an institution.

The non-appearance of a reply induces the fear, that the attention of our churches has not been so generally directed to the subject as its importance demands.

Under this impression, allow me to trouble you with the following transcript of the rules of an institution recently established in this town. They were drawn up after an examination of the plans of two or three respectable libraries; and are submitted as hints on which others may improve. Your insertion of them may probably facilitate the extension of these societies, so loudly called for by the circumstances of the age in which we live.

A commencement may easily be made by the presentation of a few valuable books; and the lowness of the price at which the best works may now be obtained will render subsequent accumulation by no means difficult.

I remain, &c.
E. C.

Truro, Jan. 26, 1830.

Rules of the Baptist Congregational Library, Truro, established Dec. 28, 1829.

Members.

That persons subscribing 1s. per quarter or upwards, or presenting a donation of 1*l.* in money or books be eligible for membership; that the teachers of the Sabbath school, while engaged in that service may, on requesting it, be entitled to membership on payment of half the above subscription; that all subscriptions be paid in advance, and become due on Jan. 1, April 1, July 1, and Oct. 1; and that no subscriber be at liberty to take out any book while his subscriptions or fines (if any,) shall remain unpaid.

Books.

2. That the library shall consist of such works only as are of a religious or moral character, novels of all kinds being excluded; that it shall be deposited in the vestry of the Baptist Meeting-house, Henry-street, Truro; that it shall be permanently attached to the Baptist church now assembling in that place, for the use of subscribers; or should the number of subscribers be ever reduced to six, that it shall then belong to that church for the use of its members and their fellow-worshippers in the above meeting-house, but that it shall

in no case become private property; that subscribers be at liberty to recommend works in a book to be kept for that purpose; but that their adoption shall be decided by the committee; that at the discretion of the committee, books of minor or transient interest may be disposed of at the annual meetings, or otherwise if most advantageous; and that all monies, however arising, be applied in the purchase of books, after defraying incidental expences.

Officers.

3. That all the affairs of the library be conducted by a president, who shall be the pastor of the above church for the time being; and by a treasurer, librarian, and a committee of not less than six other persons, to be elected annually from the number of subscribers who are members of the church; or if this be impracticable, from those who are regular worshippers in the congregation.

Management.

4. That the *committee* shall decide on the admission of members, determine disputes or difficulties which may arise among them respecting the library, assess all cases of loss or damage to books, and institute necessary by-laws which shall be binding on the whole body, subject to the confirmation of the annual meeting; that the *librarian* shall be in attendance every Friday evening, from half-past six till the hour of public service, to issue and receive books, to record the names of applicants for volumes which they may desire to read, and which they shall receive according to the priority of application; and to examine the state of books when returned, so as to report to the ensuing committee meeting; and shall also give notice of meetings, preserve minutes of business then transacted, and order books; and that the *treasurer* shall attend each Friday evening to receive subscriptions and fines, and to keep an account of receipts and disbursements to be submitted to each quarterly and annual meeting.

Meetings.

5. That the committee shall meet quarterly on the third Wednesday in January, April, July, and October, at seven o'clock; and that an annual meeting of subscribers be held on some convenient day in the commencement of each year.

Reading.

6. That an adequate time be allowed for the perusal of each volume, to be marked on the cover; and that, if detained after the time specified, a proportionate fine shall be exacted: for books which have been in the library less than six months, three-pence per week for an octavo, and two-pence per week for a smaller volume; and for books which have been longer in the library, two-pence per week for an octavo, and one penny per week for a smaller volume; but that, on application, the time for reading may be renewed by the librarian, if the book has not been applied for by another subscriber; that no subscriber shall have in his possession more than one volume at a time; and and that a penalty of two shillings and six-pence per volume be required of each subscriber who shall lend, or suffer to be taken, out of his possession, the books belonging to this library.

Loss or Damage.

7. That if any book be missing, the subscriber to whom it was last delivered shall pay its cost price; and if it be one of a set, the loser shall pay for the whole set and take the remaining volumes; that if a book be slightly injured, a proportionate fine shall be paid; and if materially damaged, the subscriber so injuring it shall pay the cost thereof; and if one of a set, the cost of the whole set, taking the same; and that in the event of refusal, such subscriber shall forfeit all interest in the institution.

EMANCIPATION OF THE JEWS.

On Monday evening, Feb. 22, a petition was presented to the House of Commons from the Jews residing in and near London, praying, "That the peculiar grievances under which they laboured might be considered by the House with a view to their removal."

The petition was presented by Mr. R. Grant, pursuant to a notice given on the 18th, which was received with considerable cheering. The Hon. speaker's observations were restricted to two things—the grievances complained of, and the character of the sufferers.

With respect to the former, he stated, that by the operation of the oath of abjuration, and of the declaration contained in the 9th of the King, the Jews were excluded from seats in Parliament—from the enjoyment of the elective franchise—from all corporate and government offices—from the profession of the law, and from many subordinate situations.

The petition was read, and ordered to be printed.

NOTICE.

The Annual Meeting of the Wilts and East Somerset Auxiliary to the Baptist Missionary Society, is intended to be held at Salisbury, on Wednesday, April 7th.

IRISH CHRONICLE,

MARCH, 1830.

THE letter of Mr. Allen, a member of the church in Cannon-street, Birmingham, gives some pleasing information respecting the little church in Ballina, and of the high estimation in which the character and labours of Mr. Briscoe (now pastor of the Baptist Church in the city of Cork,) were held in that district. The Committee have engaged Mr. Allen, with the hope that he will acquire the Irish tongue, on which his mind is much set. It is afflicting that so very few Protestant ministers have ever been able to preach in that language.

At the invitation of the Rev. Mr. Walton and his friends at Trowbridge, Mr. Davis of Clonmel, (providence permitting) will preach the first Lord's day in March, at their place, to collect for the Society: after which he will visit London in order to obtain additional subscriptions, and to solicit donations from wealthy persons connected with Ireland. It is intended, that Mr. D. shall also visit other other parts of England where subscriptions are due.

From the Rev. James Allen to the Secretaries.

Ballina, Jan. 14, 1830.

DEAR BRETHREN,

It is now three weeks since, under the auspices and direction of your Society, I arrived in the town of Ballina. Of course, an account of the state of the Society's operations and success in this district will now be expected from me. To possess an actual acquaintance with the Society's schools, in so short a period, and over so extended a district, would be next to impossible. I have, however, had the whole of the school-masters in Ballina, and have carefully inquired from the inspectors respecting the general and individual state of the schools. The report I have to make is, I am happy to say, in general, most favourable; nor am I without hopes that even this report, at no distant period, may and will be exceeded.

The state of our little church, too, in this wild part of Connaught, is of the most interesting character. We meet, as I was directed, in the little preaching-house adjoining to the premises of the Rev. Mr. Briscoe. Our number of members, I should suppose, is about seventeen, most of which are, in some way employed by the Society, and apparently, sincere and devoted servants of Christ. Our congregations are small; composed perhaps, of thirty persons in the morning, and double, or more than double that number in the evening of the Lord's day. At present, we do not meet at any other seasons, as Mr. Briscoe found it impossible to secure an attendance. I should, however, add, that the ground-work for a more flourishing cause has by the labours and piety of Mr. Briscoe, been laid, and that the Society may cherish the expectation of much good flowing from that piety, and those labours, accompanied by the blessing of God, as the proper and legitimate result. I could not refrain from bearing this testimony to the deserved worth of one, whom all in this district, connected and unconnected with the Society, commend.

Besides the station at Ballina, there are others at which Mr. Briscoe sometimes preached. One of these I visited during the present week, and to my surprise, in the small village of Mullafary, found about one hundred persons, promiscuously Catholics and Protestants assembled to hear the word of God. After preaching, it was stated, more persons would have assembled, had not a neighbouring wake prevented. I intimated my readiness to go to the wake-house and preach there, should I be permitted, which was immediately hailed. The wake-house lay on the road to my lodgings for the night; for I had more than an Irish mile to travel. On arriving at this wretched abode, for it was in a most dilapidated state, I found the entrance completely thronged, and was advised by the persons who had accompanied me to proceed on my way home, without making the attempt, lest, at so late an hour we might be opposed. I requested one of the persons present to go and inquire, would they allow me to preach, and if so, to clear a way and allow me to pass. This was immediately done, and, having preached to them, to the number of one hundred and fifty persons, including those inside and outside of this miserable dwelling, I retired amidst their good wishes and prayers. Many of them were deeply affected, and I hope much real good may result. This, I am informed, is the first attempt at regular preaching in a wake-house, that in this part of the country has been made.

With respect to my progress in Irish I cannot say much. I have applied in every direction for a competent teacher, but could not, to the extent of my wishes succeed. T.C. is stopping in Ballina; I applied to him, but, for reasons best known to himself, he stated, he could not, nor would not undertake to teach me himself. I am now teaching Michael Mullarky, one of our inspectors, the Irish grammar, in order that he may teach me the pronunciation, and whatever else is to be known, and I hope upon

this plan, before my next letter is sent, I shall have to report a degree of proficiency, equal to my most sanguine expectations. I learned much in Munster to unlearn in Connaught. The dialects of the two provinces are very different indeed. But every day adds to my conviction of the importance of this object, and gives a new zest to my determination of surmounting the difficulties it presents. J. ALLEN.

From the Rev. J. Wilson to the Secretaries.

Sligo, Jan. 19, 1830.

DEAR BRETHREN,

I feel great pleasure in having this month to make a very favourable report of nearly all the schools in my district. Most of those that were depressed have considerably revived, and those that were doing well, are going on still better. I have not seen many of them since my last, but *all* the reports I have of them are good; statements of other persons correspond.

Last evening, a clergyman called on me, on purpose to congratulate me, on the very pleasing state in which he found some of my schools. He was a perfect stranger, but coming on a visit to this town, he stopped at some friend's on the way, where he saw some of the schools, and, speaking on the subject, he evinced such an interest in it, as induced me to ask if he were connected with any of the institutions for the promotion of education in this country? He replied, "I am a clergyman of the Established Church," and evidently wished me to understand, that that ought to be sufficient to excite a solicitude on the subject. I may mention also, that in conversation with two gentlemen, this morning—one was from the county of Longford, the other an active friend of education in this country—both expressed the opinion I have often stated, that if the parents of the children were not interfered with by the priests, the schools at present in existence would be totally inadequate to receive all the children that would attend. And one of them added, that most parents, who could by any means afford it, would rather pay for the education of their children than send them to the schools which some of the priests have caused to be established under the name of Free schools.

I am happy to add, that I continue to receive very favourable accounts of the night schools, and believe that these, and the labours of the Readers are this winter attended with an increasing degree of interest.

J. WILSON.

From a Scripture Reader.

Templehouse, Jan. 12, 1830.

REV. SIR,

I have had some very pleasing and interesting meetings with some of my neighbours by night, sometimes in their own cabins, and sometimes they come to my place, according to appointment. By this means, several adults receive instruction, who could not spare time by day; the old people, or heads of families are thankful for having the scriptures read in their hearing; whilst their children or friends are instructed to read for themselves. Many important questions are asked, and these are answered by referring to suitable passages in the word of truth. At one of our meetings, a man who was present asked me, "What will happen to those who do not believe in God?" I replied, that God tells us in his word, that "he that believeth shall be saved, and he that believeth not shall be damned." This led me to shew him, that a belief in the existence of a God, is not sufficient to save the soul, but a belief in Jesus as the Saviour of sinners. I then read Acts xiii., "Through this man is preached unto you the remission of sins, and by him all that believe are justified from all things." I also shewed that while we obey the doctrines and commandments of men, and depend on these things for salvation, it is evident we do not believe that "the blood of Jesus Christ cleanseth us from all sins." The poor man received this as glad tidings, and said, "happy are they that can read these things for themselves. What a blessing," said he, "would it be to me if I could sit down behind a ditch and read these things for myself." I exhorted him to be diligent to hear the word read, telling him, that "faith cometh by hearing." This man attended the next meeting, though a distance from his own house, and seemed to be greatly delighted and instructed by the reading of the scriptures, and we had three such meetings last week.

A poor man, for whom I have often been reading, went with me to hear your sermon the last time in Ballinacarrow, he said, he understood well, that he believed we must be saved through what Christ has suffered for us. And, said he, "I'll never give that up to any man." He told me, he would never miss an opportunity of hearing the gospel preached, but that he feared his neighbours. He lives in a backward part of the country.

From a Sabbath Reader.

Milltown, Jan. 1, 1830.

REV. SIR,

It is with peculiar pleasure I take up my pen to address you on the subject of the work of the Lord here. Every day some one event or other falls under my observation. "That knowledge shall be increased." Since my last, there has been another fa-

mily added to the little circle of those who bid defiance to the cruel tyranny of the Roman Catholic priesthood, and publicly did so, at the foot of the altar in Raconnick Chapel. It appears from their statement to me, that at the time of the jubilee, he (the P.P.) refused to hear their confession in consequence of listening to my reading the Scriptures, and sent them to the bishop, he sent them back again to the priest, so between them, the poor couple travelled seventy miles, going to and from Sligo; and still would not be heard their confession. The following Sabbath, Mr. and Mrs. C. went to chapel and asked the priest while robed to hear them, he with a vociferous toue desired them to begone, and go to the swadlers, and Mrs. C. calmly replied, she would never trouble him more. So their Sabbath evenings are spent with me in reading and eagerly wishing to be more and more acquainted with the word of life. I sometimes see the good effects of visiting the sick, and find that some of those, who when in health, think little or nothing of the concerns of their souls, become attentive hearers of the Gospel when brought low by affliction, and many of them are enabled to say with the Psalmist, "It was good for me to be afflicted that I might learn thy statutes."

Nov. 26th. Went to Urlar, read the Scriptures to fifteen or sixteen persons at the house of J. O'H. A man named M'D. said that it would be impossible to prove the authenticity of the Bible. I answered his objections satisfactorily, and proved that "whatever was written was for our learning." It is worthy of remark, that while I was speaking to M'D., one of my scholars, aged four years, a Roman Catholic, who is learning to read the Irish, quoted the 22nd chapter of Matthew and 29th verse, "Ye do err, not knowing the Scriptures, nor the power of God." After the astonishment was over which the child caused in quoting the text, silence pervaded, and I read the Scriptures for nearly an hour. I occasionally visit those to whom I had lent Testaments, and to my satisfaction find them not covered with dust. Blessed be God I have seen a little of the fruit of my labours, and this encourages me to seek for more in dependance upon him who has said, "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

That the Lord may "hasten his word to perform it," is my sincere and earnest prayer.

From an Irish Reader.

Buggan, Jan. 1, 1830.

Rev. Sir,

I write to inform you how the word of life and truth is still forcing its way through the most barren parts of this country, for those who always spent their idle hours at card playing and dancing, and other profane employments, they now assemble to read and hear read the glad tidings of salvation. For a proof of this, I can assure you, sir, there passed very few nights since the beginning of October last, that my house was not thronged with from twelve to twenty adults, who came to read that precious word which is able to make them wise unto salvation. The books and tracts you gave me, sir, they received with great gratitude, and prayed for the prosperity and long continuance of the Baptist Irish Society. I gave the two large testaments to two Roman Catholics, one of them sixty-two, and another seventy years of age. Sir, were you or any of the society present, you would be highly gratified, for I saw one of them shedding tears, for said he, these good gentlemen wish to bring us poor sinners to God, but our clergy wish to keep us in the dark, but while the Lord spares me my life, and my eyesight, were the pope of Rome to forbid me, I will read God's word. They and I read a few chapters, and at our parting they both shook me by the hand, and invited me to go to read the Irish testament for their families. And may the Lord bless his word to these poor people, and cause it to bring forth fruit to his own glory.

From a Scripture Reader.

Boyle, Jan. 9, 1830.

Rev. Sir,

The circumstances which I have now to communicate, shew the happy effects of the general reading of the Holy Scriptures. M'G. the schoolmaster, whom I introduced to you in the meeting-house, gives the following account of himself. "I was highly respected as a teacher of grammar, mathematics, &c. &c. and never looked into a Bible, but being a most devoted son of the church, I received with implicit credence, all the representations of its evil tendency, so universally and confidently put forward by the priests, and was of course a decided enemy to the Baptist schools, and to every other institution for the dissemination of divine truth, opposing them wheresoever I went. Travelling through the upper part of the county Leitrim, I called at the house of an old acquaintance. On entering I observed the family all attentive to a man who

sat near the door reading, whom I understood afterwards to be a person employed by the Baptist Society for that purpose. He was reading the eighth chapter of the Acts of the Apostles, and had come to the 32d verse, the place of the Scripture which he read was this, 'He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth.' The man stopped at the end of the verse, as he considered that the family were anxious to bid the stranger welcome. On hearing the word Scripture, I enquired what book it was, to which they attended with such earnestness. On being informed that it was a Testament, I expatiated with great violence on the sin of hearing such a book read in their house. The reader set up a defence, and I could not withstand the force of his Scriptural reasoning. I left the house in a rage, denouncing the vengeance of heaven against its inmates. Proceeding on my journey my passion began to subside, I felt a strong curiosity to know of whom the Scripture spake, saying he was led as a sheep to the slaughter. Although I never forgot the passage for a long time, so great were my apprehensions of the evil of touching a Testament, that I effectually withstood gratifying the anxiety I felt for information. After this period I could resist no longer, and having borrowed a Testament and tossed the leaves over in quick succession, to find the much longed for passage, but being disappointed, my attention was drawn to different parts of the Testament, and the work of deep conviction commencing; I applied myself with earnestness to its study, nor did I find the passage which stimulated my first enquiry, until through divine teaching by the word, I found him of whom Moses and the prophets wrote." This man humbly petitions the Baptist Society for an employment or a situation suitable to his capacity under them, in preference to that which he now holds at present, and also for the grant of a Bible. P. C. of Ballaghbue mountain, who had been a rigid papist, in whose house I have repeatedly read and lectured on the Holy Scriptures, is now strenuously opposing the doctrines of men, and humbly petitions the above society for the grant of a Bible. P. W. of Erris also, in whose house I read and lectured mostly every Sabbath on my way from thence to Boyle, who had also been a bigoted Roman Catholic, has been brought to believe contrary to his former creed, that there is salvation for all and every one that believeth the everlasting gospel, without any difference. He has read the Testament over and over, and begs for the grant of a Bible. I beg leave to remark here, that it has been observed by many, that the gratuitous distribution of the Scriptures was not commendable, and that any thing purchased is more highly prized than that which has been received by way of a gift. Nevertheless, I am convinced that none of the Roman Catholics will dare to purchase a Bible or Testament, but such as are prepared to bid defiance to the authority of the priests. D. J. concealed the bible he received gratuitously for a long time, and read it privately, but now he is neither ashamed nor afraid to declare to those around him, the happy change it produced on his heart and mind, he accompanied me to a village a few days ago, where he read at my request, and turned to many passages testifying the state of man, the nature and extent of God's law, its proper office in connexion with the condition of fallen man, ministering condemnation and wrath; the love of God to a lost world, the character, mission and work of his Son, the vindication of the honour and the harmony of the divine attributes in the justification of the guilty, by the work of the Saviour, and the work of the Holy Spirit in uniting the soul to this Saviour, through the belief of the truth.

J. O'B.

CONTRIBUTIONS.

	£.	s.	d.
Received by Mr. Ivimey.			
For the Baptist Irish Schools, Hon. S. Ward, Sunning-hill..	2	0	0
Mr. Waghorn, Maidstone, Rev. W. Grocer	1	0	0
Friends at Killinghall, by Mr. Humphrey.....	1	0	0
Blanyffos, Pembrokeshire, by Rev. Mr. Rowling	0	11	6
The Harlow School, by Miss Lodge	8	0	0
Received by Mr. Dyer.			
John Baylis Esq. Ponders End	5	0	0
Mr. James Baylis, ditto	2	0	0
Mr. John Baylis, jun. ditto	2	0	0
Kington, Missionary Association	5	0	0
St. Neots, Miss Maddox's Young Ladies	0	14	6

Subscriptions received by W. Burls, Esq. 56, *Lothbury, Treasurer; Rev. J. Ivimey,* 14, *Southampton Row, Russell Square; and Rev. G. Pritchard,* 16, *Thornhaugh Street, gratuitous Secretaries.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

JAMAICA.

Since the publication of our last Number, we have received a variety of communications from Jamaica; and the far greater number of them are calculated to produce gratitude and joy. The Garland Grove reached Kingston, Dec. 12, exactly six weeks after leaving Gravesend, and five after sailing from Plymouth Harbour. The voyage had been, in all respects, a pleasing one; nothing could exceed the kindness and urbanity with which our Missionary friends were treated by the worthy captain; and the worship of God was regularly maintained both on the Sabbath and on other days, throughout the whole passage. Early in January, Mr. Clark was to re-open the school, and Mr. Nichols, in company with Mr. Coultart, was about to visit Manchioneal, which will probably be the place of his future residence.

We select, for publication in this number, an account of the proceedings of the association, held at Montego Bay in April last, not merely because of its priority in point of date, but because we are convinced our readers will concur with us in thinking that such a document ought not to be withheld. It comprizes a detail of the divine goodness towards a few feeble churches, united in his love and fear, which bears a nearer resemblance to the records of Apostolic times, than to what is usually witnessed in these modern days; while the regard which is shewn to scriptural discipline, and to "maintain good works" for the education of the young, and other "necessary uses," will constitute the most effectual reply to those malignant and calumnious misrepresentations by which our Missionary brethren have been so perseveringly assailed.

One piece of intelligence, however, just received, will excite surprize, not unmingled with alarm. The House of Assembly have again re-enacted the Consolidated Slave Law of 1826, not only retaining the oppressive clauses levelled against "Sectarians," but in one important instance, increasing their severity! As the law stood when it called forth the just reprobation of Mr. Secretary Huskisson, dissenting teachers were to close *all meetings for worship* precisely at eight; now, it seems, they are *not to be held between six in the* evening and six in the morning, a regulation *which, as our adversaries* well know, would break up all our country stations at once, and thus debar many thousand poor negroes from the only means to which they have access of learning the truths connected with their eternal salvation.

It is some consolation to perceive, amidst these awful proofs of inveterate and persevering hostility to the cause of religious instruction, that there is a considerable improvement in the tone of feeling in the House of Assembly itself. *When* the bill was previously brought forward, it passed nearly unanimously; *now*, after considerable debate, the majority was *only six* in its favour—Mr. George Marshall, the chairman of the late "Sectarian Committee," and another leading member of that Committee, voting *against* it. Indeed, the success of the measure seems to have been principally owing to the zeal of one member of the House, who went so far as to assure his brother senators that he had *the*

highest authority for affirming that if these clauses were again sent home, with a few slight verbal alterations, the bill would receive the royal assent. Time will, of course, speedily determine what degree of truth this assertion may contain. For ourselves, we cannot harbour a suspicion so dishonourable to His Majesty's Government, as to imagine that after the luminous and explicit declarations upon this point which have been made, both by Sir George Murray, and his predecessor in office, they will abandon the ground so decidedly taken, and nullify all the principles so explicitly laid down. It cannot be forgotten at the Colonial office, that the famous Report, which was designed to convince the good people of Great Britain of the necessity of enacting these very clauses, and which was sent home to be circulated as widely as possible, has been prudently withheld from the public eye; nor will the fact be unnoticed that the framers of that report themselves, have now been making some atonement for their offence, by voting against the identical measures that scurrilous document was intended to introduce.

Such an attempt at direct religious persecution, we feel assured, is made too late for any hope of success. It would constitute a strange anomaly in the proceedings of a reign, distinguished above all that have preceded it, by the advance of just and enlightened notions of religious liberty. We cannot doubt that His Majesty's ministers, and especially the gallant officer who immediately presides over this department of the state, will act with the dignified consistency becoming the rulers of a great and mighty nation. They will not, by any appearance of vacillation in their course, render it necessary to appeal to the friends of religion and humanity on this important question. Such an appeal, we know, would be answered from the Orkneys to Penzance, in a voice that would resound through both Houses of Parliament, and reach the throne itself. But we should blush for our country, if we were compelled to make it.

Suppose, however, for a moment, our just hopes and expectations should be disappointed. Admit, for argument sake, the extravagant supposition that ministers, swayed by some fancied considerations of political expediency, should yield to the clamour which they secretly contemn, and advise our beloved Sovereign to give force to an edict, such as never yet has stained the annals of the House of Brunswick, what then? Does any one imagine that the enactments, which these Jamaica legislators are so anxious to impose on our unoffending brethren, can be enforced? We answer, No; and that for this plain reason, they are subversive of the law of God. Resistance, in the usual sense of the term, they need not dread. Not a cutlass will be drawn, nor a musket will be fired; our negro converts have been too well instructed to allow this. But they have learnt that, in all matters of conscience, they ought to obey God rather than man; and, therefore, like certain "ignorant and unlearned men" of ancient time, if they be brought before their rulers for the *crimes* of speaking to each other respecting the Saviour they love, and of assembling themselves together in his name, they will reply as their illustrious predecessors did, "We cannot but speak." "We are commanded not to forsake the assembling of ourselves together." Our Missionaries, faithful to the cause of their Master, may be thrown into loathsome dungeons, and left to perish there. The myriads of the coloured population, who now press so eagerly to hear the glorious Gospel, may be scattered into holes and corners; and groans, and tears, and blood, fill the island from one end to the other. But the needy will not always be forsaken; in his very helplessness he is terrible; for God will help him, and that right early. The awful Being, to whom his simple accents of prayer and of praise are directed, is the God of storms, and earthquakes, and tornadoes; and never has his power been more gloriously displayed, than in answer to the cries of the oppressed. Let weak and impious men beware how they attempt to impede his cause, for sooner shall the whole artillery of his vengeance be exhausted than his purposes shall fail of entire accomplishment. Port Royal stands a monument before their eyes of what he has done; may they learn to sin no more, lest a worse thing happen unto them!

But we must proceed to the intelligence we have already mentioned. It is comprised, according to the usage of our societies, in a Circular Letter from the ministers and messengers of the Churches met in Association at Montego Bay, April 16 & 20, 1829, to the whole body represented by them.

DEAR BRETHREN,

Having, by the good providence of our heavenly Father, assembled together on the present occasion, with a view to seek by united prayer, and mutual conference, the promotion of the kingdom of Christ among men; especially in the several Stations now, or hereafter to be formed within this Island in connexion with the Baptist Missionary Society; we have thought it expedient to give you some account of our meeting, and of the information we have received from the several Churches connected with our Association.

You will rejoice to hear, as we do to inform you, that our meeting has been crowned with evident marks of the divine approbation and blessing. We have deeply felt, and humbly acknowledged at the divine footstool, the absolute necessity of the assistance and guidance of the Holy Spirit in all our attempts to minister to the spiritual necessities of the multitudes who have met with us in the house of God; and to devise such plans for our mutual co-operation in the great work, as under the divine blessing may promote the wider spread of that gospel, to which we are indebted for our dearest hopes, and most abundant consolations, amid the ever-varying scenes of this mortal state, and in the realising prospect of that day when we must all appear before the judgment-seat of Christ.

Nor have our prayers for this essential blessing been in vain; we have to acknowledge with unfeigned gratitude, that notwithstanding our utter unworthiness of so great a favour, God has been with us of a truth. The ministration of the word and ordinances has been richly blessed, we believe, to many; whilst in our meetings for business, there has been found such a harmony of views and feelings, such unanimity of judgment, and such a flow of brotherly love towards each other, as have afforded a delightful demonstration of the faithfulness of Him who hath promised, saying, "Lo, I am with you alway, even unto the end of the world."

The public services of the Association commenced on Thursday evening, 16th April, when Brother Knibb preached from Psalm lxvii. 1st & 2d verses.—"*God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon the earth, thy saving health among all nations.*"

Friday, 10 A. M. Brother Taylor was publicly set apart to the work of the ministry in connection with the Baptist Missionary Society. Service commenced with reading the Scriptures and prayer by Brother Baylis. Brother Flood delivered the introductory address, and asked the usual questions; the replies to which by Brother Taylor were very interesting and satisfactory. Brother Coultart delivered a very impressive charge from Acts, xx. 28. "*Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*" Brother Mann closed the service with prayer.

In the evening, Brother Taylor preached from John, iii. 14 & 15.

Saturday, at 10 A. M. met for business. Evening.—The church met for prayer, preparatory to the administration of the Lord's Supper on the following day.

Sunday, at 6 A. M., Brother Baylis preached from Zephaniah, iii. 16 & 17. "*In that day it shall be said to Jerusalem, fear thou not: and to Zion, let not thine hands be slack,*" &c.

At 10, Brother Flood preached from John, xiv. 2. "*I go to prepare a place for you.*"

In the afternoon, the ordinance of the Lord's Supper was administered by Brother Coultart.

Evening.—Brother Knibb preached from Luke, xxiv. 26. "*Ought not Christ to have suffered these things, and to enter into his glory.*"

On Monday evening, after prayer by Brother Coultart, the Letters from the Associated Churches were read, the substance of which we shall now proceed to lay before you.

The Church meeting in East Queen-street, Kingston, after Christian salutation to the Ministers and Members of the several churches connected with this Association, thus writes:

"We have heard of your trials, dear Brethren, through the past year; you have not been forgotten in our prayers, and now we anxiously enquire after your spiritual state, that we may weep or rejoice with you, as your circumstances may be. Our own condition we will make known to you; it is as follows:

God has mercifully continued the ministry of the word to us, with scarcely any interruption through the past year; this is a blessing we would highly value, and it is greatly enhanced to us by our utter unworthiness of it. We do not forget, that God deprived his first churches of this great blessing, because of their sinful indifference to it, and their ingratitude. The gospel preached to us, has been followed, we sincerely think, with the varied effects of a constant and faithful ministry. Light, such as truth promotes, has revealed to us, and led us to put away many, if not most, of the unscriptoral practices too long cherished by us in the days of our alienation from God; and we humbly hope, that *that* part of the Church which is in regular attendance is

growing in the knowledge and love of the blessed Redeemer; for we look upon Him, as you also do, as our life and hope and joy, having none beside in whom we can live, in whom we can die, or with whom we can reign in endless day.

Considerable numbers have been converted unto God during the past year, have been faithfully and carefully examined, of their knowledge, love, and faith; and, on open profession of that faith, have been baptized and received into full communion; in fitness for which, may God preserve them to the end.

Many have repented of their base backslidings from God; have been healed, we hope, and are restored to the church again. Some by the searchings of the word, and by the discipline kept up in the church, have been found out in their sins, in consequence of which they have been excluded from all connexion with us. We grieve and are humbled by the inconsistency of one of our Deacons, and by one of the Leaders, and several members, with whom we have been compelled to deal as the scriptures direct. They are cut off as offenders of God, deceivers of the church, and injurious to its Christian reputation.

Thus, you see our joys are mingled with sorrows, as most earthly joys are; but we will pray that these afflictions may be blessed to the making of us more watchful over ourselves, and more diligent in our individual duties, and to the inclining us wholly to walk more closely and humbly with God.

Since the return of our pastor from England, about eighteen months ago, about forty members have been called away from earth. Some of these have given us the most animating hope of their having entered into rest. Twenty-seven have been cut off on account of their transgressions, to which we have already alluded. About thirty have been restored in that time, who had been put away in former years. Two hundred and seventy have been added by baptism, and one hundred and eleven, some of whom had been baptized by Mr. Compere, have been re-examined and admitted on probation for three months.

The additions to the Church within the last eighteen months have been as follows:

By Baptism..	270	Decrease.	
Restored....	30	By Death.....	40
Re-examined	111	Excluded.....	27
Total	411	Total	67

Clear Increase. 344.

During the last year, the Church has supported the School as usual, and erected a new school-room for girls.

The Lord has prospered us, dear Brethren, beyond all our expectations, during the twelve years we have existed as a church. We recollect how small a band we were in 1817, and how divided amongst ourselves. Then we had no possession in the land as a church; now we have a suitable inheritance; a dwelling-house for our minister, a chapel, and two schools.

The Lord hath also enabled us to help other Stations, as well as to procure them, where the Gospel is now preached, and churches are formed, and pleasing prospects continued to the ministers who labour in them. For all this goodness to us from our gracious Lord we cannot be sufficiently thankful, but we acknowledge it, as we are in duty bound to do, and we ascribe to Him the entire praise for all we have and are.

May the peace that passeth all understanding, and the love of God the Father, and the grace of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you, dear Brethren. Amen.

The account of the School, this year, is as follows:

On the books, 319; Average attendance, 240. Of these, 200 read the Testament; 120 learn to write, and 40 Girls are taught needle-work. During the last four years about 300 have been taught to read.

The absence of Brother Tinson from the Island, prevents so full an account of his church and prospects being given as could have been wished. The great Head of the Church has been pleased to bestow his gracious influences upon this Church, and has blessed the labours of those who have kindly supplied the place of Brother Tinson during his absence. Since his departure for America, the following number have been received into the church:

By Baptism..	70	Decrease.	
Restored....	3	By Death....	8
By Letter....	118	Excluded....	9
Total	191	Total	17

Clear Increase, 174.

Number of Members in Communion; 663.

The Letter of the Church at Montego Bay, after expressing the pleasure of the members of it, on the occasion of the assembling of the Ministers and Christian friends from different and distant parts of the Island, thus proceeds:

With respect to ourselves as a Church, we have much to awaken the liveliest emotions of gratitude to Christ our great and exalted Head. He has done great things for us, whereof we are glad, nor is it possible to reflect on his past dealings towards us, without exclaiming with humble adoration and wonder, What hath God wrought? He has inclined the hearts of multitudes to attend the preaching of his word: He has opened the hearts of many to receive it in the love of it, and He has, by the constraining influence of his love, induced a goodly number to cast in their lot with his people, by

making a public profession of their attachment to him; so that here we have set up our Ebenezer, saying, Hitherto the Lord hath helped us. And we trust he will continue to help us, and carry on the great work of grace, whilst our language shall be, not unto us, not unto us, O Lord, but unto thy name be all the glory: yea, all the glory, all the glory, Lord, is thine.

Since the formation of this Association in Kingston, June, 1827, we have been enabled greatly to enlarge the house we had previously occupied for public worship, so that now comfortable accommodations are made for a large number of persons. Public worship is exceedingly well attended; during the period out of crop, we are often at a loss for room for those who are anxious to listen to the glad news of salvation.

But that which affords us still more gratification, is the prosperity and harmony which we trust prevail in the church, and for which we feel truly thankful. And, though at times little jealousies and party feelings do appear, still it is matter of rejoicing to witness the efforts of many to stop the progress of discord, and to promote harmony and love, and to listen to the prayers of all, that instead of striving one against another, we may all strive together for the furtherance of the Gospel.

State of the Churches at Montego Bay and Crooked Spring:

Montego Bay,

Baptized	598	Decrease.	
Re-examined	13	By Death....	15
		Dismissed....	5
		Excluded....	10
Total	611	Total	30

Clear Increase, 581.

Crooked Spring,

By Baptism..	137	Decrease.	
Re-examined	153	By Death....	13
		Excluded....	5
Total	290	Total	18

Clear Increase, 272.

Total of Members at present at Montego Bay, 984. Crooked Spring, 543. Total 1527.

The Sunday School is in a flourishing condition.

That the Lord may bless this Association and all the Ministers and Churches connected with it, to the promotion of union and true religion, and the extension of the cause of Christ, is our earnest prayer.

The Letter from the Church at Port Royal is as follows:

Christian Brethren and Friends,

In presenting you with a short account of our church, and of the prospects of usefulness by which we are surrounded, it is with feelings of gratitude we state, that the Divine Being has been pleased to bestow upon us some tokens of his honourable regard. Though we are among the least of the tribes of Israel, we have experienced the truth of the promise, Where two or three are met together in my name, I will be with them.

Since the last association the increased numbers of the regular hearers of the word have constrained us to say, The place is too strait for us, give us room that we may dwell. After deliberation and prayer, we resolved to enlarge our place of worship, which has been effected at some considerable expence. It is with heartfelt pleasure we add, that since the re-opening of the chapel, many have regularly attended who before lived in the neglect of the Sabbath, and some are seeking the way to Zion with their faces thitherward.

Nor has the divine Being withheld his richer blessings; forty-seven have been added to our infant church by baptism; of these we hope it may be said they have received the truth in the love of it. Our hearts have been grieved by the backsliding of some who once did run well, but who have turned again to their sins, as the dog to his vomit; and consoled by others who have returned from their wanderings, and manifested that repentance which needeth not to be repented of.

We are happy to observe a spirit of brotherly affection pervading the minds of the members of our church, which we would fain hope may be increased till it be said by the world, See how these Christians love one another. Present state of the church:—

Increase.		Decrease.	
By Baptism	47	By Death	5
Restored	3	Dismissed	6
		Excluded	3
Total	50	Total	14

Clear increase 36.

Total number of members 168.

That every blessing may rest upon the churches of Christ in Jamaica, is our fervent prayer, and may God in mercy grant that this association may be eminently conducive to the promotion of Christian love, and tend to accelerate that glorious period when there shall be one fold under one shepherd.

From the Church at Falmouth.

Dear and honoured Brethren,

The time being at hand when you purpose to assemble for mutual consultation and prayer for the further extension of the gospel, we embrace this opportunity of expressing our earnest desire that you may be directed to such plans as under the di-

vine blessing may conduce to the attainment of this object.

In reviewing our history since the last association, while we have great reason for humility, we have also much cause for gratitude to the Head of the Church for his continued presence and blessing. The ministry of the word has been regularly enjoyed by us on every alternate Sabbath, when numerous and attentive congregations have generally attended.

Since the association was formed in June 1827, 329 persons have been added to our number by baptism, whose general conduct since their admission to the church has been becoming the Gospel of Christ: thirteen have been received upon examination and testimony of their character; eighteen have been dismissed to the church at Rio Bueno; and four have died. The total number of members at present is 359.

As a church we enjoy peace among ourselves, and feel desirous of extending the knowledge of the gospel to others around us. Our prospects are of an encouraging nature; a great desire for hearing the word prevails, and we earnestly hope that the preaching of it may be blessed to the conversion of many. In the month of May last year, six persons were baptized at Ridgeland in the parish of Westmoreland. These, with three others received upon examination and testimony, were formed into a church. Since that period fifteen more have been added by baptism. From the distance and the scanty supply we have been able to afford this station (it being visited only once a month) we have not to record the same progress as at some other stations. We have reason, however, to believe, that the labour bestowed upon it has not been altogether in vain: the prospects on the whole are encouraging, and could the station be more frequently supplied, we might anticipate greater success.

At Rio Bueno also, a church has been formed consisting of twenty-nine members, eighteen of whom were dismissed from the church at Falmouth, and eleven added by baptism. It becomes our painful duty to state, that though but a short time has elapsed since its formation, the church has been under the necessity of excluding two of their number for improper conduct. The prospects at this station are very encouraging, the attendance is good, and many are coming forward enquiring the way to Zion. While we rejoice in what the Lord has been doing among us, our desire and prayer is, that we may still enjoy times of refreshing from his presence, that sinners may be converted and brought into his church, and that we may be built up in holiness and comfort through faith unto eternal salvation.

From the Church at Mount Charles.

We rejoice greatly at the prosperity which most of the churches in this island appear to enjoy, and sincerely pray that grace, mercy, and peace may be abundantly enjoyed by all who love our Lord Jesus Christ in sincerity and truth.

It is now two years since this church was formed; our beginning was very small; so small that we were but as a handful of corn, and that sown on the top of a mountain; but it has pleased the Lord of the harvest to bless us, and cause us to increase, so that we can say with gratitude that he has made us and the places round about us a blessing. Our report for the past year is as follows:—

Increase—		Decrease—	
By Baptism....	104	By Death	4
Restored	1	Excluded	6
Total	105	Total	10

Clear increase 95.

The church is in the enjoyment of peace and the congregation increasing. We have a Sunday School connected with the church in which both children and adults are taught to read the Scriptures.

Now, dear brethren, may the God of hope fill you and us with joy and peace in believing that we may abound in hope through the power of the Holy Ghost.

From the Baptist Church at Annatto Bay.

Dear and honoured Friends,

The time being at hand when you expect to meet together at Montego Bay for the purposes of mutual consultation and united prayer for the prosperity and enlargement of Zion, we beg to salute you affectionately in the Lord, and to assure you of our sincere desire and prayer that your meeting may, under the divine blessing, prove both pleasant and profitable to yourselves, and eminently conducive to the grand and interesting object you have in view. On reviewing our present state and prospects in order to make a report to you, we find, with much cause for humiliation in ourselves, abundant reasons for thankfulness to the Great Head of the Church for his goodness and mercy displayed towards us.

The means of grace are mercifully continued to us, and in general are well attended; though our congregation on the average is not greater, but perhaps somewhat smaller than last year, which has been occasioned partly by a number of persons formerly connected with us having transferred their attendance to the chapel at Port Maria, it being nearer their homes, and consequently more convenient for them. Some others have also discontinued their attendance, from circumstances over which

we have no controul, but which will probably be only of temporary duration; and some have left the church militant, to join (as we trust) the church triumphant, and to unite in the everlasting song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." May we who survive be followers of them who through faith and patience inherit the promises.

The word is heard with serious attention, and we hope is blessed to the spiritual advantage of many. The places of those who have left are gradually filling up by the accession of new comers, and our prospects on the whole are encouraging. During the past year, 104 have been added to the church by baptism, a few have joined us who had been previously baptized, but whose places of abode were too distant to admit of their regular attendance on the means of grace, and we have at present several candidates for church-fellowship, of whom pleasing hopes are entertained.

Since the commencement of the present year our pastor has endeavoured to form a branch station at Buff Bay, and we are happy to say, there appears good reason to hope his efforts will not be in vain. He preaches there one Lord's day in every month, and weekly on Tuesday evenings; the attendance is generally very good, some of our members reside there and in the neighbourhood, and there are some hopeful enquirers after the way of salvation.

The Sunday School connected with this station has about forty children on its list, and the average attendance may be stated at about twenty-five. Some of them read in the New Testament, and commit to memory Dr. Watts's Second Catechism and Divine Songs, and the attainments of the remainder are of a satisfactory kind, in proportion to the time they have been under instruction. May they learn not only to read but to understand the Holy Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus our Lord.

Thus, dear friends, we have given you a concise statement of our state and prospects; and in conclusion would solicit an interest in your individual and united supplications, that the God of all grace may pour out abundantly of his spirit upon us, that the good pleasure of his will may be accomplished in us and by us, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Finally, brethren, we would in the best sense of the word, bid you farewell till you meet again. If spared to see another year, it would be highly gratifying to us could the association be held at Annatto Bay. In the mean time, we remain yours very affectionately in our common Lord.

Signed by the Pastor in the name and on behalf of the church,

J. FLOOD.

April 12, 1829.

Increase—		Decrease.	
By Baptism	104	By Death	8
Persons previously Baptized	12	Excluded	3
Total	116	Total	11

Clear increase 105.

The following information was communicated by brother Taylor, who is now appointed to labour regularly in the two stations to which it relates.

At Old Harbour, the little hut or chapel is in general full and overflowing, and I do consider it is quite requisite that a chapel capable of holding about 500 persons should forthwith be erected in a more public situation. I preach there every alternate Sabbath; at day-break a prayer meeting is held at which I read and expound a chapter, and preach twice after in the course of the day: these services are well attended and I feel persuaded they would be more so if we had a chapel in a more eligible situation.

At Hayes Savanna in the parish of Vere, I preach the other alternate Sabbath twice; and here a very extensive field presents itself to the Missionary, and promises to crown his faithful labours with abundant success. It is in the immediate vicinity of a number of sugar estates, where there are about eight thousand slaves, beside a great number of free people; no missionary station is within many miles of the place, and I consider it stands as much in need of a Missionary as any place in the island. At present there is no chapel there, and the congregation assembles in a dwelling-house which has been rented and licensed for the purpose, but it will not hold anything like the number who regularly attend. Ground can be purchased here on easy terms, and efforts are now making for erecting a convenient chapel.

Brother Burton stationed at Port Maria, being unable to attend the association, wrote as follows:—

My very dear Brethren,

I am sorry to be prevented from meeting with you at your annual association; but sincerely hope and pray that the spirit of our Lord Jesus Christ may be with you, and that the abundant blessing of God our Father may rest upon the religious services in which you engage.

Respecting the church at Port Maria,

with which the wise and good appointment of God has united me through the past year, it is with sincere thankfulness I have occasion to say that blessings much more copious than could have been anticipated have been showered richly upon us. The congregation has gradually increased and considerable additions have been made to the church.

I suppose the number of members may be about 250, and the number of attendants generally may be nearly 500. About 110 have, through the past year, been added to the church by baptism. I hope we shall have an interest in your prayers, and that you all in your several churches and congregations may be blessed with all spiritual blessings in heavenly places in Christ, is the prayer of

Dear Brethren,
Yours with the sincerest affection and esteem,
J. BURTON.

Upon summing up the additions to the several churches, and the losses they have sustained by death and otherwise, we find the clear increase of members since the last association to be 2017.*

Having thus laid before you the substance of the information we have received, we would commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified.

Finally, brethren, pray for us that the word of the Lord may have free course and be glorified yet more abundantly. A review of the past, while it excites lively gratitude to the Great Author and Bestower of every good and perfect gift, should also encourage us to pray without ceasing for continued and enlarged supplies of his Holy Spirit without whose gracious and benign influences we labour but in vain. The information communicated above suggests abundant matter for prayer as well as praise. Are many reported as being apparently the subjects of that great change represented by our Lord under the significant emblem of a new birth? Let us praise the rich grace herein displayed, and pray that they may evince the reality of the change by continually growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and by being fruitful in holiness unto his glory. Are many enquiring the way to Zion with their faces thitherward? Let us pray that, led by the Spirit, they may enter by the strait gate, and walk in the narrow way that leadeth unto life. Have any fallen from their former stedfastness, dishonoured their sacred profession, and thus wounded the Saviour in the house of his friends? Let us pray that they may be brought again with weeping and supplication unto the Lord who will have mercy upon them, and to our God who will abundantly pardon; yea, who will heal all their backslidings, receive them graciously, and love them freely. Are the fields already white unto the harvest, while there is a paucity of labourers to gather in the precious crop? O let us pray with renewed fervour and increasing earnestness, that the Great Lord of the harvest would be pleased to send out more labourers into it. Let us praise him that those already in the field have been spared through another year, and pray that such supplies of grace and of the Holy Spirit may be granted them as shall enable them to devote themselves with growing energy and zeal to the service of their great Master through their remaining days; and that at length they may have with joy to render their account of many turned from darkness to light, and from the power of Satan unto God, by the divine blessing on their labours.

And now, dear brethren farewell: may the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all. Amen.

Signed on behalf of the association,
JAMES COULTART, Moderator.

P.S. By a letter written subsequent to the meeting at Montego Bay, by brother Philippo, it appears that the church under his care has enjoyed a good degree of prosperity during the past year, and that the Sunday and day schools are also in a prosperous state. The following is the report of the increase and decrease of the church—

Baptized.....	430	Dismissed	3
Restored.....	4	Death.....	7
By Letter	5	Excluded	7
Total	439	Total	17

Clear increase 422.

* This account does not quite agree with the tabular statement given in our Herald for September last. There the increase is said to be 2356. In that account, the formation of the church at *Old Harbour* is included (by dismission of 202 from Spanish Town) besides which, there is an error of 74 in the first church at Kingston, occasioned, it appears, by confounding the increase with the number baptized.

(Contributions, &c. in our next.)

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THE

BAPTIST MAGAZINE.

APRIL, 1830.

An Essay on the Writings of Dr. Dwight.

The substance of the following Essay was written a few years ago, for an abridged edition of Dr. Dwight's System of Theology, in four volumes, to which it was prefixed. From circumstances it is unnecessary to explain, the publisher of that Abridgment failed in his object—the work did not sell—and of course the Essay, sharing the same fate, has not yet found its way to the religious public. The friend at whose request it was written, and others, under whose eye it has happened to fall, have frequently urged on the writer the propriety of giving its sentiments circulation, through the medium of some periodical. In deference to this recommendation, therefore, he purposes presenting the substance of the Essay to the readers of the Baptist Magazine, in some of the subsequent, if not consecutive Numbers of the present volume, with such alterations and additions as may suggest themselves to his mind during its progress. The topics that will be included in these papers, are—The Sovereignty of God—The Doctrine of Divine Decrees—The Nature and Import of Love to the Supreme Being, in which certain extravagant notions maintained by some American writers on that subject are particularly examined;—together with other doctrines of divine truth concerning which scriptural and consistent views are equally desirable.

The first Paper contains only a general survey of the style and tendency of Dr. Dwight's writings, and may be entitled

Introductory Remarks.

There is no necessary connection between mental energy and moral worth. The former may exist without the latter; and in this apostate world it often does so to a lamentable degree. In such cases, high intellectual endowments only qualify the agent for diffusing more widely the corruptions of a vicious and depraved nature. The writings of such men, often voluminous and brilliant, like the tremendous eruptions of a burning mountain, secure by their fearful energies a wider extent of devastation and ruin. Happily, however, for mankind, the most powerful spirits are not all arrayed on the side of evil. Intellects of the highest order have been consecrated to the cause of benevolence and piety. Men endowed with the largest understandings, enlightened by science, comprehending the most extensive range of thought, and capable of the deepest mental abstraction, have employed their noblest energies to sustain virtue and disseminate truth, especially truth the most sublime and important—*that* which connects the mind immediately with God, whence it emanates, and to whom it conducts us.

Among this class of moral benefactors, the late President of Yale College holds an honourable pre-eminence. He exhibited the rare combination of great intellectual and moral excellence; adorning, in his life, the doctrines he so ably defends in his writings. By the uncommon powers of his mind, the piety and benevolence of his disposition, the urbanity of his manners, and the peculiar incidents of his life, Dr. Dwight acquired a commanding influence on the minds and affections of the public. He was elevated to a most honourable station in the American churches, and may justly be esteemed a star

of the first magnitude in the western hemisphere. His biographer remarks—"In a fair claim to originality of thought, of method, and of illustration, it is confidently believed that the sermons of President Dwight need not shrink from a comparison with those of any other writer." Clear and profound thinking, careful deliberation, and intellectual energy, unquestionably characterize his sermons. As was said of the writings of Lord Bacon, they are full of thought, "*full of the seeds of things.*" Few men have brought to the investigation of abstruse questions, minds more eminently qualified for the undertaking. In the fathomless abyss of research he seems perfectly at home. His understanding never labours under the weight of its subject. Doctrines the most recondite are familiar in his hands. His thoughts rise in an order the most natural and easy, and are conveyed in language definite, nervous, and transparent. In his mode of discussing topics of most frequent recurrence, there is nothing superficial or common-place. He penetrates into the interior of divine truth, and out of the sacred treasury *brings forth things new* as well as *old*. Some preachers are perpetually aiming after novelty; who try to be original without succeeding, but who often become sufficiently ridiculous without even trying at it. Nothing of this kind will apply to Dr. D. He never dives deep to come up muddy. His views are definite and distinct, even where they are profound; and perhaps, indeed, they appear less profound than they are, on account of their being so easily apprehended, as the eye often miscalculates the depth of the flowing stream from the clearness of its waters.

It may be stated also, as a peculiar excellence of this writer, that he adapts his style to the nature of his subject. His principal object in these Lectures is to explain and demonstrate the great truths of theology; and to facilitate this object, he aims at simplicity, conciseness, and perspicuity. His imagination, naturally ardent and active, is placed under interdict. Figurative language is sparingly introduced; seldom, when stating his argument, and never in the leading divisions of his subject. His style is neither enfeebled by expletives, nor encumbered by ornaments. Every thing is avoided that would obscure his meaning, or displace a link in the chain of logical induction by which his ideas are connected. But when he proceeds to shew the influence of these doctrines on the heart and life, to enforce them on the conscience, and to claim for them a place in the affections, he pours forth strains of manly and impassioned eloquence. From the ample stores of his rich and well-ordered mind, he is readily supplied with appropriate materials to illustrate his subject, and to invest it with dignity, energy, and grace. In his most powerful appeals to the passions, there is nothing forced or artificial. His imagination is still tributary to his understanding. All is natural and easy, the expression of strong and genuine feeling; he rises with his theme, and is borne on by a deep sense of its importance. "His sermons," observes his biographer, "were not adorned with as many decorations of taste, and ornaments of imagination, as some other distinguished pulpit orators. But in the primary qualities of real eloquence, his sermons were eminently rich; in powerful appeals to the heart, in vivid pictures of vice and virtue, sketched from the life; in awful denunciations; in

solemn remonstrance; in fervent intercession."

Dr. D.'s views of the several articles of natural and revealed religion, which successively pass under his inspection, are clearly defined, and harmoniously connected; forming a complete series, and comprehending all the important doctrines and duties included in the wide circle of theological science. "As a body of divinity, and as a code of Christian morals, it forms an invaluable accession to the Theological Bibliotheca." By this general encomium, it is not intended to express an unqualified approbation of every position advanced, and of every mode of expression which occurs in Dr. D.'s voluminous works. Perfection is not the attribute of man. To the correctness of the leading sentiments maintained in these volumes, it is conceived that no valid exceptions can be taken; while the devotional strain and practical tendency of the whole, will be sure of a response from every kindred spirit, from every pious and philanthropic bosom.

Some of the American writers have plunged deeply into metaphysical abstraction; and we are indebted to them for the light they have shed on the first principles of moral science. Yet it must be confessed, in some cases, that the process of their ratiocination is dull and heavy; embarrassed by a tedious multiplication of divisions, and encumbered by an unnecessary weight of words; and that the labour of their research is not always repaid by the value of their discoveries. The writings of President Dwight are not chargeable with either of these drawbacks. His logical powers were of a high order. He was capable of sustaining a close concatenation of thought, and of pursuing a question through an unbroken series of induction, without the dulness usually attendant on metaphysical disquisition. The chain of his argument is luminous and beautiful, while his conclusions are irresistible. His conceptions are his own; and the most vigorous efforts of his understanding are enlivened by a heart of the finest sensibility. It has been well remarked by one of his reviewers, that "the connection between his intellectual powers and his moral sensibilities, seems never to be suspended, but a wholesome circulation is going forward, which communicates warmth to his most abstract speculations. The consequent effect is, that these lectures are admirably adapted to make the reader not merely a rational believer, but a devout Christian."*

Rarely has the biblical student pursued the investigation of truth less under the influence of sectarian bias, or more free from the restraints and trammels of human system, than the present writer. Dr. D. possessed a masculine and independent mind, and on all subjects he thought for himself. It would be easy to select passages from his sermons, in which he appears to be verging on the confines of opposite systems; a presumptive proof, at least, that he made the Scriptures themselves, and not any human interpretation of them, the standard of his faith, and the rule of his ministerial labours. He observes, "An attempt has been made, in the progress of these discourses, to exhibit the most important of these things in a regular scheme, to the view of this audience. It has been my design to exhibit them as they are actually contained in the Scriptures; and to let the sacred volume speak its

* Eclectic Review, vol. xxi. p. 110.

own language. This design I have watchfully pursued; and I hope faithfully. There was a period in my life, at which I regarded human systems with more reverence than I can now justify, and much more than I am willing should be rendered to my own. *Let God be true, but every man* who wilfully contradicts his declaration, *a liar.*" It is probably on this account, when reading these sermons, that the simple current of our thoughts and feelings, is not impeded by the mystic technicalities and scholastic subtleties which we meet with in works of a systematic, or, more correctly speaking, of a sectarian character. Here we have scriptural doctrine and evangelical sentiment, without those muddy refinements, if we may connect such opposite expressions, which are generated by a narrow and sophisticated theology.

The writer of this essay is not aware, that the doctrines maintained by the learned Professor are less Calvinistic than those advocated by other distinguished divines of his own country; or that his religious views are essentially different from theirs. But they are conveyed in terms less obnoxious to party prejudice, and less offensive to modern taste; without losing any thing of their substance, they are filtered and refined of those grosser forms of expression, in which they appear in other American publications. He is not exposed to the charge which has been urged against some Calvinistic writers—that of concealing his meaning behind the ambiguity of his terms. His language on all subjects is precise and explicit. He uses no vague or equivocal expressions. He flies to no cloudy regions to escape the point of an argument. When he feels a difficulty, he candidly acknowledges it. But he does not, as some systematic writers have done, unnecessarily magnify and multiply difficulties, by extending his theory wider than is required by the simple language and harmonious testimony of the volume whence he derives it. Where Dr. D. has felt a difficulty which he was unable to resolve, he has often relieved himself from the pressure of it, by rolling it back on his opponent; shewing that it arises out of an indisputable fact, and has no peculiar bearing on the doctrine in question. Not satisfied merely to support the sentiment of his text, he has been also desirous to fortify it against the several objections by which it is assailed. In performing this task he excelled most other preachers. His style of reasoning has the advantage of disembarrassing the question of verbal criticism, and bringing it within the province of common sense. Possessed of an acute discernment, a sound and discriminating judgment, he was eminently qualified to distinguish truth from error, and to disentangle the former from the numerous involutions with which the latter has crippled its energies, and obscured its lustre.

The worthy President was also liberal in his spirit, while he was firm in his principles. The subject proposed for discussion he submits to the severest investigation, fearless of the issue. Yet his style may be considered rather didactic, than polemic. He aims more to enlighten his opponent, than to refute his arguments. He was well able to *give a reason for the hope that was in him*, and he does so *with meekness and fear*. With the full exercise of candour towards those who differed from him, he was not insensible to the importance of truth, nor disposed to compromise its claims. There was no

uncertainty or indecision in his convictions; no languor in the tone of his belief. He knew nothing of that latitudinarian indifference which often passes under the name of liberality. If he was no dogmatist, he was no sceptic. He held no fluctuating opinions on points of importance. His sentiments were principles deeply wrought into the texture of his religious character. Religion with him was an affair of serious moment. It is impossible to read his discourses, without perceiving that they were written under this conviction. He deemed it not enough to gaze on truth with the eye of speculation; he grasped it with the firmness of one who felt that his safety depended upon retaining it. *Let her not go, for she is thy life.* Hence, in drawing the characters of men, and developing the latent principles of their actions, he proves himself to be a close student of human nature; and a faithful inspector of the deep recesses of his own bosom.

Superstition has her votaries in every country. Dr. D. informs us of a numerous class in his own, who pretended to inspiration;—"who professed to believe that their preachers *are supplied directly from heaven* with *supernatural light and power;* so as to enable them clearly to *understand,* and profitably to *expound,* the word of God." The folly and fallacy of such pretensions he ably exposes, in his sermon "on the various duties of ministers;" and, what is more to our purpose to observe, he possessed a spirit utterly at variance with such a profession. In the sermon alluded to, he lays it down as a cardinal principle, that *the prime object of study to a minister is the Bible;* and in his mode of discussing theological questions he discovers an intimate acquaintance with that sacred volume, and a spirit desirous of being guided by its light, and disposed to bow to its authority. But he does not discard the office of reason in matters of revelation. "Reason," he observes, "has been often and justly styled 'the light of the mind.' Mr. Locke, with great force and beauty, styles it 'the candle of the Lord shining within man.' It is our ultimate directress. Even the doctrines and precepts of revelation can be nothing to us, until reason has first discerned it to be a revelation, and determined the real import of its precepts and doctrines."

But if Dr. D. knew the value of reason in matters of revelation, he knew also its limits. Possessed of the strongest powers of mind for the investigation of abstruse questions, he observes a sobriety and diffidence, when exercising them on the great things of God, worthy of imitation. To ascertain the boundaries of lawful inquiry relative to things spiritual and divine, is an important discovery. Many an ardent spirit has become the dupe of its own inquisitiveness,

"And wander'd forth in endless mazes lost."

"The bounds of the human mind," as he justly observes, "as well as of the human race, are fixed, and beyond them it cannot pass." In the science of theology, as in every other, there are themes too vast for the human intellect to grasp; too subtile for its acutest perceptions to discern. *It is the glory of God to conceal a thing. He maketh darkness his pavilion: His way is in the sea, and his footsteps are not known.* It is no wonder, then, as Dr. Watts remarks, that "we finite, limited beings, soon lose ourselves among infinities, whether great or small, till we retreat within our own bounds, and reason upon things which are made

for our grasp of thought."* In the permission of moral evil, and in the grand scheme devised by infinite wisdom to countervail its damages, *there are heights, and depths, and lengths, and breadths which surpass knowledge.* Into the *dark profound* of this sacred science, our author does not attempt to penetrate further than the interests of truth require; and wherever reason advances, it is with the torch of revelation in her hand. Many an error has its origin in the perplexed metaphysics by which theology has been so much obscured and perverted. With his usual modesty and good sense, Dr. D. remarks—"So far as I may be permitted to judge, divines have insisted on the metaphysical nature of this subject (moral agency) and several others, in such a manner as to perplex, rather than to instruct."

All that it is important for man to know, is happily placed within the reach of the plainest understanding. It is not necessary to ascertain the elementary principles of divine truth, in order to receive it and obey its dictates. The simple peasant, who never heard of the prismatic colours of the light of heaven, not less than the philosopher who first discovered them, is warmed, and cheered, and guided by its beams.

(To be continued.)

The Munster Baptists.

(Continued from p. 102.)

Proceeding with the history of the *Munster Anabaptists*, we shall make only one preliminary observation; that the foregoing account of the state of things in that city, shews that the people were ripe for an opposition to many of the sentiments and practices of the established religion; and we will now endeavour to give a compressed account of the leading events which followed those already detailed.

Rothman, who, as we have before stated, was a Pædobaptist when he began his ministry in *Munster*, continued for some time zealously to support the baptism of infants; but when some who came to *Munster* opposed it, his attention was directed more closely to the subject, and his sentiments underwent a change. A public disputation took place, and, as often is the case, both sides claimed the victory. The Council of the city then interfered, and ordered the *Anabaptists* to be silent; but it was soon found that this measure did not succeed. *Rothman*, and some others who entered into his views, were prohibited from publicly preaching; but they still found means to spread their opinions. The Council then imprisoned *Rothman*, but we soon afterwards find him at liberty. They then thought of expelling from the city all who were favourable to the new doctrine, but some of the magistrates observed that this was a more difficult labour than was apprehended; for many of the citizens thought the *Anabaptists* in the right, and that they would find it impossible to expel so large a number of the inhabitants who had arms in their hands, and who would probably use them. These considerations, and a disinclination on each side to resort to violence, led the Council to adopt milder measures. The preachers of the new doctrine were ordered to be silent, but the people were left to believe what they thought right.

The *Prince Bishop* conceived the present time favourable to the re-establishment of his authority, but his attempt was unsuccessful;

* Phil. Essay, p. 284.

for the Council were against him, and requested the *Landgrave of Hesse* to send preachers who could instruct the people in the doctrines of the Reformation. Two were sent accordingly, but when one of them saw the state of the city, and the temper of its inhabitants, he returned home; the other, *Theod. Fabricius*, laboured to complete his purpose, but he soon found that the new sect increased in number so fast, that his endeavours were in vain.

But though it is distinctly stated by the historians of that period, that the *Anabaptists* rapidly rose into notice, yet they have afforded us no materials that will enable us to give any thing like an extended and precise view of their sentiments. It is true that *Cochlæus*, in the year 1534, brought forward a list of twenty-one articles, professing to contain the peculiar sentiments and practices of these people, some of which were of a singular, and others of a vicious character; whilst they state nothing concerning either their opinions or practice as *Anabaptists*, but only shew that they were called by that name. But as *Jochmus* observes, (though he is no *Anabaptist* of any description,) these articles not only come in a questionable shape, but they were at the time *not* proved—they were improbable, and denied; so that they will not bear the test of criticism. He, therefore, has treated them as mere fabrications. It is, besides, acknowledged, that the conduct of the early *Anabaptists* was of different character. Their morals were pure, they were devout in their worship, and by those means they gained attention. *Rothman* was simple and retired in his manners, and he exhorted his followers to the practice of benevolence and brotherly love. He considered the churches then established as all corrupt; and the whole world as in a lost condition—that on this account the wrath of God would soon descend upon it—that the *world*, in one sense, would soon come to an end, but that the judgment-day would not arrive till Christ had established his kingdom and reigned on earth a thousand years—that his subjects would be all righteous—that they should raise families, who should be a holy seed—and that labour and sorrow should be banished far away. When this period arrived, the wicked would be destroyed and the elect gathered from the four quarters of the earth to *one* place; (though at this time it was not imagined that the place would be *Munster*,) and that those who were to be partakers of these blessings ought to receive the sign of the covenant, by being baptized.

Such sentiments obtained a ready assent from the multitude, who wished to be free from the toils of life; and drew the attention not only of the people of *Munster*, but of those who came thither from other places. Indeed, an opinion somewhat similar, respecting the approach of a millennial state, only perhaps not carried to the same extent, was common to the Reformers, as was clearly pointed out in our Supplement for last year.*

The Council of the city attempted to arrest the progress of these sentiments, by ordering the civil officers to conduct a number of the *Anabaptist* preachers out of town. *Rothman* was excepted, probably on account of his popularity among the people at large. But when the officers led them out of the city at one gate, the party which favoured them brought them in again at another!

* See page 551.

In January, 1534, *John Matthiesen*, who assumed the character of a prophet, sent from Holland two persons who made a conspicuous figure in the affairs of *Munster*, viz. *Gerrard Kloster*, and particularly *John Bockels*, or *Bockelson*, commonly known by the name of *John* of *Leyden*. A short time after, *Matthiesen* came himself. *John of Leyden*, who became so prominent in the transactions at *Munster*, was the son of a man who lived at the *Hague*, and who held a respectable office in that town. His education was similar to that of persons in his station, but did not go beyond an acquaintance with his native language. He had a restless mind, had travelled into Flanders, England, and Portugal; by trade he was a tailor, but at Leyden he sold wine and ale. He was said to have a considerable knowledge of his Bible, and was induced to go to *Munster*, because he heard that there were excellent preachers in that city. He was an *Anabaptist* before he left Holland, and had visited various places in his native country, for the purpose of spreading his sentiments, and some success had attended his endeavours. He was twenty-five years of age when he came to *Munster*, and he resided in the house of *Knipperdoling*.

Soon afterwards, it was asserted that *Munster* was to be the *New Jerusalem*; and in the month of February, 1534, scenes of unexampled tumult were displayed. *Henry Rulle*, a monk of Harlem, ran through the city like a madman, and cried, "The day of the Lord is at hand—repent all ye that have not received the sign of the covenant." In the afternoon of the same day, *Knipperdoling* and *John of Leyden* also ran through the streets, with their eyes towards heaven, repeating the same cry, and exhorting the people to repent. Others caught the infection—some said the King of Heaven was come down to establish the *New Jerusalem*; others, that they saw the glory of God in the clouds, and Christ with the ensigns of war in his right hand, and thousands of angels, who threatened to destroy the impenitent. Those who were infected by this contagion thought themselves strong enough, to seize the city; and the next day, upwards of five hundred armed themselves, and took possession of the *market-place*, and of the *Council-house*, in which a considerable quantity of arms of various kinds was deposited.

Such of the magistrates as were not of this party, met in one of the churches to consider what measures they should adopt; and had they acted with promptitude and decision, they might have stopped the progress of the insurrection. A message was sent to the *Prince Bishop*, and to some other governors not far off; troops were in motion, and just at hand, when a treaty between the two parties was proposed, and it was agreed that every one should be tolerated in his religious opinions. The forces were dismissed, and as soon as the people who were attached to *John of Leyden* saw that the danger was over, a scene of the most tumultuous character agitated the city. A multitude of women ran shrieking through the streets like furies, looking up to heaven, clapping their hands, gnashing their teeth, calling on the ungodly to repent, and uttering imprecations. This uproar induced many to collect their property and depart; others thought fit to comply with the demands of the populace, and became *Anabaptists*. Letters also were sent to those of similar sentiments in other countries, advising

them to come to *Munster*, now declared to be the *New Jerusalem*, and not to be anxious about leaving their property. The next step was to plunder churches and houses, and whatever the party, which now felt their power, thought proper to burn or destroy, was sacrificed without consideration.

In the month of February, 1534, the weather was very tempestuous and severe, when a number of the *Anabaptists* armed themselves, and with the prophet *Matthiesen* ran through the city, commanding the people to repent and receive the sign of the covenant, or they would be excluded from the number of the people of God. Some asked what they should do: the reply was, "Go into the market-place and be baptized." But many were driven away with their wives and children, were plundered as they went, and had to encounter the severity of the storms and of the snow, to a degree which would have moved any who had the common feelings of compassion to pity their case.

After these events, the continuance of the former scenes of devastation and madness might naturally be expected. The *Prince Bishop* saw that nothing but force could reduce the city, and he began to make the necessary preparations, and to seek the assistance of the neighbouring states. In the meantime, the present rulers of *Munster* were not idle; they fortified their city, they divided their people into companies, they appointed officers, prepared themselves for a siege, and possessed the most determined courage. *Matthiesen*, whose reputation as a prophet was still considerable, ordered all the people to bring their gold and silver, and other valuables, to the Council-house; and then all books were ordered to be burnt, except the Bible; and invitations were sent to all who would accept them in Holland and Friesland, to come with their arms, and with what necessary property for their support during the journey they could obtain, to deliver the city from its besiegers; but many who made the attempt, met with destruction.

About Easter, *Matthiesen* sallied out with a small body, by whom he vainly hoped he could conquer his enemies; but his companions fled, and he was slain. *John of Leyden* instantly endeavoured to remove the impression which such an event might make, by appeasing the people, saying, that it was before revealed to him by the Lord; and that they ought not to lament their loss, for the prophet was by this means, sooner than others, taken to the enjoyment of eternal life.

Knipperdoling then began to prophesy, that the high must be brought low, and the low exalted. *John of Leyden* immediately took the hint, and explained it, that *he* who had been the highest was to become the lowest; and therefore he appointed *Knipperdoling* to be the *public executioner*, and immediately conferred upon him the proper ensigns of the office!

John immediately sought to establish his own authority on still surer grounds; he new-modelled the magistracy, and appointed twelve men as apostles, to whom he pretended to give kingly power, and a sword, with which, and the word of God, they were to rule the people. The offences they were to punish, in case men repented not, were blasphemy, whoredom, robbery, theft, deceit, and reviling. A new system of police was established, a community of goods was ordered, and regulations given to

the people, concerning what they should eat at their feasts, and how they should be clothed.

About this time a beautiful young woman thought that she could act the part of *Judith*, and bring the head of the *Bishop* to the city. She dressed herself in rich attire, and went to the camp; she requested to be introduced to the *Bishop*, pretending that she came to reveal discoveries of importance. But her design being betrayed, she was apprehended, and instead of bringing back the *Bishop's* head, she lost her own.

After the city had been besieged five months, the authority of *John of Leyden* still daily increased. At length he destroyed the last remains of decency, by asserting that he had had a divine revelation in favour of polygamy. *Rothman* opposed it. *John* was angry, swore that he was right, and *Rothman* was silent. This new doctrine was then for three days preached to the people, and the profligate part of the city considered it sufficiently proved. The indignation, however, of a number of the citizens was aroused, and about two hundred of them agreed to make an attempt to frustrate this system of iniquity, and then to deliver up the city to the *Prince Bishop*. They seized *John*, and some of his companions in the night, and put them in prison; but the opposite party delivered them, overpowered those who had confined them, twenty-five of whom were shot, sixty-six beheaded, and the rest treated with various indignities.

The introduction of polygamy shewed the influence *John* had in the city. He was completely its *lord*; he only wanted the title to be its *king*. A new prophet, at this juncture declared, that the Heavenly Father had appointed him to be the king of the whole earth. The twelve apostles before mentioned, to each of whom a sword had been given, were directed by this prophet to deliver them back to *John*, and to anoint him king. *John* said, that it had been revealed to *him*, some time before, that this should take place, but that he kept it secret; and now, like Solomon, he prayed for wisdom and understanding to fulfil his office. The people accepted him, and the affair was settled. He now formed his court, commissioned his several officers, ordered two crowns and other regalia to be made, appointed a body-guard, ordered dresses and uniforms for the officers of the court, and for the military, according to their respective rank, that the whole might appear worthy the dignity of so royal a personage. A throne was erected in the market-place, and three times a week the king sat upon it, hearing complaints and executing justice. He also coined money, which was dated "Munster, 1534," and stamped with various superscriptions.

To the whole he added a *harem:* seventeen young women were selected as his wives, or concubines, and with these he lived in all the licentiousness of an Eastern despot. As might be expected, the city fell into an awful state of profligacy; but its punishment was approaching, and, though judgment seemed to delay and iniquity to prosper, yet at length it came in its severest form.

The *Prince Bishop* and other neighbouring princes made an attack on the city in the month of August, but they were repulsed; both the men and the women of the city engaged in different ways, and fought with the most determined courage. The *Bishop* was now satisfied that the only sure way of reducing the city was by

the slow progress of a regular siege; for this purpose he built seven forts, that he might effectually cut off its supplies, and proceeded on the regular plan then adopted in similar cases. The besieged, on their part, were active, and for the purpose of increasing their provisions, they turned the churchyards, the open parts of the city, and even the streets, into arable land, for the growth of corn, and of various vegetables.

The prophet, by whose pretended revelation *John* was made the king, now made a new communication, which was, that twenty-seven apostles were to be sent to convert the world; who were appointed and sent accordingly. Aided by the darkness of the night, they escaped the observation of the forces which surrounded the city; but most of them afterwards met with the fate that might have been anticipated.

Respecting the succeeding state of things, a short account may suffice. The city was closely besieged, and defended with obstinate courage. Provisions became scarce; the inhabitants were driven to the most dreadful expedients to satisfy their hunger. Pestilence, which always attends famine, abounded. The king promised the people, that after Easter (in 1535) assistance would arrive. Methods were used to keep up the spirits of the people, and to intimidate those who were inclined to give up the contest. One of the king's concubines, shewing some feelings of compassion for the sufferings of the people, was slain by the king's own hand, and a savage dance was made around her corpse! At length, some who escaped from the city, shewed the besiegers a weak part, by which it might be entered. An attempt was made in the night of June the 24th, 1535, and succeeded; the resistance was dreadful; and before those who had entered the city could obtain the command of one of the gates, for the admission of their companions, the result was very doubtful. At length they gained their end, and all the horrors which attend the capture of a city by storm, naturally took place. In the carnage some of the leading men were killed, others were taken. The fate of *Rothman* is uncertain; some accounts state that he was slain; others, that he escaped, and lived for some years after this event in *Friesland*. *Knipperdoling* and *John of Leyden*, the *king*, were taken, and tried, and condemned, and executed with shocking barbarity.

Thus ended one of the most dreadful scenes which history has recorded. The whole is full of instruction. Inquiries of different kinds naturally arise, some of which may be clearly answered; others we have not the means of settling, but we shall request the reader's attention, in a future paper, to a few observations on the events which have been very briefly detailed, and to some additional fragments of information connected with the general subject.

(To be continued.)

A Day for Humiliation and Prayer Anticipated.

It is a pleasing sign of the times, that the Christian public are in some degree roused to a sense of the necessity and importance of a revival of pure and primitive Christianity in our churches, and to a conviction, that without prayer it can never be expected. In the order of divinely-appointed means, humiliation and prayer for the obtaining of this blessing are of pre-eminent importance, for until the Holy Spirit be poured forth on our

ministers and deacons, on our Sunday-school teachers and visitors of the sick, on our aged and younger members, on the congregations which fill our places of worship, and on the families of professors, it is not likely there will be any considerable increase, either of personal or family religion, or a revival in our churches: and as the Holy Spirit is promised in answer to prayer, it is therefore suitable for them to observe a day for devout humiliation and united fervent supplication to the great Head of the Church, for that invaluable gift.

But at the same time, something more than prayer and humiliation is necessary. We must endeavour to induce *all* the members of the church, whether rich or poor, whether learned or illiterate, whether entrusted with ten talents, or only two, or one, to bring their varied talents, and property, and influence, and personal exertions, to bear on the prosperity of the church, and the salvation of the world.

Is it not a most affecting consideration, and one that cannot be overlooked, that among the mass of professors there are so many inactive and inefficient—who not only neglect to come to the help of the Lord against the mighty themselves, but who are hindrances and stumbling-blocks in the way of others—who absolutely impede their progress, and are as drags to the chariot wheels of the Captain of Salvation; and though surrounded by dying men, whose souls are perishing, yet they are not moved with sympathy or compassion enough, to stretch forth a hand to help them?

When Saul of Tarsus was arrested by the hand of sovereign grace, through the Lord Jesus Christ, who appeared to him in his way to Damascus, he exclaimed, "Lord, what wilt thou have me to *do?* This is language becoming every disciple of Jesus, and suitable, especially at the present season. Well, indeed, would it be for the cause of Christ at large, were similar language the sincere prayer of every member of the Christian church. The petition supposes—

1. That there is something to be *done* in connection with prayer: and surely we ought to know that God is to be glorified by us as his creatures, "whether we eat, or drink, or whatsoever we do," all should be done with a view to his glory. The soul, too, requires to be saved, and nourished up for everlasting life; to be made meet to be a partaker of the inheritance of the saints in light. And ought not the Saviour to be imitated and exalted—the church of God supported and extended, its cords lengthened, and its stakes strengthened? Is not the world lying in the wicked one, in a state of apostasy and rebellion—and ought we not to attempt its regeneration and salvation? Is there not a warfare to be maintained against spiritual wickednesses in high places—the strong hold of Satan to be assaulted and carried—and the kingdom of the Messiah to be established on the ruins of the enemy? Is there not also a race to be run, and a crown and a kingdom to be obtained? The petition supposes, moreover, that there is something for *every one* to do; it is therefore absurd and wicked for any member of the church of Christ to stand all the day idle. Whatever be the means, the talents, or the opportunities any one may possess, there is ample room for their exercise; yea, there is a command pressing powerfully upon each to consecrate all to this cause; which demands the property and the influence of the rich, as well as the prayers and

personal exertions of both rich and poor, in order that the ignorant may be instructed, the wicked admonished, the welfare of Zion promoted, the Gospel extended, and the world converted.

2. The petition further supposes, that those who are truly converted to God, and are the genuine disciples of Jesus Christ, will be most anxious to know what God would have them to do. They will not be so much concerned to inquire, "Lord, what shall *this* man do—what shall ministers, deacons, or other Christian brethren do?" but viewing the matter in its relation to themselves, they will individually and devoutly ask, "Lord, what wilt thou have *me* to do—what can *I* do as an instrument for accomplishing thy purposes, extending thy truth, promoting thy glory, advancing the interests of thy church, and the salvation of immortal souls?"

3. Finally, the petition implies a disposition cheerfully to perform whatever duties God in his providence may call us to discharge; whether it be to occupy a distinguished post on the walls of Zion, or only to be doorkeepers in the house of the Lord. And though the prompt discharge of our duty may subject us to privations, self-denial, labours, sufferings, or death, none of these things should be suffered to check our zeal, or cool our burning love. O, no! though it may subject us to expence, and require us to surrender a portion of our property, our talents, and our time; remembering at whose demand we make the sacrifices, we should rather say, "Of thine own have we given unto thee." O that our churches may be constituted of such active, consistent, and useful characters, "ready to every good word and work;" who, "whatever their hands find to do, will do it with their might;" stedfast and immovable, always abounding in the work of the Lord; thus letting their light shine before men, that others, seeing their good works, may glorify their Father who is in heaven. When the members of our churches in general shall be animated by this earnest solicitude, this active zeal, and this entire consecration of the heart to God, then we may expect more fervent and united prayer, and more energetic co-operation among them than at present exists. The church will put on her beautiful garments, and will arise in splendour and glory; looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners: and then will there be "great voices in heaven, saying, the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Y. Z.

Original Letter of the late Rev. A. Booth.

To the Editor of the Baptist Magazine.

Sir,

I have copied the following letter from the original, now in my possession, as my own property.

I have more than one reason for wishing its insertion in our Magazine, and if you insert it I shall feel much obliged. If it be thought improper, have the kindness to return it to me soon. This I should particularly wish.

I am, my dear Sir,
Yours, very truly,
I. Mann.

46, *Long-lane, Bermondsey,*
March 15, 1830.

*** We comply unhesitatingly with the request of our respected correspondent. The late excellent Mr. Booth ought to be heard on

any subject. It is not for us to attempt either to reconcile the principles of this letter with the work referred to, "An Apology for the Baptists," or to point out apparent discrepancies between them. Our appeal is to the New Testament alone. We "call no man *Master!*"—EDITORS.

London, July 26, 1785.

My Dear Friend,

I received your very obliging and affectionate letter, by favour of Mr. Crompton. The account you have given of your views and your hopes as to spiritual things, I read with peculiar pleasure: and though your profession of faith before the church was accepted, yet doubtless, had you been more at liberty in your mind at that time, it would have been the more satisfactory.

In reply to your query, I answer, that I did not in my *Apology*, consider the particular case you state. I will now, however, express my views of it, in a few words. I think there is a difference between a Baptist church admitting a person to communion whom they consider as *unbaptized*, and a *baptized* person receiving the Lord's Supper with others who are *unbaptized*. For an *unbaptized* person has no immediate right to communicate at the Lord's table in any church; whereas it is not so with regard to a baptized believer: for he *has a right*, both by divine appointment, and on the ground of apostolic practice. In my opinion, therefore, there is a considerable difference between the two cases. Yet were I in your situation, though I might not, perhaps, think it absolutely unlawful to sit down, occasionally, with a Pædobaptist church holding the doctrines of the Gospel, I should nevertheless have my difficulties on the ground you mention; and perhaps if I did at all sit down with them, I should think it my duty to inform the minister prior to my receiving the holy Supper, *that neither he, nor his people, must consider my having occasional communion with them, as an indication that I looked upon infant sprinkling to be Christian baptism.* Taking this previous step, I should not at present think it absolutely sinful; but yet if I could have occasional communion with any Baptist church holding the same faith with myself, by travelling ten, fifteen, or twenty miles, a few times in the year, I should think that my duty rather than the former. Such, brother, are my free thoughts on the subject. In order that you may be admitted to occasional communion with any Baptist church, if you shall have opportunity and inclination for it, I will give you a recommendation on the next page of this letter. We have had but few additions to the church since you went into the country; public worship on a Lord's day is well attended; and we are at peace. Shall be glad to see you in town again as soon as business will permit. The Lord be with you! My wife unites in respects.

I am yours, affectionately,
A. BOOTH.

This is to certify any baptized church of Christ whom it may concern, that the bearer, Mr. Orlando Buckley, is a member, in full communion, of the church of Christ meeting in Little Prescot-street, London, under the pastoral care of
A. BOOTH.

Mr. Orlando Buckley,
Hanley, Staffordshire.

MONDAY MORNING.

THIS is Monday morning. Let me reflect a little. I have often heard

it said, that "some people put off their religion with their Sunday clothes, and never think of it again till the Sabbath returns." This will not do for me. Such people remind me of those early professors against whom the Apostle cautions us, as "having the form of godliness, but denying the power;" or of those who had "a name to live, but were dead." It is not enough for me that others hope I am a Christian; I must have the witness of God in my own conscience that I am so. It is not enough for me, that my profession pleases Christian friends, I must live daily to the praise of Him who I hope has loved me, and given himself to die for me.

Yesterday morning I was rejoicing that the day of rest was come. I felt the compassion of God, and his attention to the spiritual necessities of his church, in the appointment of the Christian sabbath. I met it saying—

Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.

The King himself comes near,
And feasts his saints to-day;
Here we shall sit, and see him here,
And love, and praise, and pray.

And I did attend his house, and found his word and ordinances very precious. But how differently do I feel this morning! The hours of *that* day were almost all at my own disposal; but I cannot say so of the hours of *this*, and the five other days that are to come. Then, besides public worship, I had opportunities for secret devotion; for intercourse with Christian friends; for speaking on the behalf of Christ to those around me; and for inviting such as I hope are somewhat concerned about salvation, to come with me in the way to heaven;—but now, how many are the claims upon my time, my talents, my exertions, and my wishes! Perhaps I may be able to seize an hour during the week, and attend a prayer-meeting, or a sermon; but if a servant, I must be faithful; if a parent, I must provide for my own house; and if others are not dependent upon me for support, I must provide for myself things honest in the sight of all men. And how much care, and toil, and time, do these things demand—and then how different the society with which I am to mingle to-day, and the subjects that are to engage my attention and pursuits!

Yesterday I joined the people of God, who were encouraging each other in the ways of religion; but to-day I must go among the people of the world, who tempt each other to forget God. Then I was led by the Spirit of truth to think chiefly on the concerns of my soul; to-day I must care for those of the body. Yesterday, by the promises of the Gospel, I was invited in meditation and affection, and hope to enter heaven, where Jesus is; but to-day, the varied duties of life command me to take up the cares and pursuits of this present world, the influence of which is so prejudicial to the life of religion in the soul. But I will not despair. I will trust, and not be afraid. In the strength of the Lord God I will go forward, believing that his grace will be sufficient for me in every season of need.

I charge my heart to keep near to God in prayer, and as the following hymn expresses my feelings and my wishes, I will cheerfully enter on the business of the week repeating it.

Again, O trifling world, again
I must return to thee;
Thy toils, thy cares, a numerous train,
Must now my portion be,

Dear house of God, awhile farewell,
Another duty calls,
Less pleasing than the joys that dwell
Within thy sacred walls.

Now all my art and strength must join
To keep alive this clay;
While worldly thoughts and cares combine,
To drag my soul away.

Yet leave me not, O thou! whose power
My heart can purify;
In every place, at every hour,
May I behold thee nigh.

And while I strive, at thy command,
To earn my daily bread;
May faith discern my Father's hand,
By whom my life is fed.

Ah! when will heaven's bright gates unfold,
A sabbath without end?
And I, without a veil, behold
My Saviour and my Friend!

Romsey. Y.

POETRY.

SPRING.

The rugged reign of Winter 's o'er,
The dreary storms are past;
The howling tempest 's heard no more,
No more the northern blast;
The icy glade, the frozen plain,
Are clothed in vernal dress again;
The fields with gladdening echoes ring,
And purling brooks, and gliding streams,
Reflecting mild the solar beams,
Hail thy approach, sweet Spring!

The mossy fount, the woody brake,
The steep and craggy dale;
The gentle rill, the lucent lake,
The flow'ry, fertile vale;
The gloomy copse, the shady grove,
Where weary pilgrims silent rove,
Where oft is heard the voice of love,
Their grateful stores of influence bring;
Creation's tribes, with various song,
Each other's notes of joy prolong,
To greet thy coming, Spring!

And man, his heart, tho' sorrow-riven,
His eye, tho' dull'd with care,
Looks upward to the vault of heaven,
And loves thy beauty there:
In every beam thy smile he sees,
New life inhales from every breeze;
Will he refuse to sing
To Nature's God, who in the day
By Him appointed, doth array
The earth with blooming Spring?

Mysterious change! from dreary gloom,
And dark, chaotic night,
Creation, bursting from the tomb,
Awakes in joy and light.

So, when the last great trump shall sound,
The dust of saints, now under ground,
Our Lord with him shall bring;
In radiant beauty shall appear,
Without a cloud, without a fear,
Throughout eternal Spring.

J. B. S.

THE RIGHTEOUS SHALL HOLD ON HIS WAY.—Job xvii. 9.

Ye that delight to hear,
The sound of Jesus' name;
Dismiss your ev'ry fear,
His word is still the same:
Prophets by Him were taught to say,
"The righteous shall hold on his way."

Though darkness overspread
And hide your Saviour's face,
'Tis but to shew your need
Of his enlight'ning grace:
For through that grace, from day to day,
The righteous shall hold on his way.

Though doubts disturb your peace,
And unbelief assail;
Through Jesus' power and grace,
You shall o'er them prevail:
No tempter shall your souls betray,
The righteous shall hold on his way.

Made clean by Jesus' blood,
And sanctified by grace;
Joint heirs with Christ in God,
Cloth'd in his righteousness:
To realms of everlasting day,
The righteous shall hold on his way.

Kenninghall. J. R.

REVIEW.

Times of Trial; being a brief Narrative of the Progress of the Reformation, and of the Sufferings of some of the Reformers. By MARY ANN KELTY. 12mo. Price 10s. 6d. cloth.

"*My kingdom is not of this world.*" We cordially believe this declaration; and therefore we cannot concur in the praises so liberally awarded to Constantine the Great, for his extension of the imperial sceptre to the persecuted followers of its crucified Author. On the contrary, we are deliberately of opinion, that this illicit alliance inflicted the heaviest curse ever sustained by the Christian church. The gales of prosperity, by soothing the unsuspicious victim to the slumbers of security and indulgence, are infinitely more dangerous than the most tempestuous winds of adversity. Persecution purified the church, and kept her humble; but, reclining under the shadow of secular power, she soon began to exhibit the disgusting and alarming indications of degeneracy, pride, and intolerance. Pagans and Christians exchanged situations, the former sustaining the more honourable appellation of martyrs.—"The King's daughter, all glorious within," lost her purity; and, by her fornications with the kings of the earth, "the Bride, the Lamb's wife," earned for herself the inglorious title—"*Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.*" With the exception of the Waldenses, a despised and persecuted, but noble band, nearly all Christendom, at the period of the Reformation, constituted one mighty monstrous mass of virulent corruption.

Not, indeed, that such a catastrophe existed in the contemplation of the illustrious convert. We simply assert the notorious and appalling fact, that such *was* the result. We believe that both he and his new associates would have shrunk with horror from such a union of Church and State as even now constitutes our cardinal national sin. In fact, he distinctly disavowed all right to legislate in religion, and his first edict was simply protective. This was commendable. But we all know the seductive influence of power, and the perfectly natural process from toleration to preference, from preference to dictation, and from dictation to the irresistible argument of pains, and penalties, and death—a process, the facility of which is exceeded only by the difficulty of retrogression. And whatever deference may be due to the first intentions of the emperor, it remains an undeniable fact, that to this heterogeneous amalgamation of the church and the world, are to be traced, as branches to their root, all the diversified horrors of Popery—a plant, assuredly, which "our Heavenly Father has not planted," and which therefore must ultimately be exterminated; but whose roots even now strike deep, whose branches spread wide, whose leaves shed a withering influence, and whose fruit is poison to the soul.

At the period with which the volume before us commences, Popery had attained its maturity; and there *is* a point in all processes to evil beyond which they are not permitted to extend. As in nature, so in providence, midnight darkness is succeeded by the dawn of day, and the morning star by the effulgence of the meridian sun. Such was the commencement, and such will be the ultimate result of the glorious Reformation.

But here a fallacy has been imposed upon us. Luther, and a few of his illustrious contemporaries, have been eulogized, not indeed too highly, but unquestionably to the disparagement of a noble army of martyrs, who had renounced Popery, and been the conservators of the true religion, centuries before Luther was born, or the term Reformation conceived. And, as might,

indeed, be expected, the reformers, with all their scholastic attainments, were mere babes in scriptural knowledge, and in the exhibition of the first principles of Christianity, compared with their less learned, but not less illustrious predecessors in the glorious conflict. Luther was never able to dismiss from his mind the popish notion of transubstantiation, retaining the absurdity under a new appellation. Calvin, eminently profound as a theologian, acted out, with the entire approbation of the amiable Melancthon, the most odious feature of Popery. And both Luther and Calvin contended for a national church, with, of course its necessary appendage, and the main pillar of Popery—pædobaptism. We repeat, therefore, that for the purest exhibition of genuine Christianity, in the dark ages of popery, we are compelled, in rigid justice, to refer to the Waldensian churches.* And when, with this conviction, we recognize the title of the volume before us, we are almost involuntarily led to inquire of our fair historian, why her interesting pages were not bedewed with at least one tear, in memory of the severe "times of trial" which *they* endured, for their constancy in the Christian faith? True, they repudiated the connection between Church and State. But what then? So did their Lord and Master. And should *this* staunch the fountains of sympathy?

The "Times of Trial," delineated in the work before us, extend from the days of Wickliff to the accession of Elizabeth. The former portion of the volume (which might with equal truth, and perhaps greater propriety, be designated "Times of *triumph*,") presents us with a brief sketch of the Reformation in Germany, to the death of its principal hero; the latter portion being devoted to the less illustrious change in the Anglican church. The practical observations, with which the history is liberally interspersed, reflect great credit on the author's piety. We shall not be expected to make quotations from a narrative which is new in construction only, and with the leading particulars of which all our readers ought to be familiar. In the event of a second edition, we would suggest the desirableness of prefixing a table of contents to each chapter.

We cannot quarrel with a lady, about the origin of the Baptists. But perhaps we may be allowed, in perfect good nature, to remind our authoress, that "the turbulent spirits" of Muntzer were *not* "the founders of the Anabaptists," so called. We commend the candour she evinces in distinguishing our *character* from theirs, and would respectfully entreat her to consult the New Testament, for an inspired account of our origin, and the reasons on which our practice is founded. And if in her researches, she shall discover one solitary injunction to baptize infants, or one single example of such a practice, or (for we are by no means fastidious!) one *certain inference* that the apostles baptized them, we will no longer imitate those fanatics, even in what formed no part of their fanaticism—an opposition to infant baptism.

But we are compelled to enter our protest against a misrepresentation of far greater magnitude. After briefly alluding to the change of circumstances occasioned by the accession of Elizabeth, our authoress observes, with all imaginable complacency,

> "The times of tribulation were thus, at length, happily concluded. The battle was fought and won, and the memory of those who shed their blood to obtain it, is sacredly enshrined in every heart which deserves to share in the inestimable privileges which these intrepid men defended and secured, with the loss of their lives." p. 469.

We yield to none in admiration of

* For minute and interesting particulars, relative to the faith and practice, and the consequent sufferings, of these Christian communities, we feel a pleasure in referring to "Jones's History of the Waldenses"—a work which cannot be too frequently or too strongly recommended. With some enlargement and a continuation, it would constitute, in the opinion of the Reviewer, the best uninspired legacy which a Christian parent could bequeath to his children.

these noble-minded men, for their efforts in the cause of Christian freedom. But to the first sentence in this short quotation we decidedly object; and for this simple reason—it is untrue. The gravity with which the assurance is given, reminds us of a certain lady in days of yore, who, having tenderly sympathized with her servant, during a tedious journey under the piercing influence of a north-east wind, no sooner found herself seated before a cheerful fire, than, forgetting poor John, who stood shivering without, she observed, with all conceivable simplicity, "What an astonishing improvement there is in the weather!" Our readers, who are familiar with the history of the Puritans and Nonconformists, will be at no loss in making the application.

Elizabeth, with all her pretensions, was in her heart a papist, and in her practice a bitter persecutor. She pleaded for the retention of images in the churches, as a popular attraction; and in her own chapel, where three bishops officiated in rich copes, was placed a crucifix, with lights constantly burning. A few years after her accession, one of her chaplains having preached in defence of the real presence, she publicly thanked him for his pains and piety. She erased from King Edward's Liturgy every passage offensive to the Pope, commanded that the Lord's table should be fixed in the form of an altar, and enforced the observance of the festivals as in the times of popery. In these and similar "injunctions," and the rigor with which they were enforced, originated that separation from the Church of England which continues to the present day, under the name of Dissent; and which *will* continue, until the anomaly of a secular church shall cease to exist.

Nor was her admiration of the trumpery of Rome more notorious, than her exemplification of its "tender mercies." Witness, among innumerable instances, the dispersion of a congregation of Dutch Anabaptists in 1574, twenty-seven of whom were imprisoned; four, bearing faggots at Paul's Cross, recanted; and "two perfumed Smithfield with their ashes." In 1592, not satisfied with the persecution of opponents, she directed her artillery against neutrality; compelling all her loving subjects to attend at church, under pain, 1. of imprisonment; 2. of perpetual banishment; and 3. of death without benefit of clergy, to all who presumed to return without her majesty's gracious permission. In consequence, multitudes were immured in prisons, where many died and several were murdered; and some expiated the crime of neutrality by a public execution. But these were not "times of trial!" "The times of tribulation were happily concluded," at the *commencement* of this merciful reign!

Of her majesty's worthy successor, James I., Laud (that paragon of gentleness to tender consciences) tells us, "that the sweetness of his nature was scarcely to be paralleled; that clemency, mercy, justice, and peace, were all eminent in him; and that he was the most learned and religious prince that England ever knew." And yet, strange to tell, (besides that his "sweet-natured majesty equalled his bright precursor in persecution, even to the death,) this "most learned and religious prince" polluted the land with the impieties of "The Book of Sports;" and all the clergy who refused to desecrate the house of God by reading it to their congregations, were brought into the High Commission—a Court which Hume (no friend to the Puritans) characterizes as "a real inquisition, attended with all the iniquities, as well as cruelties, inseparable from that tribunal." But who can call *these* "times of trial!" "The times of tribulation were happily concluded!"

Next in the glorious procession, comes "the Royal Martyr." But to what was he a martyr? To Christianity? No. But to an insatiable, reckless, lawless ambition. And "the unjust and inhuman proceedings of the council-table, the star-chamber, and the high commission, during his tyrannical reign, were unparalleled." The Papists, indeed, were unmolested; but to the poor,

unhappy Puritans, "sorrows of a full cup," were freely administered. Not, indeed, that these were "times of trial!" "The times of tribulation were happily concluded!"

The Protectorate certainly was an improvement. We do not mean to affirm that even this period was entirely free from persecution. The Presbyterians, as far as they were permitted, exchanged situations with their brethren, the Episcopalians. But persecution had become the exception, liberty the rule. The Protector opposed the Assembly, who were for limiting toleration to those who believed the *fundamentals* of Christianity, declaring "that all men should be left to the liberty of their own consciences, and that the magistrate could not interfere without ensnaring himself in the guilt of persecution." And though, for political reasons, he withheld a *legal* toleration to the Episcopalians, their assemblies were connived at, and their ministers were allowed to exercise the functions of their office, without being fettered by oaths and subscriptions. Dr. George Bates, (an eminent royalist, and an avowed enemy to Cromwell) candidly says, "It cannot be denied, that churchmen had a great deal more favour and indulgence than under the Parliament; which would never have been interrupted, had they not insulted the Protector, and forfeited their liberty by seditious practices, and plottings against his person and government." This, from a royalist, and an avowed enemy, is high praise.

But the "times of trial" soon returned. Oliver died, Richard abdicated, and Charles the Second reigned. "The court and bishops were at ease; the doctrines of passive obedience and non-resistance were revived; and the Puritans began to prepare for the persecutions which presently followed." The Act of Uniformity, requiring a *perfect* assent and consent to the Book of Common Prayer, and the rites and ceremonies of the church, filled their hearts with consternation. "Nearly 2500 faithful ministers were silenced; and it is affirmed, that upon a modest calculation, this unmerciful act proved the untimely death of 3000 non-conformists, and the ruin of 60,000 families." But "the times of tribulation were happily concluded" on the accession of Elizabeth!

James II. was an avowed Papist, and adopted the most arbitrary principles of government. The Covenantors (a minute account of whose "times of trial" is yet a desideratum) had long been the victims of his princely malice; and the intolerance and cruelty of Jefferies, who butchered the Dissenters by wholesale, were a faithful transcript of the character of his royal master. Towards the close of his ignominious reign, indeed, he granted a universal toleration, and elevated Dissenters to places of trust. But why? From friendship to them, or regard to liberty of conscience? No. But solely with a view to the restoration of Popery.

Queen Anne, the last of the Stuarts, happily for the Nonconformists, died on the very day that her iniquitous Schism Bill was to have been enforced. It is to the honour of the reigning family that they are free from the stain of active persecution. And to *their* determination, and the diffusion of light and knowledge, rather than to the canons of the Church of England, are the Dissenters of the present day indebted, under Him, who is not only "the Head of the Church," but "Head over all things" for its good, for their exemption from overt religious persecution.

Nor need this excite wonder. For, really, we cannot perceive the essential difference, which some pretend, between the churches of England and Rome, either in relation to superstition or intolerance. The difference is personal; they are of one family, and the resemblance is marked and strong. Of each it may be affirmed—her origin is Pagan, her constitution worldly, her doctrines a mixture of gold and dross, her worship superstitious, her discipline impure and defective, and her laws intolerant. We are perfectly astonished

that so many real Christians can continue in association with such a community — a community so essentially popish as to require no specific delineation in the apocalyptic vision of the destruction of Antichrist. To advert to only a few points of resemblance. The one sprinkles holy water on the living, the other, holy dust on the dead. Both practise a baptism, which they *avowedly* receive, not from Scripture, but from human tradition. Both consecrate the sacramental elements, and both require kneeling at an altar. Both adopt the external symbol of the cross, both move their deluded votaries to confession, both administer priestly absolution. The one assumes the power to perform miracles at will; the other denies to all but her regular clergy, the peculiar privilege of casting out devils. The one dismisses her sons with extreme unction, the other presents them with a consecrated passport; and both pretend to clear the intermediate space between the two worlds, of hobgoblins and foul spirits, by the incantations of the passing bell. Their vestments have been wrought in the same loom, their attitudes studied in the same school. Their angels' days and saints' days are nearly the same. Has the Mother canonized her monks and her friars, her Popes and her cardinals? the daughter, elevating her magic wand, and waving it over royalty, transformed a tyrant into a martyr, and a profligate, popish hypocrite into a "most religious Protestant king;" and at the shrine of both, she annually prostitutes, by legal authority, the Holy Scriptures of the Old and New Testaments. Their feasts and their fasts, are for the most part, in commemoration of the same founders, the same events. The one prays to departed saints; the other embalms their memory and their saintship, by the consecration of churches and the baptism of bells in their sacred names. Both eulogize the dead saints, both persecute the living. Each has her Lady's-day, Saint Michael's-mass, and Christ's-mass. Cast in the same mould, the daughter is indebted for her superiority, to the chisel and the polish of the English artist. The composition is the same amalgamation in different proportions; and the features, a little varied, express the same general character. Emanating from one source, they are governed on one principle; and (individuals apart) both are rushing forward to the same fearful destiny. "Come out of her, my people, (saith the Lord) lest ye be partakers of her sins, and lest ye receive her plagues."

Yet let us not be misunderstood. While we disavow all allegiance to a temporal Head of the Church, we are loyal subjects of the King of England; more loyal, we believe, than many, who by the hackneyed and senseless reiteration of "*Church and King*," would seem to make loftier pretensions to this Christian virtue. But, as "the Head of the Church," "the Defender of the Faith," "our most religious king," the self-elected successor of the Pope, we owe him no allegiance, we yield him no homage. We will "call no man Father: one is our Father, even God." We will "call no man Master: one is our Master, even Christ," "the King of kings, the Lord of lords." His kingdom is *not* of this world; and to us, it is a matter of perfect indifference, whether the usurper of his spiritual dominion be his Holiness the Pope of Rome, or His Majesty the King of England. Against the one we protest, from the other we dissent, and, regardless of both, we yield the homage of the soul to Him who alone is "King in Zion."

And the *right* to dissent in practice, if we disapprove in principle, can never be questioned by an Episcopalian, the Church of England herself having presented the example, in protesting against some of the practices, and in separating from the external communion of the Church of Rome. But dissent is justifiable, or it is *not*. If it *be*, we are justified. If it be *not*, she having been guilty, is involved in a similar condemnation with ourselves, and is therefore for ever disqualified for a participation in the hue and cry against heresy and schism. She cannot, in the same breath,

renounce the authority and assume the prerogative of the Pope.

In conclusion; how should we rejoice if we could assure ourselves that Dissenters were altogether exempt from the superstition and intolerance of Popery. But popery is a subtile evil, and insinuates its venom, in a greater or less degree, into every form of church polity. Have we no popes? no cardinals? no inquisitions? no officials? no paltry, petty persecution? Have we no ministerial "lords over God's heritage?" No churches, who with greater cruelty, harass and distress their pastors? It is true, our tyrants have no fangs, our censures affect no lives; but persecution in its mildest and less obvious form, is of the essence of Popery. And to what, but to this principle, can we trace, among Dissenters, a childish fondness for priestly vestments, a scrupulous adherence to a clerical colour, and a tenacious clinging to religious titles. And to what else, we wonder, can be ascribed the deference to great names, irrespective of argument; the influence of the respectable, irrespective of spiritual character; and the prevailing taste for pomp and splendour, utterly uncongenial with the exercise of spiritual religion, and the genius of the New Testament? Are not these crying evils, so many indications, clear and strong, of the existence of the spirit and principles of Popery? What is popery, in fact, but *a deference to human authority in the exercise of spiritual religion?*

We presume it were vain to hope for the announcement of a second edition of the interesting work before us, in two volumes, "revised, corrected, and *considerably enlarged*," with an introductory essay on the Essence of Popery. A brief sketch of the persecuted inhabitants of Piedmont (unless, indeed, it were thought worth while to explore the still earlier "times of trial," under heathen persecutions) would form an appropriate commencement. And Neale's History, and Brookes's Lives of the Puritans; Palmer's Nonconformist's Memorial; sundry accounts of the Covenantors; and Ivimey's History of the Baptists, would furnish ample materials for a second volume. Such a publication would reflect infinitely more credit on the fair authoress, than the complacency she evidently feels in her "orderly ritual," and the gravity with which she assures us that "the times of tribulation were happily concluded," on the accession of Elizabeth.

The System of the Baptists Exposed, in a Letter to a Friend, by One of their own Ministers. Price 1d. or 5s. per 100. London: Sold by Samuel Bagster, Paternoster Row.

THIS little tract is an *expose* of the System of the Baptists, as it lays it fully open to *examination*, but not to *censure* or *ridicule*. What was the writer's object in using so equivocal a term in his title page does not appear.

The question is asked, "What is the *Baptist System*, and wherein does it differ from the common system of real Christians?" The answer is:—

"There is no such thing as a Baptist System, apart from that which is equally adopted by all evangelical Pædobaptists—the system of Faith in the New Testament. Except in the administration of the ordinance of baptism, there is no difference; and there our practice arises out of, and is entirely congenial with our common system, while the deviation and inconsistency are theirs.

"They and we equally believe the original and universal corruption of human nature,—that our redemption is effected only by the mediation of our Lord Jesus Christ,—that his kingdom is spiritual, and not of this world,—that the subjects of this kingdom are such as are born not of blood, nor of the will of the flesh, nor of the will of man, but of God,—that the religion of the Gospel is personal, and its worship spiritual,—that in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love,—that we are all the children of God by faith in Christ Jesus,—that there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all,—that the hour is now come, when the true worshippers worship the Father in spirit and in truth,—that God is a spirit, and they that worship him, must worship him in spirit and in truth.

"These are essential articles of our common faith; they form the system by which we mutually execute our ministry, regulate our conduct at the Lord's table, and by which we form and discipline our respective churches. We equally testify to all men, without distinction, the absolute necessity of repentance towards God, and faith towards our Lord Jesus Christ. The only difference between our brethren the Pædobaptists and ourselves is, that the Baptists uniformly abide by the common system; whilst by the Pædobaptists, in the ordinance of baptism, that system is forsaken. In this part of their practice, they differ as much from themselves as they do from us; for in their public ministry, in the communion of their churches, and even in the baptism of Jews and heathens, and of adults, though born of Christian parents, they revert to that system from which the Baptists never deviate. On all these occasions Pædobaptists as well as Baptists uniformly insist on the necessity of repentance and faith as evidences of the new birth, and as essential to the Christian character and to divine worship; but at the baptism of babes, the Pædobaptists forsake their own general system, and adopt what must be owned an exception, unless it could be discovered that the baptism of unconscious babes can be fairly referred to the articles of faith above recapitulated. What more is necessary to evince the incongruity of infant baptism with the Gospel scheme, than that it thus stands alone, and is not, even by the most zealous of its advocates, whose opinions proceed on evangelical principles, associated with any part of the Christian system. They themselves are obliged to acknowledge that it ensures no blessing, forms no spiritual union, entitles to no distinguishing privileges: on the contrary, they maintain concerning spiritual blessings, church connexion, and gospel privileges, the very system which they hold in common with the Baptists. How then can the persons whose language you quote, talk of the *Baptist System*? Or if there must be such a term, how can they question its validity? Is it not likewise their own?

It is certainly worthy the closest attention of our Calvinist Pædobaptist brethren especially, that they are obliged to employ arguments in support of their system, that *infants are proper subjects for baptism*, which are totally at variance with the doctrines of grace, and which they never use in support of other parts of their theological creed.

Strong Consolation, or Three Letters to a Friend on Spiritual Dejection.

THERE are a considerable number of persons, doubtless, among *sincere* but *weak* believers, to whom the question used by one of Job's comforters might be applied, "Are the consolations of God small with thee?" It is certain also, that there is no sufficient reason, (supposing the person is not living in the indulgence of actual sin, and in that case he has no evidence of being a believer) why any one "who has fled for refuge to lay hold of the hope set before him," should not experience that "strong consolation" which the "promise" and "oath" of Jehovah provides for such persons." The letters before us are carefully written, are strictly evangelical, and well adapted to instruct and comfort the ill-informed and dejected Christian; that as Christ in the freeness of his promises is the only *hope* of the sinner; so Christ in the perfection of his righteousness, is the only source of *joy* and *peace* to the believer. It is excellent advice of the judicious Flavel, to doubting Christians: "Look not for that in *yourselves* which is to be found only in *Christ;* nor for that in the *law* which can be found only in the *gospel;* not expect that enjoyment upon *earth* which is only to be experienced in *heaven.*"

Christian Counsel; or a Manual of One Hundred Practical Contemplations. By an Old Divine. 18mo. 1s.

THIS piece of sound Noncon Divinity has gone through many editions, of which this last is, we believe, much the neatest; and, as it is a good print, is equally adapted for the closet, the parlour, or the sick chamber; and well calculated as the title states, "to promote gospel principles and a good conversation in Christ."

NEW PUBLICATIONS.

1. *The Sabbath Scholar's Friend.* Vol. 1. We noticed the first six monthly numbers of this cheap periodical in a former article, and now recommend to our juvenile readers the neat pocket volume in which the numbers for the year 1829 are made up.

2. *An Address to the Younger Members of Religious Families, upon Subjects connected with the Revival of Religion. By the Rev. S. R. Allom.*

It is not every writer, nor every good writer, who has the talent of addressing youth. Mr. Allom has that qualification; and we are happy to find him, with a combination of knowledge and affection, pressing upon the attention of young persons belonging to our congregations the all important subjects of "Personal Religion," "Decided Conduct as to a Christian Profession," "Eminence in Piety," "Zealous Co-operation with the benevolent exertions of the day." We cordially recommend this small work to parents and to Sunday School teachers.

3. *Scenes of Idolatry in British India; with Missionary Notices.*

We know not who is the writer of these interesting "Scenes of Idolatry;" but he evidently witnessed them with Christian feelings, and relates them with appropriate sympathy. No one can read them without praying, "O Lord send out thy light and thy truth" who has himself been enlightened and converted by the Gospel. The very exact account given of Siam Diss, one of the native Baptist preachers connected with the brethren at Serampore, is remarkably interesting both as to his consistent life and happy death. The Rev. M. Wilkinson of the Church Missionary Society, has done himself credit by the written observations upon the character of Siam Diss, which accompanies the statement of the author of this most informing little volume, as to the state of society in British India.

4. *Hooker's Ecclesiastical Polity, and other Works, with Notes, &c. By R. Hanbury.* In 3 vols.

5. *The Christian Ministry. By the Rev. E. Bridges.* Second edition, corrected and enlarged.

6. *The Christian Student. By the Rev. E. Bickersteth.* Second edition.

7. *The Christian Hearer; designed to shew the Importance of hearing the Word, and to assist Christians in hearing with profit By the Rev. Edward Bickersteth.* Fourth edition.

8. *A Sermon occasioned by the Death of Robert Davies, Esq. late of Salter's-buildings, Walthamstow, preached in Marsh-street Chapel, Walthamstow, on Sunday Morning, Jan. 31, 1830. By George Collison.*

9. *Consolation suggested under the Loss of Christian Friends; a Sermon, occasioned by the Death of Miss Elizabeth Cadbury, of Rumhill House, near Wellington, Somerset, preached at the Baptist Chapel, Wellington, on Sabbath Afternoon, Jan. 10, 1830. By Joseph Baynes.*

10. *Eight Discourses to Youth; with a Memoir of the Author's Eldest Son. By John Humphrys, LL.D.*

11. *Reasons for Secession from the Church of England: By the late William Hurn, Minister of the Chapel, Woodbridge, formerly Vicar of Debenham, Suffolk, and Chaplain to the late Duchess Dowager of Chandos.*

12. *The Way of Salvation; a Discourse, the Substance of which was preached at a Meeting of Sabbath School Scholars in Dundee. Second edition, with additional Notes and Illustrations; containing Remarks on the Doctrine of Universal Pardon. By David Russell.*

13. *A Solemn Appeal on behalf of the Church of England: addressed to all the Pious, Judicious, and Consistent Members of her Communion. By the Rev. Daniel Nihill, M.A. Perpetual Curate of Forden in the diocese of Hertford.*

14. *Philothea; or Hints to Young Christians.*

15. *Historical Enigmas; illustrative of the Scriptures for the instructive amusement of Young Persons.*

In the Press.

Conversations for the Young, on Subjects tending to illustrate the Nature of Religion, and the Truth, History, Doctrines, and Style of the Holy Scriptures. By the Rev. Richard Watson, Author of Theological Institutes, &c.

On the 1st of April will be published, and continued monthly, price 4d. The Christian Inquirer. The object of the above work is to promote full and free inquiry on all subjects connected with divine revelation the Holy Scriptures being assumed as the only standard of appeal.

OBITUARY.

MR. JOSHUA ROBINS.

THIS excellent man died at his house in Bow, near London, on Lord's day evening, January 17, 1830, in the 81st year of his age.

He was born at Moreton Hampstead, in Devonshire, June 16, 1749. Having removed into the neighbourhood of London when a young man, he was led by Providence to hear the late truly reverend Abraham Booth, in Prescot-street, by whom he was baptized, and received into the church in which that great man presided.

In the year 1794, he became a member of the church in Old Ford. Brethren Glanfield and Welch, as messengers, attended the church-meeting in Prescot-street, and received a verbal dismission. Mr. Booth gave Mr. Robins a most acceptable character, and expressed his cordial wishes for our comfort, prosperity, and honour. Up to this time, the church here, from its formation in 1785, had been indebted for all the benefits of the deacon's office, to Mr. Robert Robins and Mr. Welch, whose services were great and invaluable.

In 1799, he was elected to the deacon's office, together with Mr. Henry Tippin and Mr. Samuel Burford, the latter of whom died in 1808, leaving behind him a sweet savour of Christ.

After this, the cares and the labours of the deacon's office devolved, during more than twenty years, on Joshua Robins and Henry Tippin.* These two brethren, though of different talents and tempers, laboured together with uninterrupted harmony. That in which they were united, as Mr. Fuller said, united them. They stood upright, like Jachin and Boaz in Solomon's porch, and one was as high as the other. Both were equally conspicuous, firm, and useful. Never, perhaps, were two men more extensively trusted; never did two men, whatever their imperfections might be, more richly merit the high confidence reposed in them. Other brethren have entered into their labours, and have already entitled themselves to the esteem and gratitude of all who are well affected towards the prosperity of the cause of Christ in this place.

For several years past, Mr. Robins, though in general health, was reduced to a state of extreme debility; yet he continued his attendance on public worship, till the unusual severity of the winter confined him to his house, and at length to his bed. Now he had the opportunity of taking a large retrospective view of all the way in which the Lord had led him, and of indulging those prospects of life and immortality which were illuminated by the Sun of Righteousness. Feeling that the time of his departure was at hand, he gave orders to his household; addressing himself in appropriate counsels, warnings, and encouragements, to all the different members of his family, as their character and condition demanded.—When inquired of, he usually replied that he was without pain of body or of mind. On some occasions he was joyful and triumphant in a high degree, exclaiming, "O death, where is thy sting; O grave, where is thy victory? I have an inheritance incorruptible, and undefiled, that fadeth not away. O the fulness of Christ! Christ is my life, my salvation, my all! How can I sink with such a prop as my eternal God? Tell all my friends not to sorrow for me;" then, after a pause he added, "not to sorrow as those who have no hope, but to rejoice." This last charge was given to the servant only two days before his death. About this time, one

* See an obituary notice of this excellent man in our volume for 1823, p. 16.

of the female members, seeing him nearly exhausted, wrote as follows:

Dear aged saint, thy race is nearly run,
Immortal glories wait to crown thy brow;
Soon, very soon, the victory will be won,
Thro' Jesus, who once suffered here below.

The 14th chapter of John was often read at his request, and he appeared to feel a very lively interest in it. Through all his last affliction, the songs of Zion were sweet. His grandchildren were desired to bring him each a song. On Christmas day last he had his usual family-meeting at dinner, his children and grandchildren flocked around him, and he afterwards declared it was one of the happiest days of his life. The hymn most frequently sung in his hearing, by his own desire, was the following:

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his care.

To this he listened with evident delight on Friday evening, at eleven o'clock, and soon after sunk into a state of drowsiness, which increased the two following days, though there were indications of his being sensible to the last.

"The weary wheels of life at length stood still."

After long ripening, he came to his grave "in a full age, like as a shock of corn cometh in in his season."

On Saturday afternoon, January 23, his mortal remains were interred in the ground belonging to the church at Old Ford, when Dr. Newman, his pastor, delivered an address to his mourning family, and the numerous friends and neighbours who had come to pay the last sad token of respect to his memory. On Lord's day afternoon, the 24th, a funeral sermon was preached from Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Mr. Robins has left a widow, three sons and one daughter by a former marriage, and nineteen grandchildren. "He shall return no more to his house, neither shall his place know him any more." Job vii. 10. The Lord deal kindly with the mourning widow, as she dealt with the dead! And may the children and grandchildren, feeling the weight of the responsibility that lies upon them, walk in the truth, and shew that they are not unworthy of the name which has descended upon them from many pious ancestors!

Bow. W. N.

MR. HENRY TEAPE,
OF TOWER HILL.

This gentleman died after a short indisposition on Friday the 27th of Nov. in his 65th year. Few individuals have passed through life more honourably, or died more happily. His life and death were quite in unison. He received an humble education in a charity school in Nightingale Lane, and was Treasurer of this excellent institution for several of the latter years of his life. His good conduct when a boy caused him to be noticed by a gentleman who had an opportunity of promoting his interests. His patron trained him up to his own business—that of printing—received him into partnership, and when he died the business wholly devolved upon him. The unexpectedly auspicious circumstance that opened an avenue to prosperity, did not prevent the deserving youth from giving heed to concerns of higher interest; for, about the age of fifteen he became the subject of religious impressions, and, through the efficacy of divine grace, he maintained an exemplary profession to the end of his life. His conduct was uniformly consistent, and his devotion fervent. Though he remained in steady connection with the denomination of Christians to which he became early attached, the kindness and benevolence of his heart led him to recognize true Christians as brethren, wherever he found them.

It was delightful to observe, that although it had pleased God greatly to bless and prosper him in providence, yet he preserved great simplicity of character. His habits were exceedingly

plain, his deportment modest, and his estimate of himself humble; but though he disliked parade and ostentation, he was cordial in his friendships, generous and hospitable in his disposition. Although his deportment was mild, and though he was a sincere lover of peace, he was not pusillanimous; and when his high sense of principle led him to see that *right* and *truth* must be upheld, few men could discern more clearly, argue more correctly, or stand more firmly. But we know that, were he living, this eulogy of him would give him pain; and we shall so far respect his memory, as to refer his prosperity in earthly things, and his enjoyment of the invaluable treasures of the Gospel, where he always referred them—to the kind providence and especial mercy of his Heavenly Father. We have already intimated, that his devotion was ardent. He much enjoyed the ordinances of religion. His Sabbaths were days of great delight and refreshment to him. He had an excellent gift in social prayer, but was always backward to exercise it if others could have the preference.

During his latter years, he seemed to have a more abiding sense of the importance of habitual preparation for death. He appeared to live in more strict communion with God, and he watched over his own heart with increased anxiety. It was evident, in conversation with him, and by a close observance of the tenour of his life, that no person could be farther than he was from the delusions of self-complacency. When speaking of himself, his terms were those of unmeasured abasement, but he had joy in the unlimited mercy of God, and in the atonement of the divine Redeemer.

A short time before his last illness he made a final arrangement of his earthly affairs, and seemed then ready for the summons. At first it came silently, and his indisposition was slight. As the symptoms advanced, he collected about him all the members of his family. On the subject of death he had usually entertained some fears, but in its near approach we saw grace triumphant. When danger first presented itself to his mind, he looked about him, examined his heart, cried earnestly for support and guidance. The enemy saw him hesitating, and tempted him; but it only increased his importunity, and he was enabled to discover that he had taken the right path, and that it led directly to his Father's house. Then he became happy, and the happiness was heightened in proportion as he drew near home. When disease had taken a fatal hold of the body, it was most encouraging and animating to perceive the energy of his mind, and the strength of his faith. His addresses to his wife and children, brother and sisters, and other relations and friends, were deeply interesting, and such as never will be forgotten. A few hours before he died, when his medical friend was about to render him some assistance, he begged that he might first be allowed to join in prayer with him and the other friends who were present. They knelt around his bed, whilst he offered to God his earnest prayer for the blessing of heaven to rest upon him and them, and the family, and the church.

His remains were interred in the Mill-yard burial ground, where some of his children had been buried. The service was very solemn. The Rev. T. Russel commenced with reading the Scriptures and prayer; Rev. R. M'All, sen. addressed the friends in a serious and impressive manner, the Minister supplying at Zion chapel concluded this part of the service, (which was conducted in the chapel,) and the Rev. W. Kemp, of Cheshunt College, prayed at the grave.

It was pleasing to observe that the children of the Charity School and its Committee paid a tribute of respect to their deceased Treasurer, by attending at the chapel on the solemn occasion.

It was known by the family that Mr. Teape had great aversion to commendation, and generally thought that in funeral discourses too much eulogy is bestowed on the deceased; and on that account no funeral sermon was sanctioned.

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

Died, on Friday, February 19, in the confident hope and triumphant faith of an assured interest in the merits of her Redeemer, Priscilla, the eldest daughter of Mr. Christian, chemist, Canterbury, at the age of twenty-one years. She had been an active, honourable, and useful member of the Baptist church in that city, upwards of three years.

On Saturday morning, the 21st ult. Wm. Saunders, Esq. in the 84th year of his age. He had been more than fifty years an honourable member of the church in Keppel-street, and upwards of forty-four a valuable deacon.

THE ABOLITION OF SUTTEES.

In many of the previous Numbers of this Periodical, down to the very last, we have had to call the attention of our readers to the various efforts which have from time to time been made by the Christian world, to bring this horrid and cruel superstition to a perpetual end. It is now our pleasing duty to record the success with which, under a kind and indulgent Providence, those efforts have been crowned. The Governor is about to throw his protecting shield over the poor defenceless widows of India. We cannot do more at present than refer our readers to the Missionary Herald of this Number, where they will see the satisfactory ground on which we are able to rest our belief in this delightful intelligence.

NATURALIZATION OF THE JEWS.

As an attempt is now making to introduce a Bill into Parliament for placing the Jews upon a level with Roman Catholics and Protestant Dissenters, as to their civil rights, it may not be unsuitable to advert to the last acts of legislation respecting this remarkable people.

In the year 1753, it was enacted that upon application to parliament, Jews might be naturalized without taking the sacrament of the Lord's Supper, provided they had resided in Great Britain or Ireland for three years, not having been absent more than three months at one time; and provided they produced proof of their having professed the Jewish religion three years previously. At the same time they were prevented from purchasing or inheriting any advowsons or right of patronage, &c. although *naturalized;* and incapable of being members of the privy council, or of either house of Parliament;—of enjoying any office or place of trust civil or military,—or, of holding any grant of lands, tenements, or hereditaments from the crown, to themselves or any others in trust for them.

The arguments urged by the government were that such a law would greatly conduce to the advantage of the nation,—that it would encourage persons of wealth to remove with their effects from foreign parts into Great Britain,—increase the commerce and the credit of the kingdom,—and set a laudable example of industry, temperance, and frugality. On the other hand it was alleged that such a law would tend greatly to the dishonour of the Christian religion, endanger our excellent constitution, and be highly prejudicial to the interest and trade of the kingdom in general, and of the city of London in particular,—that such a *naturalisation* would deluge the kingdom with brokers, usurers and beggars,—that the rich Jews under the shadow of such indulgence would purchase lands, and even advowsons, so as not only to acquire an interest in the legislature, but also to influence the constitution of the church of Christ to which they were the natural and avowed enemies,—that the Jews would multiply so much in number, engross such wealth, and acquire such power and influence in Great Britain, that their persons would be revered, their customs imitated, and Judaism become the fashionable religion of the English;—that such an act was directly flying in the face of the prophecy, which declared that the Jews should be a scattered people, without country or fixed habitations until they should be converted from their infidelity, and gathered together in the land of their forefathers, &c.

Violent debates took place on this measure in the legislature, and though it passed into a law, yet it was so obnoxious to the nation in general, as to give umbrage to the great body of the people.

Before the next meeting of Parliament, this law had become the object of national horror and execration, and as a general election was approaching, the government found it necessary to retrace their steps, and therefore their first measure was to repeal the law: they say, "And whereas occasion has been taken from the said act to raise discontents, and to disquiet the minds

of many of his Majesty's subjects; be it enacted, &c. that the above mentioned act, and the several matters and things therein contained, shall be, and is and are hereby repealed and made void to all intents and purposes whatever."

An opinion may be formed of the sentiments of the religious people on this law, by the following extract from Dr. Gill's Body of Divinity, vol. ii. p. 716.

"In the reign of the late king, (George 2.) and within our knowledge and memory, was a very surprising event respecting this people, yet little taken notice of; a bill was brought into our British Parliament to naturalize them; I then thought in my own mind it would never pass; God would not suffer it in providence, being so contrary to Scripture revelation and prophecy, and the state of that people, in which they are to continue until their conversion; but the bill did pass, to my great astonishment, not knowing what to think of prophecy, and of what God was about to do in the world, and with that people. But lo! the bill was repealed, and that before one Jew was naturalized upon it, and then all difficulties were removed, and it appeared to be the will of God, that an attempt should be made and that carried into execution as near as possible, without crossing purposes, and contradicting prophecy; and to let us see what a watchful eye the Lord keeps upon the counsels of men, and that there is no counsel against the Lord; and that the Jews must remain a distinct people until the time of their conversion. How otherwise at that time would it appear that a nation is born at once, if not then a people that dwell alone, and not reckoned among the nations? These two sticks, Jews and Gentiles, will become one; but it will be in and by the hand of the Lord, it will not be effected by *Acts of Parliament*, but by works of grace upon the souls of men; the Jews will never be naturalized until they are spiritualized; and when they are, they will return to their own land and possess it, being assisted, as they will be, by Protestant princes, who will drive out the Turk and establish them in it; this will be another addition to the kingdom of Christ."

It may be fairly questioned, if the law had not been repealed, whether it would have operated to amalgamate the Jews with the nation, so as to have destroyed their distinctive national character: their peculiar religious customs would still have kept them "a people dwelling alone, and not reckoned among the nations." The writer has been informed on good authority that Jews are not distinguished from other citizens in America, (excepting in four of the states,) as to an eligibility to all the offices of magistracy, and to seats in the legislature,* and yet their rites as to the preparation of their food, their not intermarrying with persons not of the Jewish religion, &c. &c. keeps them a distinctive class of people "dwelling alone." Nor is it probable in the event of the proposed measure becoming law, that the least alteration will take place in the religious sentiments or the peculiar customs of the Jews. "The two sticks, Jews and Gentiles," will be no more "one" in those respects than they are at present, nor will there be any hindrance to their being "*spiritualized*" by their being "*naturalized*." The writer feels confident that should ever a measure like that which the judicious and pious Dr. Gill thought "contrary to Scripture revelation and prophecy" take place, it will only prove that the sense of the prophecies have been mistaken, not that God is suffering his providence to be in opposition to his word. That the Jews as a nation will be finally con-

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* No religious oath or qualification whatever is required in taking office under the general government of the United States.

In seventeen of the States the same observation holds good as to taking office under the State Governments.

In North Carolina, no person who denies the truth of the Protestant religion, or the divine authority of the Old and New Testaments, is capable of holding any civil office.

In New Jersey no person who is a Protestant can be deprived of his civil rights.

In Massachusetts and Maryland, the declaration of a belief in the Christian religion is required to qualify for office.

In Pennsylvania, Mississippi, and Tennessee, the belief in a God and a future state of rewards and punishments is required as a qualification for office.

It may be proper to add, that the constitution of six out of those seven states which form the exception to the general rule in America, have been made many years back, and that were a case to arise where the candidate did not answer these qualifications, no notice would be taken of it, as the opinion has steadily been gaining ground ever since the independence of the country, until there is scarcely a contrary notion held any where, that the church and the state cannot be kept too distinct from each other, as long as their mutual purity shall be an object of desire.

From the above it appears that the Jew may hold office in the General and Twenty of the State Governments, but legally speaking he is disqualified in four states of the Union.

verted to the faith of Christ, I feel a confident persuasion; whether Protestant princes will drive out the Turks and establish them in their own land, I am not so certain.*

J. I.

THE CLAIMS OF CHINA.

SIR,—It has often excited my surprise that the attention of our religious, and especially our Missionary Societies, has not been more directed to China, and to our present extraordinary state of exclusion from civil and religious intercourse with that interesting portion of the globe. In point of population, it contains one-sixth, and, indeed, little short of one-fifth of the entire mass of human beings, who now cover the surface of the globe; and in this respect, therefore, it presents stronger claims on the concentrated efforts of Christian enterprise than any other country under the sun. Up to the present moment, if I am not much mistaken, no British Christian has ever invaded its boundaries in the character of a Missionary of the Cross; yet missionaries of other connections have long bestowed upon it their most marked and persevering exertions; and a succession of those of the Romish and Greek churches, the former for two centuries, and the latter for a shorter period, have maintained a permanent footing, and made a considerable number of converts. What was wanting, however, to give permanency to their efforts, we now possess—viz. the written word of God, in which the people may read, in their own tongue, his wonderful works to the children of men.

Let me, then, ask, what are the chief impediments to enlarged efforts for the evangelization of China? The jealousy this singular people entertain of all intercourse with foreigners is well known; but this is an obstacle which Portuguese, French, Italians, and, I believe Spaniards, under the Church of Rome; and Russians, under the guidance of their own hierarchy, and with the aid of their late enlightened emperor especially, have successively overcome; and I know no other obstacle, except what is of our own creation. The greatest is, unquestionably, the want of a becoming sense of the importance of the work; that cold insensibility which can witness so many millions of our fellow-creatures perishing in ignorance of the only way of salvation, without making one effort to avert a fate so painfully affecting. But there is one other difficulty, to which I am anxious to call the attention of your readers. Suppose a number of zealous, devoted men of God, panting for the conversion of the Heathen, were desirous of conveying to this people the knowledge of a crucified Saviour, how would they proceed? It is an affecting thought; but, if I am not labouring under a very erroneous impression, they would be driven to the necessity of applying to a foreign power for aid in the fulfilment of their benevolent design, in consequence of our laws, virtually, if not in their very letter, shutting out all British subjects from every such enterprise. Those who are acquainted with the history of British missions, well know how the extraordinary powers of sovereign rule conceded to the East India Company, under the present, but still more under pre-existing charters, have been abused, for the purpose of counteracting missionary effort. I need only mention one, out of many painful proofs of this spirit of hostility to Christian zeal, which must be in the recollection of most of your readers—viz. the attempts to send the truly venerable and apostolic Carey and his associates out of the country; and when they took refuge in the Danish settlement of Serampore, the demand made to the Governor to surrender their persons for that purpose. Whilst all intercourse, therefore, between British subjects and China is restricted by the Company's charter to their vessels, and to such individuals as they may expressly permit to go in them, it cannot be expected, unless the curtailment of their power, which has followed the successive renewals of their charter, should have changed their disposition in this respect, that an application for permission to send missionaries by the Company's ships would be favourably entertained.

What I would recommend, therefore, is, that our Missionary Societies and their supporters generally, should petition both Houses of Parliament, now that they have entered upon an inquiry into the regulations which may be expedient to adopt for the future intercourse of British subjects with India and China (an inquiry which Mr. Peel justly designated as one of the most important that ever came before Parliament), praying that, whatever commercial regulations may be adopted, no steps may be taken which shall in any way prevent Christians of every denomination from directing their benevolent attention to the introduction of Christianity into the latter empire.

These petitions would, at the same time, afford a very suitable opportunity for praying that measures may be speedily and firmly adopted, for putting an end to the murder of infants, and the participation of the British authorities in India in the obscene and cruel rites of Juggernaut, as practices

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* The number of native born Jews in this country is stated to be nearly 30,000. Mr. Grant's proposed motion for their relief, it is expected will lead to a discussion of their case in Parliament the early part of this month.

which are at war with Christianity, are destructive of human life, and foster an impure and cruel superstition, from which its votaries cannot too soon be delivered. The abominable practice of Suttee is now happily abolished.

In conclusion, I will only remind your readers how much was secured for the interests of religion, and for the well-being of India, by a similar measure on occasion of the Company's last application for a renewal of their charter.

I am, repectfully, Sir, yours,
S. H.

*** We fully concur in the sentiments expressed, and in the plan proposed in the above letter; and unite with our respected correspondent, in calling the attention of British Christians to the immediate consideration of this—we presume to think—too long neglected subject. We see men of commercial enterprise, seizing with avidity every opportunity which passing events may afford, to facilitate and extend their intercourse with foreign nations. And shall the spirit of missionary zeal be less ardent and active in the cause of truth and righteousness? Surely it is time that we added to our *prayers*—"that the word of the Lord may have *free course*, and run and be glorified"—*those efforts* which *are necessary* to the removal of every impediment in the way of its progress.—EDITORS.

CHRISTIAN INSTRUCTION SOCIETY.

The quarterly conference of the Committee and visitors of this Society was held on Tuesday evening, 9th inst. at Devonshire-square Chapel. Joseph Blower, Esq. in the chair. The Rev. Henry Townley, of Whiterow, engaged in prayer. One of the Secretaries then read reports from the different associations, many of which detailed highly interesting facts, illustrative of the advantages arising from the systematic visitation of the poor, and the distribution of religious books and tracts. The results of which were, that in connection with 56 associations, now federated with the parent society, 1,100 gratuitous agents are constantly employed in the visitation of 27,000 poor families; 60 prayer meetings or preaching stations have been established in different districts of the city and suburbs, at which unitedly an average attendance of not fewer than 2,000 persons is obtained on some part of the Sabbath day, the majority of whom could not be induced to attend more public means of grace. Upwards of 300 children had been procured during the quarter for different Sunday schools, about 200 adult persons induced to attend public worship, the circulation of the scriptures had been aided in more than 150 cases, and suitable relief had been afforded to, or obtained for, upwards of 1,500 distressed persons. 600 families were reading the larger publications furnished by the loan libraries.

The meeting was appropriately and impressively addressed by the Rev. John Dyer, J. H. Hinton, of Reading, H. Townley, W. Deering, J. Pyer, and Joseph Maitland, Esq. After which, the Rev. Thomas Price, minister of the chapel, closed the services of the evening by prayer.

We take leave to recommend to our readers the "Record" of this Society, a small magazine, published quarterly, and containing interesting details of its various operations, and notices of kindred institutions in different parts of the kingdom.

The Committee of the Christian Instruction Society have made arrangements for a public religious service on Wednesday evening, 21st April, at Claremont Chapel, Pentonville, for the recognition of the Rev. John Pyer (late of Manchester) as their city missionary. The following order of service is intended:—

The Rev. John Dyer, to offer the introductory prayer and read the scriptures; Rev. Dr. Bennett, to deliver a discourse on the claims of London; Rev. John Blackburn, to ask the questions; Rev. Dr. Cox, to offer the special prayer; Rev. Jos. Fletcher, to address Mr. Pyer; and Rev. Thos Price, to conclude. The service will commence at six o'clock.

BAPTIST HOME MISSIONARY SOCIETY.

This Society now employs thirty-six Missionaries, besides affording aid to upwards of forty stated and occasional preachers of the Gospel, whose labours are carried on at about two hundred and fifty stations, situated in forty-one counties in England, Wales, and adjacent islands. Since the commencement of these exertions, upwards of one hundred and thirty Sunday schools have been established by the agents of this Society, in which many thousands of poor children have been gratuitously instructed in the knowledge of the Holy Scriptures, "which are able to make them wise unto salvation."

The income of this Institution, arising from subscriptions and auxiliary societies, does not exceed *one-half* of its expenditure: the other *moiety* is raised by donations and congregational collections, at all times fluctuating and precarious. It is therefore earnestly hoped that, when these facts are known and considered, the natural claims of *home* and *kindred* will be powerfully felt;—that in answer to the prayers of the faithful "*a supply of the Spirit of Jesus Christ*," will be accompanied with an increase of *labourers*, and *means of supporting them*.

Amongst other methods adopted to increase the funds of this Institution, the

Ladies have been very kindly exerting themselves in preparing a variety of useful and ornamental articles to be disposed of by sale, on the Tuesday and Wednesday in Easter week, the 13th and 14th of April, at the Philomatic Institution, No. 39, Burton-street, Burton-crescent, near St. Pancras New Church (the proprietor of the above place having generously offered the use of it on this occasion free of any charge.) It is respectfully requested that articles intended for the sale be forwarded as above, by the 10th of April, or to any of the following friends, by whom they will be thankfully received, viz. Mrs. Crowther, 21, Thornhaugh-street, Bedford-square; Miss Goodrick, 13, Edward-street, Portman-square: Mrs. Wells, 251, High Holborn; Mrs. Buttenshaw, Holborn-bridge; Miss Salter, 50, Newgate-street; and Mrs. Haddon, Castle-street, Finsbury-square.

The Committee have also engaged the Hon. and Rev. G. H. Roper Curzon, of Ledbury, to preach at the following places, when collections will be made for the Society.

Lord's day, April 11th, morning at eleven, Salter's-hall; afternoon at three, Rev. Mr. Pritchard's, Keppel-street, Russel-square; evening at six, Rev. Mr. Steane's, Camberwell.

Lord's day, 18th, morning at eleven, at Rev. Mr. Davis', Baptist Chapel, Tottenham; afternoon, at three, Baptist Chapel, Shacklewell; evening, at Rev. Mr. Mann's, Maze-pond.

DAY FOR HUMILIATION AND PRAYER.

Order of the intended Services in the London Central District, on Friday the 9th of April.

I. The Minister's of this district do most earnestly and affectionately recommend the members of their different churches and congregations, to spend one hour, from seven to eight o'clock in the morning, in closet or private devotions, at their own homes.

II. That each church and congregation assemble in their own place of worship, at eleven o'clock in the forenoon, for *social* prayer and thanksgiving.

III. That there be a united public service of the different churches and congregations at the Poultry Chapel, the Rev. J. Clayton's; and at White-row, the Rev. H. Townley's, to commence at six o'clock in the evening at both places, in each of which two appropriate addresses will be given:—at the Poultry, by the Rev. Mr. Binney, of the Weigh-house, and the Rev. Mr. Price, of Devonshire-square; at White-row, by the Rev. Mr. Tidman, of Barbican; and the Rev. Mr. Young, of Albion Chapel.

T. WOOD,
Secretary of the district.

SALTERS' HALL.

The Rev. J. E. Giles (who has been preaching at Salters' Hall for some months past, with considerable acceptance, and is likely to become the pastor of the church about to be formed in that place of worship) will be the supply during the present month.

NOTICES.

The Meeting-house in Mason's Court, near Shoreditch, Church, will be opened (D. V.) on Tuesday, the 6th of April, when two sermons will be preached; that in the morning by the Rev. Dr. Cox, of Hackney, and that in the evening by the Rev. George Clayton, of Walworth. Service to commence in the morning at eleven, and in the evening at half-past six o'clock. The above meeting-house has been erected at the sole expence of a member of Dr. Cox's church, chiefly with a view to invite the poor of the surrounding neighbourhood to attend the preaching of the Gospel. There is an evening and a Sunday school, containing about 400 children, and also an infant school now forming, and the place is fitted up for the combined purposes of preaching the Gospel and instructing the rising generation. The collections to be made on the occasion will be exclusively applied to the support of the schools. The Rev. Isaiah Birt, of Hackney, is engaged to preach the following Lord's day morning, the 11th of April.

The Highgate Anniversary will be held on Good Friday, April the 9th, 1830. Three sermons will be preached at the Baptist chapel, Highgate, by the Rev. J. Hughes, A. M. of Battersea, the Rev. I. Mann, A. M. of Maze Pond, and the Rev. E. Henderson, LL. D. President of the Missionary College at Hoxton. Services to commence at eleven, three, and half-past six.

N. B. A Prayer-meeting will be held at the Rev. J. Thomas's chapel, at nine in the morning, and all the services will have special regard to the important object generally contemplated by the churches.

The Anniversary Meeting of the church and congregation under the pastoral care of the Rev. Wm. Giles, at the Brook chapel, Chatham, will be held on Tuesday, April 20. The Revds. F. A. Cox, LL. D. of Hackney, W. Murch, President of the Theological Institution, Stepney, and J. E. Giles, of Salters' Hall, Cannon-street, London, are invited to preach on the occasion.

The Annual Sermon on behalf of the Baptist Home Missionary Society for Scotland, will be preached by Rev. Isaiah Birt of Hackney, on Wednesday evening, April 21st, at Salters' Hall Chapel. Service to commence at half-past six o'clock.

Errata.—Page 114, col. 2. last line, for Krach read Keach.

Page 115, col. 1. line 20. for Wallen read Wallin.

IRISH CHRONICLE,

APRIL, 1830.

THE Committee solicit attention to that part of Mr. Allen's letter which relates to the numerous islands on the western coast of Ireland, in which the Irish language is almost, if not altogether, exclusively spoken. It is greatly desired that this young minister should master, as he expects to do, the difficulties of acquiring the Irish language, to enable him to proclaim to these destitute islanders the glorious Gospel in their vernacular tongue.

It affords them great pleasure to find that the importance of teaching the Irish language is at last felt by the Protestant hierarchy in Ireland. The following is extracted from the "Warder" Newspaper, stated, as it is said, by authority.

"The Archbishop of Tuam, convinced of the importance of the knowledge of the *Irish language* being a part of a qualification of a minister of the Gospel *for the province of Connaught*, has come to a determination (should the Lord spare him so long) of not receiving into holy orders, after the first of January 1832, any person for the ministry of that province, who shall not be capable of reading and addressing the people in that language."

From the Rev. James Allen to the Secretaries.

Ballina, Feb. 24, 1830.

DEAR BRETHREN,

SINCE my last, I have had an opportunity of becoming more intimately acquainted with the state of your schools, and the extended operations of your Society, in this remote and uncultivated district, than I could before be supposed to possess. The schools, during the present quarter, from a partial cessation of political hostilities, combined with other causes of a local nature, are in a very flourishing condition, as will be seen by papers subsequently sent. The Inspectors and Readers, too, employed by your Society, are not, I trust, labouring without evident tokens of success. It will be remembered that, in a former letter, I mentioned the extreme difficulty of procuring a suitable person to instruct me in the Irish language, the importance of which was deeply and mutually felt. This difficulty, I am happy to say, has now been considerably removed, by employing Michael Mullarky, one of your Inspectors, to dictate phrases and sentences, which, penned down and committed to memory, have afforded me such a fund of words and idiomatical expressions, as to place it beyond doubt that I shall be able, ere long, should life and health be spared, to proclaim to the natives in their own tongue, a tongue deservedly dear, the wonderful works of God. The conviction of my own mind, a conviction arising out of actual and careful observation, and a conviction powerfully strengthened by a perusal of "Anderson's Historical Sketches of the Native Irish," is, that the favouring of the vernacular tongue, by schools, books, and oral instruction, is the only way in which the exigences of this people will be fully met. In accordance with this conviction, I lately set out, accompanied by Roger Mullarky, to take observations on some of the remotest islands of the western coast. The wild appearance of the country through which we passed, nearly fifty Irish miles in extent, before we approached the verge of these islands, could only, with one or two solitary exceptions, meet with its prototype in the moral and intellectual sterility of its scattered and uneducated tribes. Leaving Westport, on our second day's journey, the three hundred and sixty-five islands, promiscuously scattered in Clews Bay, and seen from the neighbouring hills, seemed to indicate that nature, in one of her playful moods, had here designed to furnish her admirers with an imaginative feast. But, however they might be viewed by others, an impartial survey of these islands would excite, in every Christian and philanthropic mind, the melancholy reflection, that whilst many a storm had beat upon these isolated spots, and many a vessel had been dashed upon their shores, the people themselves have been involved in one common and awful wreck of ignorance, delusion, vice.

Late in the evening of our third day's journey, after extreme fatigue, as, for the most part, we had to travel over the mountains on foot, we arrived at the Sound, which separates the main-land from the island called Achill Beg. This island contains about two or three-and-twenty houses, averaging from five to six persons in each house. Of these, about ten or twelve are Protestants. The next day we passed over to Clare Island in a small boat, a distance of three miles, but, from the roughness of the sea, occasioned by its contiguity to the Atlantic Ocean, and its exposure to the westerly winds, we were compelled to return before the night set in. I expounded a chapter to a few people assembled in the light-house. On this island, we were told that there were more than a thousand inhabitants; that a Scripture reader had been sent by the Rev. Mr. Kilday; and that they had threatened, unless he took his departure, to pitch him over the rocks.

We passed next day down the Sound to Achill-Mor, and called at Father O'R.'s, to make inquiries respecting the island, but, unfortunately, he was from home. On our way to this island, the boat struck upon a rock, and, from the tide heaving one end of the boat and the rock the other, even the boatmen themselves allowed that our preservation in such imminent danger was almost miraculous. On the next day, Mr. R. Mullarky set out for Westport by land, where we had appointed to meet. The gale from the west blew so hard, that though I set out, the men refused to hazard the danger of so heavy a sea. I preached at Achill-Beg on the Lord's day, in the morning. I afterwards entered a small boat, arrived at Curmish at half-past eleven at night, had to find my way over the mountains without a guide, or even a beaten track; and, after travelling six or seven Irish miles, in the pitchy darkness of the night, reached Westport a little before three on the following morning. I then preached at Westport, and returned home.

I have much to say respecting these islands, but, as my sheet is now full, shall reserve it till a future time.

J. ALLEN.

From the Rev. W. Thomas to the Secretaries.

Limerick, Feb. 19, 1830.

MY DEAR SIRS,

I RETURNED to this yesterday, after the last of my monthly tours, and would have omitted writing this day, were it not that it is time to forward to you the Readers' monthly journals. I feel so languid and fatigued, having overworked myself by taking long walks across the country, overhills, &c. and having endured considerable hardship, that I feel my head much affected. The weather was also severe. However, I was much gratified and delighted. I visited several of the schools: *how pleasing it was to see children under seven years old, who entered them about three years ago, commence with their letters, and now repeat from memory twenty-five chapters each, besides their other business, writing and arithmetic. Some little females have really surprized me. After hearing* 200 *chapters for the quarter,* in one of the schools, and finding it time to give up school for that day, and having to go a distance to preach, *several of the children cried out, "O Sir, I have five chapters more;" another, "I have seven;" another, "I have ten;" another, "I have twelve;" another, "I have thirteen more;"* and so on: and though it was after four o'clock, and some of them cold and hungry, the desire for repeating chapters appeared to prevail over all. May the Lord mercifully remove the hindrances to their present and eternal happiness, and encourage his people to continue and increase their exertions on their behalf!

I had very considerable congregations in various places. At Camas, county Limerick, the large drawing-room, now called the Baptist chapel, was repeatedly crowded with Roman Catholics and reformed ones; at Ballycar, county Clare, Major C.'s parlour was filled with the same description of persons; at Nenagh, county Tipperary, I was well attended; at Ballina, near Killaloe, county Clare, last Friday evening, the police barrack was crowded out on last Lord's day; at Mountshannon, county Galway, a large place which I got the use of was much crowded; and in the evening at Clonoka, I was well attended, though the night was very dark, and the place extremely difficult of access, over ditches, rivers, and swamps. Great numbers heard the Gospel during the past month; and if we may judge from appearances, I hope not in in vain. No person can be more sensible than I am, from whom the success must proceed. The Lord has promised to bless his own word, but it must be his word—what he has commanded to teach. He will acknowledge nothing else. The Lord Jesus said, with respect to the Holy Spirit's work, "He shall glorify me; for he shall receive of mine, and shall shew it unto you," &c. John xvi. 14, 15.

W. THOMAS.

From the Rev. J. Wilson to the Secretaries.

Sligo, Feb. 20, 1830.

DEAR BRETHREN,

SINCE the 1st of this month, I have been engaged among the schools, with the excep-

tion of a few days, though I have not yet seen more than about the half of them.

I have again to make a favourable report of the schools: some of them are still experiencing the most violent opposition, and the numbers in attendance are few in consequence, nor can the children so circumstanced make the progress that is desirable. But by far the greater number of the schools are well attended, and the progress is most gratifying, as I have not yet inspected more than one school in which there were not from four to twenty premiums awarded for correct repetition of the Scriptures, of from five to thirteen chapters, since the last inspection.

In one instance, a little boy, nine years of age, who had added *five* chapters to the *forty-five* which he repeated last quarter, was taken ill two days before the inspection; and though in a high fever, he must be lifted out of his bed to see me pass to the school; and on my calling to see him, and promising his premium of half a quire of paper, should he recover, he appeared greatly delighted.

J. WILSON.

P.S. If you have any books or pincushions, &c. for premiums, be so kind as to send me some as soon as possible.

From a Scripture Reader.

Templehouse, Feb. 11, 1830.

REV. SIR,

IT is promised, that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" that "all shall know him, from the least to the greatest:" and as we know that it is by means of the knowledge of the scriptures of truth, that these great events will come to pass, to those who know the truth, it is gratifying to see that there is an increasing desire for knowledge among the people. Many now seem to reap the benefit of the Society's labours, as they are thereby enabled to search the scriptures for themselves. Some, indeed, seem to read with a view to support their former opinions; and the enemy is busy sowing tares. A book is now current in this neighbourhood, called A Touchstone for the new (or Protestant) Religion; in this book truth is misrepresented, and scripture misapplied, to give a colour of sanctity to the greatest absurdities.

On Sabbath evening last I had a meeting by appointment with some of my neighbours; the house was nearly filled. They were all Roman Catholics. I continued about four hours, comparing their erroneous book with the scriptures, and answering their questions; and although I did not spare to expose their errors, we parted in a friendly manner. I was invited to go there again, and we appointed a time for our next meeting. A. R. told me, that if he knew that the Douay Testament agreed with my Testament, he would no longer adhere to those things which he saw stood opposed to the word of God. I borrowed one without notes, and approved of by Dr. Troy. I read and compared it with my own, and shewed that there is no material difference. I read this book for many of my neighbours also, and they gave the greatest heed to it. In the house of M. O'H. I compared their own Catechism and the Douay Testament together, and shewed that in the Catechism the doctrines and commandments of men are held forth as the way to everlasting life; and in the Douay Testament, Mark vii. these things are called vain and unprofitable; and then shewed from many parts of scripture that Christ is the way, and the truth, and the life, and that there is no other name given under heaven, or among men, whereby we must be saved. One of them spoke as follows:—"We who are ignorant and unlearned, knowing nothing but only what our priests tell us, if he leads us astray, would it be just in God to punish us, seeing the priest is the cause of it?" I then read for them, "If the blind lead the blind, both shall fall into the ditch." I told them that God has favoured them with an opportunity of hearing his word read, and that every one that has ears to hear is commanded to hear and attend to it; that if we love darkness rather than light, it is because our deeds are evil; and that this will be to our condemnation. They were very much alarmed, and these men came afterwards to my house to hear the Scriptures read.

C. A. says, that in times past he believed that if he would attempt to read the scriptures it would be highly dangerous; at length he was led to see that the word of the Lord is pure, making the simple wise, &c. His mother then got alarmed, and warned him of his danger. He persevered in reading, and the priest sent him an account that he will not hear him. In answer to the priest he replied, that he has a great High Priest to go to, who has promised, that "he that cometh to Him he will in no wise cast out," &c. R. B.

From a Scripture Reader.

Mountshannon, Feb. 16, 1830.

REV. SIR,

To give you even the outline of my humble labours since my last, in the compass of a letter, would be impracticable; but that you may form some idea of the extension of the Gospel, I will endeavour to detail a

few things which occurred in four or five days.

About the 28th ult. I went to the lower end of the parish of Clonrush, in order to cross the Shannon. I was attacked there by a popish priest, who detained me nearly two hours. He was defending the doctrines of popish penances and profitable purgatory. There were six persons present: they seemed to like what I advanced, and the boatman told me, when crossing the Shannon, that he was tired of their robbing systems; and another of them came to me afterwards for a Testament, which I gave him. That night I slept at Portroe, where I had a multitude of questions put to me, which I trust I answered with meekness, according to the oracles of God.

I went the next day to Nenagh, and the whole time on our way was an entire scene of debate. I never met a man so highly talented, and eminently subtle in wresting the scriptures, as my opponent. I was informed his name was Bourke. We discussed various points, in the presence of thirty persons: some of them strove to baffle me by making a noise, many others cried, "Hear him, hear him!" I had a most interesting night within three miles of Nenagh, at a Mr. C.'s. There were thirteen persons present, Romanists and Protestants. Mr. C. and his son-in-law said, they never heard these points better explained, and the chief speaker on the popish side said, "I must confess it's hard to doubt what he says; if he quoted from the Douay Bible, I could not open a lip against him." I assured him the translation was the same in substance.

I next repaired to Limerick, where I had a few busy days, and thence to Camass, where I went every day from house to house, warning every man, &c. and had an attentive congregation of from twenty to sixty persons, every morning and evening during my continuance there. It is much easier to conceive than to describe the change in the looks and appearance of the people there. When first I went there, the inhabitants came to hear with a great deal of persuasion, and in some measure compulsion, with suspicious and alarmed looks, as if there were some mighty injury to be done them; but now how freely, lovingly, and cordially many of them shake my hand, anxiously inquire after my health, and the welfare of my family, and with much earnestness ask me how Mr. Thomas is, and will he come before his stated Sunday; and more than this, some of them privately asked me about the spread of the Gospel. With what delight do they gather into Mr. B.'s drawing-room to answer questions, and to hear their children repeat select portions of the scriptures, and to receive from the benevolent hands of the Dorcas of Camass their well-deserved premiums.

On my return Michael Bushe and I took the boat for Killaloe, in company with fourteen or fifteen persons. Suffice it to say, that your unprofitable servant, by asking a question or two, put them all in motion. There were two appointments for discussions, and after the preliminaries being settled, I was permitted to address them without any interruption.

S. R.

CONTRIBUTIONS.

	£.	s.	d.
Collected by the Rev. S. Davis.			
At Bristol, Mrs. Holland, annual donation	50	0	0
At Trowbridge	16	0	0
At Westbury	0	18	0
At Bath:			
The Marquis of Cholmondeley	5	0	0
The Earl of Harrowby	5	0	0
Lord Barham	5	0	0
The Duchess of Beaufort	1	0	0
Other sums	14	14	6
Received by Mr. Ivimey.			
Potter Street Auxiliary Society, by Rev. John Bain	4	0	8
Mr. and Mrs. Biddle, for Irish Readers, by Rev. James Upton	2	0	0
Bexley Heath Auxiliary, by Miss Roberts	2	0	0
Received by Mr. Dyer.			
Rev. Mr. Stewart, Sawbridgeworth	1	1	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury, Treasurer; Rev. J. Ivimey,* 14, *Southampton Row, Russell Square; and Rev. G. Pritchard,* 4, *York Place, Pentonville, gratuitous Secretaries.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

The Rev. JOHN BROWN, of Rose Street, Edinburgh, and the Rev. JOHN HOWARD HINTON, of Reading, have kindly engaged to preach the Sermons at the next Annual Meeting of the Society.

FOREIGN INTELLIGENCE.

CALCUTTA.

We had intended to present, from the various materials which have been transmitted to us from Calcutta, a series of extracts, in chronological order, serving to mark the progress of the cause in that city and its neighbourhood; but the most recent communications from thence mention a fact so joyfully interesting, that we must, in this instance, vary from our plan, and insert the article to which we refer as the first in the series.

The important fact announced is, that after a deliberate investigation of the whole subject, it had been determined upon by the Supreme Government of Bengal, to abolish the practice of Suttee. With the nature and frequency of this detestable rite our readers must have become quite familiar, since, from the establishment of the Missionary cause in Bengal, and more especially of late, the attention of the Christian public has been forcibly directed towards it. That its suppression must be ascribed to the gradual but resistless influence of Gospel truth; that it bears a most favourable aspect on the moral and social welfare of the millions of India; and that it may probably accelerate the period when other practices, equally revolting to humanity, shall fall into desuetude, are considerations as obvious as they are gratifying. In connexion with the last of these remarks, it occurs to us to mention that, about a twelvemonth ago, a native gentleman, belonging to the Asiatic Society of Calcutta, Baboo Ramcommul Sheu, presented to that body an account of the Churuk Poojah, or swinging festival, the object of which was evidently to rescue the more respectable portion of the native public from the disgrace of participating in that most disgusting exhibition. He suggests, that it is an error to style it a *poojah*, or religious ceremony, for that though it might have been originally such, it has degenerated into a mere pretext for drinking and gambling, and dissipation and immorality; and complains that an observance, practised only by the most dissipated characters of the lowest castes, should be imputed to the whole body of the Hindoos.

But we revert to the subject more immediately before us.

Our esteemed friend, Mr. W. H.

Pearce writes as follows, under date of Nov. 28.

"I have delightful intelligence to communicate. *Suttees were abolished by an order of council last Tuesday*, and we daily expect to see the regulation published! You are probably aware, that all the missionaries in Calcutta and its neighbourhood, addressed Lord W. Bentinck on the subject some months ago. As the practice has been abolished with the fullest information as to the feelings of the native army and native community generally on the subject, we have no idea that the act of abolition will be either modified or retracted in consequence of further experience; and hence, though we deplore the loss of the hundreds who have perished while the investigation was proceeding, we rejoice the more heartily in the result. The administration of Lord W. Bentinck is by this act crowned with glory which no conquests could otherwise have secured it."

Afterwards, on Dec. 1.

"As the assertion in one of the Newspapers, (made apparently on the best authority,) that the practice of Suttee was abolished by his Lordship in council last Tuesday, was the next day contradicted by another journal; and as considerable doubt with regard to the immediate intentions of Government was in consequence entertained, I thought it best at once to write a note to the Judicial Secretary to Government, requesting information as to the real state of the case. His answer is as follows:—'The regulation has not actually passed; but you may safely write, that it has been determined to declare the practice of Suttee illegal, and to put it down' By this you will perceive what reason for thankfulness we have to the father of the fatherless and the judge of the widow, for his grace in inclining the hearts of our rulers to the happy determination thus announced. Oh what a source of happiness to Lord William Bentinck must be the reflection, that by one measure of his administration seven hundred lives at least, are annually preserved, and the endearing attentions of a *mother* continued for years to at least twice that number of orphans! I wish not His Lordship's wealth, or pleasures, or multiplied honours; but the privilege of executing *such a deed of mercy*, I really envy."

We add a few extracts from our other Missionary brethren in this city.

From Mr. George Pearce, January 23.

"The English and Bengalee school that I formed on the Mission premises here, more than twelve months ago, has flourished beyond my expectations. I was told when I commenced it, that I should never get the boys to stay any considerable time: these predictions have not proved correct. The attendance of the boys daily is about seventy, and the majority of them have been in the seminary the greater part of the year. Their progress has been very good, as an instance of which I would just mention that there are several lads in the school who when they came at first could hardly spell words of four letters in English, can now parse with ease any part of the books they are reading. The character of the instruction given to the scholars, both in English and Bengalee, is decidedly christian. I do not think the school at all prevents my preaching to the natives, as the time I spend in it is in the heat of the day, when I cannot with prudence be exposed to the weather. The lads are very fond of lessons and experiments in natural philosophy, and I often regret that I have no instruments, excepting a globe and a microscope, to illustrate and confirm the lessons which they read. I do not ask the committee to purchase these things, but if they would among their acquaintance kindly mention my wants, they might perhaps serve my school very beneficially.

"My attention has also been directed to the spiritual welfare of the native christians and their families residing near me. This, however, is confined entirely to the week days. For their improvement I am now going on with an exposition of the Acts of the Apostles, which appears to be a portion of Scripture peculiarly adapted to their circumstances. The manner of conducting these services is as follows. Two of the native brethren at first pray; afterwards I read and expound a portion of the Scriptures, and then spend about a quarter of an hour in a catechetical examination of my audience, not an individual of which escapes being questioned respecting the things that have been said. The expectation of this keeps their attention alive, and causes them to obtain a better knowledge of the discourse than they otherwise would. On these occasions I often enjoy much, and frequently wish that our dear Christian friends in England who long for the salvation of the heathen, could see and hear what frequently passes at these seasons of worship. It may, perhaps, excite the surprise of some to learn that in this small assembly there are individuals who were once heathens, who pray with as much feeling, scrip-

tural expression, arrangement of ideas, variety of thought, and propriety and fluency of language, as some of our best gifted English christians. This simple fact proves that some Bengalee christians do study the bible and give themselves unto prayer."

From Mr. Thomas, April 16.

"Since I last wrote, several changes have taken place. Brother Yates has acceded to the wishes of the church in Circular Road, to become their pastor. I am, therefore, set at liberty to pursue objects more immediately Missionary, and as Soogatuffe has returned from Monghyr, I have his valuable assistance, and I am happy to inform you that he has made very considerable improvement in Christian knowledge and in fitness for public usefulness. He has met with much of a trying nature from former acquaintance, &c. but he stands the fire, and appears better for its action. We go out to one or other of our chapels most days. The number of hearers varies, as does also their behaviour. I have latterly seen much of Mussulman hatred to the truth. They profess to believe our books, but their knowledge of them goes no farther than their names, and there their faith terminates. This too is very much the case with regard to the koran. Their pride and levity are very great. They will talk of God, of heaven, of hell, of sin, of salvation, and of eternal punishment, with the greatest fluency and with the utmost levity and unconcern. In this we have a great advantage, and I have often succeeded in making them serious, by affectionately and seriously reasoning with them on the impropriety of such conduct, of the probability of the things being true, concerning which they talk in so thoughtless a manner, and consequently of the high displeasure God must feel and the terrible account they will have to give in the day of judgment.

These are considerations which, with all their pride and levity, they cannot hear without showing some sense of right feeling. I have also found another advantage in the meek, and forgiving, and loving temper inculcated by the Gospel, which presents a striking contrast to their self-esteem, contempt of others, and enmity to the followers of Christ. I yesterday referred to this with considerable effect, when conversing with a Mussulman, who had begun to laugh and behave quite unseemly. I said, such conduct we could not return — that when speaking on religious subjects we felt as in the presence of him who knows our hearts; and though we disapproved of idolatry and Mahomedanism, we could laugh at neither, nor deride their adherents; and although we were derided by both, we felt no enmity towards them, but pitied and prayed for them, according to the precept and example of Christ, who teaches us to love our enemies. He evidently felt the force of what I said, and listened in quietness. I am not without hopes of seeing fruit. O for the early and latter rain. One man has discovered considerable compunction for sin, and attends frequently.

We have thought it better to divide the native church into two, one to be at Chitpore, under brother G. Pearce, and the other in Calcutta, under brother W. H. Pearce. Brother Carapeit is now mostly occupied in Bonstollah, a village to the eastward. The school goes on well and contains about fifty boys. He has begun an evening school for adults, which affords good opportunities for religious instruction. He has had visitors from other and more distant villages. Last Sabbath, twenty-three came; Sabbath before, I believe, eighteen came, who gave their names as enquirers. Some of these had heard the Gospel before. The schoolmaster has declared his resolution to forsake idolatry and become a Christian; and a few days ago renounced his caste. These and other things lead one to think brighter days are about to dawn on our Mission to India. We have agreed to employ a person in those villages as a reader of the Scriptures, and have fixed on one, who seems likely to answer our wishes. Oh that the blessing of God might descend upon us all, and upon our works. O tell our friends in England to continue their prayers before God on behalf of dark and indifferent India."

From Mr. Penney, July 20.

"You will be happy to learn that notwithstanding all our difficulties, and our lamentable imperfections, the Lord is graciously rewarding his servants by favouring them with a portion of success sufficient to cheer our hearts, revive our hopes, and encourage to future diligence. The villages to the east of Calcutta continue to prove an interesting field for the exertions of missionaries. The work, we hope, is spreading from house to house, from village to village. The people are generally fishermen or husbandmen; and on account of their poverty are very little under the influence of Brahmins. They have not, however, escaped persecution from the Zemindars or landholders, and we feel that in proportion to the triumphs of the Gospel these oppressors will exercise all their influence to mar the good work. But the work is the Lord's, and who shall overturn it? We ought to be thankful that many of our friends in Britain have commenced prayer-meetings specially for the Missionary cause. We

cannot help thinking that it is somewhat remarkable, that success should be granted at this peculiar crisis, as if the Lord were assuring us that he will be enquired of to supply all our need out of his abundant fulness. I never knew missionaries feel more assured than at the present time, that India with her numerous tribes will shortly yield to the Redeemer, and in some places they are actually gathering the first fruits, particularly Calcutta, Cutwa, Monghyr, Dinapore and Burmah. Why may we not anticipate success equal to what our brethren witness in Jamaica? The Lord's hand is not shortened, that he cannot save. The heathen must be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. It is our constant prayer, that many may be sent to the help of the Lord against the mighty. The harvest truly is great, but the labourers are few.

Mr. Brueckner made a commencement with the printing of the Javanese New Testament at the Serampore press, at the beginning of last year, but was attacked with severe illness before the second sheet could go to press, and ordered to take a voyage to the eastward, as the only means of saving his life. He accordingly sailed for Malacca at the close of March, and derived very considerable benefit from the voyage; so that he was enabled to return to Bengal, which he reached on the 31st of August last. He immediately resumed the printing of his New Testament, but anticipates that it will occupy full a year to complete it, on account of the great intricacy of the Javanese characters.

CUTWA.

Extract of a Letter from Mr. Wm. Carey to Mr. Dyer, dated Cutwa, August 16, 1829.

Since I wrote last, the Lord has been very gracious to me and his church meeting at this place. Last spring I had the great happiness of baptizing nine persons, five women and four men; eight of them belonging to the Christian families, and one lately come from a place between this and Sewry. The account they gave at the church meeting was plain, and very satisfactory. Their conversion seems to have been a gradual work, and had no remarkable circumstances in it. It is a matter of great gratitude to me, that those who were formerly dear to the church, being relations of the members, should thus be brought to make a public profession of their faith in the Redeemer; a joy to their relatives, and a proof to the surrounding neighbours, that the religion of Jesus Christ is not merely to destroy the caste, as many to this day think, but requires a new heart, to be born again; for those that have been baptized, except one, have had no caste from their childhood. May the Lord in his mercy grant them grace to walk worthy of their profession, and to adorn the Gospel of his dear Son!

I am also happy to say, that of late some of our young people have been encouraged to go out on the Lord's days to the surrounding villages, to speak a word to those who may be inclined to give them attention. I trust the blessing of the Lord will attend their endeavours, that they themselves may be encouraged, and others awakened to see their danger, and thus brought to seek the Saviour.

Since the beginning of the rains, we have had much encouragement at the ghauts, or landing-places of the river, as boats come from different parts of the country for the purpose of commerce. Great numbers have attended the word almost every evening when the weather would permit, with great attention; and as some of these people are from remote parts, I should hope some would take an impression home which may at last be turned to a good account.

I have lately had some as inquirers, but I am sorry to say they have come to nothing. I have the pleasure to say that the itinerants are getting on in their work in an encouraging way.

Mrs. Carey's schools are still attended by a large number of female children, but she has had much discouragement, for it has almost always been the distressing case, that when any of the children begin to read they leave the school; but I hope it will not long be so.

MONGHYR.

Extract of a Letter from Mr. Leslie to Mr. Dyer, dated Monghyr, July 7, 1829.

About a month ago we had five added to us by baptism, four Hindoos and another person. I trust they are all sincere charac-

ters. The baptism was administered in the Ganges, by Mr. Moore. The greatest decorum and seriousness prevailed. One of the Hindoos has lost every thing by his profession, literally house and land, wife and children. Poor man! I have been greatly distressed on his account. He has suffered much himself; but he goes on, and bids fair to continue. The other man was forsaken by his wife for about a week; but she has come to him; and has yielded up her caste. She is now diligently receiving instruction in Christianity. The three remaining persons are women, two of whom have been standing as candidates for upwards of two years. They both have given the most satisfactory evidence of conversion. The third is a wonderful miracle of grace. She is advanced in life, knew not the truth till lately, but is affected by it in a way in which comparatively few are. The ordinances of the Gospel are to her wells of living water. Her whole character is affected; even her personal appearance seems changed. We have rejoiced over her with exceeding joy. One whom we had to exclude about three years ago, has been restored to communion. The repentance has been most deep, and I tried its continuance for at least two years. I think I erred in protracting it so long, but I trust I shall be forgiven.

Great things are doing among the soldiers at Dinapore. Mr. Moore lately went up and baptized sixteen, and a few weeks ago I received a letter, calling me up to baptize seventeen more. I have not yet gone, but either Mr. M. or myself intend going soon. They seem to be enjoying a day of Pentecost at that station.

My new chapel is not yet finished, but I expect to open it in about a fortnight or three weeks at most. It has cost me a great deal of trouble. I must defer its history till another letter. It will not cost the Society any thing, but it will be the Society's property.

SEWRY (BEERBHOOM).

Extract of a Letter from Mr. Williamson, dated Sewry, 15th June, 1829.

"I suppose you will be expecting to hear from me before this reaches you; at least my letter has been delayed longer than it ought to have been, nor am I now able to compensate for delay by communicating any thing of a very interesting nature. It is true our hopes have been realized so far, with regard to the few enquirers of whom I wrote you in my last, four of them on a credible profession having been lately added to the church. Also, one or two more who are at least serious, have applied for admission, and are now kept back only for more full and satisfactory information concerning them. All this, though not great things, nor perhaps according to the full extent of our wishes, is notwithstanding matter of thankfulness and encouragement. The above persons were all previously living in Christian habits. I wish I could say something good concerning the two families I mentioned some time ago as having given up their caste to unite with us. Of their children who are at school, I can say nothing further than that I hope concerning them; and of the three adults, only one appears at all desirous of instruction, though all expressed such a desire at first. They are not now receiving any thing from me by way of support, so that I suppose they will soon manifest themselves. Indeed, from various circumstances, I have reason to suspect that none of them came with a single eye, and therefore I am now more resolved than ever to guard against such persons who may be said to worship no god, like the unrighteous mammon.

Our labours among the heathen are for the most part conducted on the mode I formerly mentioned; and I am happy to say, that being now free from my pundit, I find myself more at leisure for itinerating among them, being able to go out somewhere every week day at least, the Sabbaths being fully occupied at home. The Hindoos generally, you are aware, with the exception of Brahmins, are much more willing to hear us than Mussulmans, though both occasionally afford encouragement."

BURMAH.

The progress of the Mission in this empire has been remarkably encouraging of late. The following paragraphs are extracted from a letter lately received by Mr. E. Carey, from a lady in Bengal:—

Of late, God has in a peculiar manner blessed the Missionary labours of Dr. Judson in Burmah; he has baptized at different times recently twenty-one converts to Christianity from among the Burmans. The good work is still going on, and his whole soul is engaged in it. Mr. and Mrs. Wade are a very valuable acquisition and comfort to him in missionary work. That mission, it can now be said, is receiving the divine blessing in a remarkable manner. Mrs.

Wade has her female school upon the best plan of any in this part of the heathen world: several of her pupils are, it is hoped, real converts. No less than five have made a profession of religion before many witnesses. Shall we not rejoice that God is thus honoured?

From another source, we learn that in January, 1829, Ko-hah-tay, one of the Burmese converts, was ordained as pastor of the little native church in Rangoon.

BELIZE (HONDURAS).

By recent advices from Mr. Bourn, we find that he has been lately cheered by the addition of two members to the little church under his pastoral care, one of whom is a woman of respectable station in the colony. Mrs. Bourn, we regret to learn, has been very seriously indisposed, so that for a time her life was considered in danger; and Mr. B. himself has suffered also from ill health, but has been permitted, with slight interruptions, to pursue his usual course of labour.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE	Rev. W. H. Angas	Basle	January 15, 1830.
SOUTH AFRICA	Rev. W. Miller and others	Graham's Town	October 13, 1829.
EAST INDIES	Mr. John Marshman	Serampore	September 14, 1829.
	Ditto	Ditto	October 15, 1829.
	Rev. G. Bruckner	Ditto	September 14, 1829.
	Ditto	Ditto	October 16, 1829.
	Mr. W. H. Pearce	Calcutta	Sept. 4 & 5, 1829.
	Ditto	Ditto	October 24, 1829.
	Ditto	Ditto	November 28, 1829.
	Ditto	Ditto	December 1, 1829.
	Rev. George Pearce	Ditto	October 12, 1829.
	Wm. Yates	Ditto	November 27, 1829.
	United Missionaries	Ditto	August 31, 1829.
	Ditto	Ditto	September 12, 1829.
	Alexander and Co.	Ditto	August 3, 1829.
	Rev. W. Carey	Cutwa	August 16, 1829.
	Rev. B. Clough	Colombo	September 15, 1829.
	George King, Esq.	Patna	November 19, 1829.
WEST INDIES	Rev. Samuel Nichols	Kingston	December 21, 1829.
	Ditto	Ditto	January 4, 1830.
	Rev. James Coultart	Ditto	December 12, 1829.
	Joseph Burton	Ditto	December 29, 1829.
	Joshua Tinson	Ditto	January 4, 1830.
	W. Knibb	Savanna la Mar	December 12, 1829.
	Mr. John Andrews	Spanish Town	December 21, 1829.
	Rev. J. M. Philippo	Ditto	December 21, 1829.
	Ditto	Ditto	December 30, 1829.
	Mrs. Philippo	Ditto	January 4, 1830.
	Rev. James Coultart	Mount Charles	December 30, 1829.
	Thomas Burchell	Montego Bay	December 18, 1829.
	James Flood	Annotta Bay	November 23, 1829.

HOME PROCEEDINGS.

DESIGNATION OF REV. E. DANIEL.

On Wednesday, Feb. 17th, a Public Meeting was held at Luton, on the interesting occasion of Mr. Daniel resigning the pastoral charge of the church in that place, and the public recognition of his entrance on the character of a missionary to the heathen.

Mr. Green of Thrapston, commenced the service by reading and prayer. The business of the day was introduced by Mr. Davis of Walworth, who founded his re-

marks on Acts xiii. 2, 3.; after which Mr. Daniel gave a peculiarly satisfactory and interesting statement of the reasons which had induced him to engage in Missionary labours. The ordination prayer was offered by Mr. Hillyard of Bedford; after which an affectionate and appropriate address to Mr. Daniel, was delivered by Mr. Coles of Bourton, from Acts xx. 24. *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

On the evening of the same day, was held the Annual Meeting of the Luton Missionary Association. Both of the services were numerously attended, and a lively interest appeared to pervade the assembly in favour of the Missionary cause.

AUXILIARIES.

NORTH EAST CAMBRIDGESHIRE.

From the Secretaries to Mr. Dyer.

Isleham, March 16*th*, 1830.

DEAR SIR,

We feel ourselves called upon to express our grateful acknowledgments to you, for your kindness in sending into this neighbourhood our esteemed brother, and your valuable missionary, the Rev. B. Carey.

We have pleasure in stating that his services, in conjunction with the Rev. J. Hands from the London Missionary Society, have been very beneficial to the cause of missions here.

Mr. Carey having preached at Soham and Isleham, on Lord's day the 14th, attended the annual meeting of the Society at Barton Mills, on the following day. Mr. C. having preached in the morning, a public meeting was held in the afternoon, when the chair was kindly taken by Mr. Ball of Burwell. After appropriate addresses by Messrs. Carey and Hands, it was suggested to the chairman whether some greater effort could not be made by the friends of Missions present. A lady having given an extra five pounds, the chairman immediately proposed to give five pounds also, if the sum of thirty pounds should be raised. The subscriptions went on, and in a short time the amount subscribed was upwards of thirty-two pounds; this, though a small sum when compared with what has been done in many places, yet when it is considered that only about five pounds was collected at the last anniversary, it must be regarded as a considerable effort. The assembly having partly left the chapel, a friend came forward and offered another sovereign, if the sum should be made up forty pounds. This was soon accomplished; which together with the collections in the morning, and at Newmarket, Burwell, Soham and Isleham, on the preceding day, after sermons by our missionary brethren, amounted to about sixty-five pounds, a moiety of which will be remitted to each Missionary Society, with the annual subscriptions which may be obtained from the respective congregations. We hope to send it in the course of this month.

We remain, dear Sir,
Yours very truly,
JOHN REVNOLDS } Secs.
JAMES BUCKPITT }

NOTICE.

The next Annual Meeting of the Kent Auxiliary Baptist Missionary Society, will be held, Providence permitting, at St. Peters, Isle of Thanet, on Wednesday, the 5th of May next.

Contributions received on account of the Baptist Missionary Society, from January 20, to March 20, 1829, not including individual Subscriptions.

	£.	s.	d.
Legacy of Mr. W. Perkins, late of Little Claybrook, by W. Ball, Esq. Executor .. 30 0 0			
Less Duty and Expences.. 5 13 0			
	24	7	0
Southampton, by Rev. B. H. Draper, viz.: Female Auxiliary.. 28 0 0			
Collection 7 2 6			
Sunday School 1 12 4			
Subscriptions..... 5 2 9			
	41	16	10
Northamptonshire, by Rev. W. Gray:			
Middleton Cheney 2 6 6			
Walgrave 2 0 4			
Read 2 10 0			
Blisworth 2 10 9			
	9	6	10
Wingrove and Aston Abbotts, by Rev. Mr. Aston.....	11	0	0
Huntingdonshire, Society by W. Foster, Esq.			
St. Ives Branch..... 35 7 9			

	£.	s.	d.
Huntingdonshire Society—continued:			
St. Neot's Branch.... 23 9 5			
Kimbolton Branch .. 20 10 4			
Bluntisham Branch .. 23 3 6			
Ramsey Branch..... 14 6 0			
Huntingdon Branch .. 3 14 3			
	120	11	3
South Wales, by Rev. T. Thomas, jun.			
Newcastle Emlyn	10	0	0
Kent Auxiliary, Maidstone, by Rev. W. Groser.....	25	15	0
Newcastle upon Tyne, by Mr. Jos. Cowell	4	0	0
Haworth, Second Church, by Rev. M. Saunders	23	9	8
Tottenham, Collected by Miss Bankes	10	1	6
Paisley, Youths' Society, by Mr. Barclay	5	0	0
Hull, and East Riding Auxiliary, by J. Thornton, Esq.			
Hull..... 88 3 9			
Beverley 19 4 4			
Driffield 3 3 0			
Bridlington..... 32 4 0			
Bishop Burton 7 13 0			
Coltingham..... 3 1 0			
153 9 1			
Acknowledged before 100 0 0			
	53	9	1
Kingston, by Rev. S. Blackmore	10	0	0
Royston, Collection by Rev. E. Carey	20	14	0
Melbourn, Do. Do.	9	3	6
Oxfordshire Auxiliary, by Mr. Huckvale:			
Cirencester 8 10 0			
Coate and Bampton (Jamaica) 7 0 0			
	15	10	0
North of England Auxiliary, by Rev. R. Pengilly	10	0	0
Poplar, Missionary Prayer Meeting, by Rev. Jas. Upton	1	0	0
Kingston on Thames, Ladies, by Miss Ranyard, for Jamaica	10	0	0
Chester, Collected by Miss Ecking ..	4	0	0
Audlem, by Mr. Robert Thursfield ..	3	10	0
Reading, Collection, &c. by Rev. J. H. Hinton	99	3	6
Bath, Fourth Annual Payment for Female School, by Mrs. Smith	15	0	0
Worcestershire, &c. by Rev. E. Carey:			
Evesham..... 19 7 3			
Pershore..... 7 4 6			
Astwood 13 2 6			
Worcester 48 5 0			
Upton on Severn 4 11 9			
Kenchester..... 2 0 0			
Leominster..... 2 8 3			
Tenbury 4 5 6			
	101	4	9

DONATION.

Mr. Biddle, by Rev. James Upton....	2	0	0

TO CORRESPONDENTS.

Mr. Yates, having been requested by some female friends during his visit to England, to furnish them with a list of those articles which might advantageously be forwarded to Calcutta for sale, desires us to insert the following list:—

Coloured or white frocks, of sizes.
Worsted and Lambs Wool Socks, for babies and children to three years old.
Work bags (except net ones.)
Port Folios and Drawings.
Children's Books.
Wooden Dolls and Toys of any description.
Flannel Shoes for children.
Baby Linen.
Comfortables.
Emery Cushions.
Tippets and Spencers.
Fans, Pins, Needles, Cotton, of sorts.

Mr. Phillipo of Spanish Town, wishes us very gratefully to acknowledge on his part, the receipt of a variety of most acceptable rewards for the children in his schools, from Oxford, by Miss Collingwood; from Norwich, and from the Ladies of the Independent Church and congregation at East Dereham, under the pastoral care of the Rev. Richard Farebrother.

The travelling engagements of our friend, Mr. Eustace Carey, are arranged as far as the beginning of the month of May.

The thanks of the Committee are returned to the Rev. Dr. Rippon, for a copy of Dr. Gill's Exposition, in Quarto Royal, for the use of the Calcutta Missionaries; as also for Cruden's Concordance, and several other valuable works, from "One who disapproves of illiberality;" and for a parcel of Magazines from Mrs. Wedd, Watford.

Printed by Littlewood and Co. Old Bailey.

THE

BAPTIST MAGAZINE.

MAY, 1830.

An Essay on the Writings of Dr. Dwight.

(*Continued from p.* 138.)

*The Sovereignty of God.**

In maintaining the doctrine of divine sovereignty, a doctrine which lies at the foundation of the Calvinistic system, our author prefers an appeal to *facts*, as affording the most satisfactory evidence, rather than submitting the question to a course of abstract reasoning, which is more difficult to be followed, and more dubious in its results. He observes—

"The mode which I shall pursue, to illustrate the truth of this doctrine, will probably be thought singular: I hope it will be useful. Metaphysical arguments, which are customarily employed for the purpose of establishing this and several other doctrines of theology, are, if I mistake not, less satisfactory to the minds of men at large, than the authors of them appear to believe. Facts, whenever they can be adduced for this end, are attended with a superior power of conviction, and commonly leave little doubt behind them."

And he subsequently remarks—

"I have not called up this doctrine at the present time, for the purpose of entering into any of those metaphysical disquisitions which restless curiosity, rather than sound wisdom, have commonly founded upon it; but on the one hand, to give it its proper place in this system of discourses; and on the other, to derive from it several practical observations, which there is reason to hope may, by the blessing of God, be useful to those who hear me, especially to those who are students in this seminary."*

The facts to which the worthy professor refers in evidence of this doctrine, are the following:

I. The birth and education of all men depend not upon themselves.

II. The course of life which men usually pursue, is very different from that which they have intended; and

III. The continuance of life does not depend upon man.

Each of these *facts* Dr. D. illustrates with his usual force and felicity of style. The following brief extracts, selected from the first of these illustrations, will afford a specimen of the course and character of his argument.

"The succeeding events of life are derived, in a great measure at least, from our birth. By this event, it is in a prime degree determined whether men shall be princes or peasants, opulent or poor, learned or ignorant, honorable or despised; whether they shall be civilized or savage, free men or slaves, Christians or heathens, Mohammedans or Jews.

"One individual receives his birth in the palace of a British nobleman, and is welcomed to the world as the heir apparent of an ancient, honourable, and splendid family.—While a child, he is served by a host of menials, and flattered by successive trains of visitors. When a youth, he is regarded by a band of tenants with reverence and awe. His equals in age bow to his rank, and multitudes of superior years acknowledge his distinction, by continual testimonies of marked respect. When a man, he engages the regard of his sovereign; commands

* As the writer wishes to embody in this Essay his general views on the Sovereignty of God, he has not scrupled to avail himself of a passage or two on that subject, from a Review which appeared in a former volume of this periodical. To those, however, who may happen to notice this identity, it may not be improper to state, that as the passages proceeded from the same pen, it was not necessary to call in the aid of inverted commas to protect the writer from the charge of plagiarism.

* Dr. D. was President and Theological Tutor of Yale College, Newhaven, United States.

the esteem of the senate; and earns the love and applause of his country. "Another child, in the same kingdom, is begotten by a beggar, and born under a hedge. From his birth he is trained to suffering and hardihood; is originally taught to beg and to steal; is driven from the doors of men by the porter or the house-dog, and is regarded as an alien from the family of Adam. Like his kindred worms, he creeps through life in the dust; dies under the hedge where he was born; and is then perhaps cast into a ditch, and covered with earth by some stranger, who remembers, that although a beggar, he still was a man.

"A child enters the world in China, and unites, as a thing of course, with his sottish countrymen in the stupid worship of the idol Fo. Another prostrates himself before the Lama, in consequence of having received his being in Thibet, and of seeing the Lama worshipped by all around him. A third, who begins his existence in Turkey, is carried early to the mosque; taught to lisp with profound reverence the name of Mohammed; habituated to repeat the prayers and sentences of the Koran, as the means of eternal life; and induced, in a manner irresistibly, to complete his title to paradise by a pilgrimage to Mecca. The Hindoo infant grows into a religious veneration for the cow; and perhaps never doubts, that, if he adds to this a solemn devotion to Juggernaut, the Gooroos, and the Dewtahs, and performs carefully his ablutions in the Ganges, he shall wash away all his sins, and obtain, by the favour of Brahma, a seat among the blessed. In our own favoured country, one child is born of parents devoted solely to this world. Of Jehovah he thinks as little, and for the same reason, as a Chinese or a Hindoo. *They* pay their devotions to Fo and to Juggernaut; *he*, his to money and pleasure. Thus he lives and dies a mere animal; a stranger to intelligence and morality, to his duty and his God. Another child comes into existence in the mansion of knowledge and virtue. From his infancy, his mind is fashioned to wisdom and piety. In his infancy he is taught and allured to remember his Creator; and to unite, first in form, and then in affection, in the household devotions of the morning and evening. God he knows almost as soon as he can know any thing. The way of life through the Redeemer is early and regularly explained to him by the voice of parental love, and enforced, and endeared, in the house of God. As soon as possible he is enabled to read, and persuaded to search the Scriptures. Of the approach, the danger, and the mischiefs of temptations, he is tenderly warned. Under this happy cultivation, he grows up 'like an olive tree in the courts of the Lord;' and green, beautiful, and flourishing, he blossoms, bears fruit, and is prepared to be transplanted by the Divine hand to a kinder soil in the regions above."

"How many and how great are the differences in these several children. How plainly do they all, in ordinary circumstances, arise out of their birth. From their birth is derived, of course, the education which I have ascribed to them; and from this education spring, in a great measure, both their character and their destiny. The place, the persons, the circumstances, are here evidently the great things which, in the ordinary course of Providence, appear chiefly to determine what the respective men shall be, and what shall be those allotments which regularly follow their respective characters. As then, they are not at all concerned in contriving or accomplishing either their birth or their education, it is certain that in these most important particulars, the way of man is not in himself. God only can determine what child shall spring from parents, wise or foolish, virtuous or sinful, rich or poor, honourable or infamous, civilized or savage, Christian or heathen."

By adopting this mode of argumentation, the learned President compasses his object by the shortest route, and secures a passage to the plainest understanding, without encountering its prejudices, having no necessity to implicate the question with the peculiarities of any theological system. Here the doctrine of divine sovereignty is fully developed, and incontrovertibly established. It is not rested on abstract terms and subtle distinctions, difficult to be apprehended, but on broad and palpable facts, familiar to every one's observation and experience. And we see at once, not only the operation of this divine right, but the principle out of which it arises. We learn why it is that we are thus subjected, in all the circumstances of our being, to the will and disposal of a supreme Intelligence. God is our creator, and it is in this character that his claims to universal sovereignty over us are founded.—"Shall the thing formed say unto

him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour and another unto dishonour?" "Is it not lawful for me to do what I will with mine own?" Hence, under this providential aspect, the *equity* of the divine sovereignty becomes apparent; while it loses much of that awful mysteriousness with which it appears to be invested, when viewed in direct relation to our spiritual concerns, and to the ultimate destinies of man. And yet, if the *inequality* of the distribution, and not the *comparative magnitude of the blessings distributed*, constitutes the difficulty, it is just as real in the one case as in the other, though in the former it may appear less visible. If a partial and unequal distribution of benefits were an infringement of the principle of justice, that principle would be alike violated in both cases. For to suppose the infinite Jehovah to deviate from the line of equity in the distribution of the smallest of his favours—those of a temporary and providential kind—would be as fatal to the rectitude of his moral government, as a similar deviation in the distribution of the largest tokens of his discriminating grace; and on the very principle embodied in our Saviour's declaration, "He that is unjust in the least, is unjust also in much." But the truth is, in neither case is equity violated, nor does the exercise of this divine right interfere with the liberty of his accountable creatures. Referring to the facts adduced in illustration of this doctrine, Dr. Dwight observes—

"I wish it to be distinctly understood, and carefully remembered, that *in the moral conduct of all these individuals no physical necessity operates:* every one of them is absolutely a free agent, as free as any created agent can be: whatever he does is the result of choice absolutely unconstrained. Let me add, that not one of them is placed in a situation in which, if he learns and perform his duty to the utmost of his power, he will fail of being finally accepted."

Between the phenomena of nature, the movements of providence, and the operations of grace, there is an inseparable connection. Under whatever modification we may contemplate the multifarious objects presented to our view, and the events daily occurring around us, divine sovereignty is the golden thread which runs through the entire series and holds them together in mysterious harmony. It has been well remarked by a writer who will not be suspected of any disregard for the free agency of man that—

"There is a fallacy in the very attempt to distinguish between temporal and eternal benefits. To whatever extent such a distinction may appear to exist, it is certain that all the ways of God towards men, have relation to a future world. All the circumstances of time transmit influences into eternity; and they are designed to do so. Now as they thus affect our final condition, even temporal benefits partake of an ultimate and eternal character; and it can be no more proper to bestow unequal favours which influence what is unchangeable, than unchangeable favours themselves. So that, if it be indefensible to adopt an unequal distribution of spiritual benefits, it is equally so to allow inequality in reference to providential good, since neither can be separated from the awful future to which mortality is destined."*

That the Supreme Being acts *independently*, and *irresistibly* in all he does, is unquestionably a doctrine of Revelation. "He leadeth counsellors away spoiled. He accepteth not the person of princes. When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man

* Hinton's Theology, p. 166.

only.* He openeth, and no man shutteth; he shutteth, and no man openeth. † Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth.‡ Behold therefore the goodness and severity of God: on them that fell, severity; but towards thee goodness.§ For he giveth not account of any of his matters.‖ And he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?¶ But while we are clearly taught by these passages that the Almighty acts *independently* of all other beings, and *uncontrouled* by any; we must be careful of the inference, that *therefore* he acts *unwisely*, and *capriciously* also. This doctrine is not involved in the former; though from the injudicious manner in which the subject has frequently been handled, it appears to be so. It is by no means safe to conclude that the *Infinite Jehovah has no grounds* for his conduct, because our feeble and contracted minds, cannot perceive them; or that they are less worthy of himself, with respect to those parts of his procedure where he conceals them from us, than where he has condescended to make them known. It must not be inferred that God acts without *counsel* because he acts without *counsellors*. He worketh all things after the counsel of his own will. The Divine Sovereignty is not more intimately connected with the attribute of Power, than with the attribute of Wisdom, though its connection with the latter may not be equally apparent. And it is remarkable that our Saviour in his memorable allusion to this sublime doctrine views it in this connection. "I thank thee O father, Lord of heaven and earth, that thou hast hid these things from the wise, and prudent, and hast revealed them unto babes; even so father; for so it *seemed good* in thy sight."* In accordance with these views, Dr. D. remarks—

"That God wills nothing without the best reason, whether that reason be disclosed to his creatures or not; that real glory to himself, and real good to his creation, not otherwise attainable, are universally the object to which his pleasure is directed, whether it respects the existence and motions of an insect, or the salvation of a man."

The Will of God, of which his Sovereignty is but a manifestation and expression, ought not to be represented as in alliance with one attribute and detached from the rest; or as in closer alliance with one than with another: rather than conceive it placed by the side of any single attribute (if we may use such accommodating language) it ought to be regarded as occupying the centre of all the natural and moral perfections of the Deity. Divine Sovereignty is not a mere exercise of prerogative, or a vain display of power. It is the exercise of the will of a perfect Being, whose nature is love and who delights in opening channels for his own beneficence: not less just, than it is irresistible; not more absolute than it is holy. Whether, as some maintain, there be no other origin of right but the divine will, because of its holiness; or according to others, there be distinct laws of right, founded on the very nature and constitution of things, to which the will of a perfectly holy Being must necessarily

* Job xii. 17; xxxiv. 19, 29.
† Rev. iii. 7. ‡ Rom. ix. 18.
§ Rom. xi. 22. ‖ Job. xxxiii. 13.
¶ Dan. iv. 35.

* Luke x. 21.

be conformed; or in other words, whether the divine Being wills things because they are right, or they are right because he wills them; are questions of a highly speculative character, as unprofitable to the heart, as they are perplexing to the intellect. But without ascending thus high in the region of metaphysics, it may be remarked, that if equity and sovereignty are not identical, they are eternally coincident. If we regard sovereignty and rectitude as distinct attributes of the divine nature, we must never contemplate them as opposed, or as having even a contrary tendency, in any department of the divine operations. Like the light as it emanates from the sun; when prismatically inspected, its rays may exhibit different colours, but they are always pure in their essence and parallel in their direction. The power of choosing what he will do, free from all physical impulse and restraint is necessary to constitute a moral and accountable agent; but it matters little, whether we view this power, in relation to the broad principles of abstract justice; or in reference to the divine will, where those laws are embodied, and whence this blessing emanates. Free agency is not less a divine gift, than the intellectual powers, and moral endowments with which it is associated. Assuredly, therefore, we need feel no apprehension that he who conferred this boon on a *selected portion* of his creatures for a *specific purpose*, should ever defeat that purpose by interfering with its exercise. The sovereignty which bestowed it may be safely entrusted to preside over its movements without endangering its existence, and there is no necessity to conceive of the moral world as constituting a sacred enclosure whose hallowed line it would be intrusion in the Deity to penetrate. The respective laws under which the Almighty placed the material and the spiritual parts of his creation, were not so independent in their operation, as to allow the being who instituted them to retire from the government of either. This holds only in the productions of human skill. The machine once set into motion may continue to operate independently of the hand that formed it. But not so of the works of God. *All our springs are in him*; a sentiment equally true of the brightest Seraph before his throne, and of the meanest reptile which crawls beneath our feet. *For his pleasure they are and were created.*

If these views of divine sovereignty be correct, there is then no necessity for precluding it from the government of the moral, any more than of the natural world: or for the line of distinction which is sometimes drawn, between the *sovereignty* and the *supremacy* of the Deity, for the purpose of giving a less extended dominion to the former attribute. In this distinction it is contended that sovereignty is solely of a gracious character, and is confined to acts of mercy and beneficence. But is the notion sustained by scriptural representations? Was the overwhelming of Pharaoh and his host in the Red Sea, less an act of divine sovereignty, though under another aspect, than the miraculous deliverance of the children of Israel out of their hands? Are we warranted in drawing a line across the several passages of sacred writ already quoted, and others of similar import, and in referring the connected members of each passage to different attributes of the divine nature. What is there to guide our thoughts in such a reference? Surely it is under the character of a righteous

sovereign that we are called to contemplate the infinite Jehovah as *He* that *shutteth* as well as openeth; that maketh *poor* as well as rich; that bringeth *low* and raiseth up; that *killeth* and maketh alive, and as declaring "my counsel shall stand and I will do *all my pleasure*." Associating the divine will with the harmony of his perfections there appears to be no necessity for encircling it within a line more circumscribed than his universal dominion; more limited than his works, under whatever arrangement we may choose to contemplate them. The writer of this article is free to confess that he has no great liking for any of those artificial distinctions, however necessary they may be to the system in which they are introduced, which imply the notion of external bounds and barriers to the range and operations of an infinite spirit. We may proceed in this way, assigning limits to first one divine attribute after another, —under the pretext of guarding against its encroachment on human liberty,—till we come to conceive of finite minds as connected with the infinite, not as a fountain, whence flow all their spiritual as well as natural supplies, but rather, as resembling the inhabitants of those countries, which require to be protected by artificial embankments against an ocean that would otherwise overwhelm them.

The sovereignty of God in some of the relations and bearings of that doctrine, is indeed, awfully profound: in respect of which it becomes us in the attitude of adoring wonder to exclaim with the apostle." O the depth both of the wisdom and the knowledge of God, how unsearchable are his judgments, and his ways are past finding out," but let us at the same time not hesitate to accompany this inspired guide to the entire length of the conclusion, where his contemplations of this sublime mystery terminate: —" for of him, and through him, and to him are all things."

In the lives of individuals and in the history of nations, how often do we see this doctrine strikingly illustrated. The infidel may throw away his bible, and with it all the glorious revelations it contains of the character and purposes of its divine author; but in the frustration of his best concerted schemes, and most matured plans, he is perpetually reminded that "the race is not to the swift, nor the battle to the strong, nor favour to men of skill, nor riches to men of understanding." In his own personal experience, and in the history of the world through all ages;—in the reflux of human affairs, the revolution of empires, the sudden prostration of earthly greatness, the turning of the counsel of Ahithophels into foolishness;—in all this there are sufficient indications of an invisible agency behind this moving scene, subordinating all other purposes to his own, and making the most powerful efforts, and the most hostile confederacies, serve only to secure and assist in its accomplishment. Verily he acts not the part of a philosopher who can behold the ebbings and flowings of this mighty tide, and not ascribe them to an extraneous and foreign influence.

But more especially in the great work of human redemption, that mightiest effort of an infinite mind, is this divine attribute pre-eminently conspicuous. To what other source can we possibly trace it? Whether the salvation of man be viewed in connection with the benevolence that dictated it; the wisdom that devised the means; or

the power and faithfulness engaged in its accomplishment, — under whatever aspect, and in whatever stage of this glorious work—it is all according to *the good pleasure of his will;* and there is no part in it assigned to human agency, but what he has graciously connected with his own. "Work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure." Hence the sovereignty of God must be regarded as constituting the solid basis on which this stupendous fabric of infinite mercy is founded, and when the head stone shall be brought forth, itwill be with shoutings of "Grace, grace unto it!" "Having made known untous," says the Apostle when writing to the Ephesians, "the mystery of his will according to his good pleasure which he hath purposed in himself."

And let no one retire from the contemplation of this sublime theme as from a barren speculation; but let each reader remember that it relates to a Being, with whom in the most important sense, we must all have to do; and is fraught with lessons of the deepest practical wisdom. Seeing we cannot shape our own course through life, or secure its blissful termination, how wise as well as pious are the scriptural injunctions. "Commit thy way unto the Lord, trust also in him and he shall bring it to pass." "Let them that suffer according to the will of God, commit the keeping of their souls to him, in well doing, as unto a faithful creator." And hence we see how secure are the interests, and how tranquil may be the feelings of the man "who hath made the Lord his refuge, and the most high God his habitation;" whose will is absorbed in the divine will; whose plans are made subservient to the divine purposes. Under the most adverse and perplexing circumstanccs of his earthly career he can recognize the agency of a father and a friend. And while perpetually reminded that "the way of man is not in himself, that it is not in man that walketh to direct his steps," in the language of filial confidence and devout resignation he is enabled to say, "O Lord my times are in thy hand:" do thou guide my footsteps; do thou sustain my heart; do thou mould and sanctify my spirit; and in the exercise of thy rich and sovereign grace, conduct me safely to that blessed world where all crowns shall be laid at thy feet, and all harps shall be tuned to thy praise! "Not unto us O Lord, not unto us, but unto thy name be all the glory."

(To be continued.)

The Munster Baptists.

(Continued from p. 143.)

After the historical details presented to our readers in the preceding papers, we shall offer some general observations relative both to the *Munster Anabaptists*, and to others who lived about the same time, and who had to bear the stigma of belonging to the same body.

The author whom we have chiefly followed, because he gives a more detailed account of the outrages at *Munster* than any other we have had the opportunity of consulting, states, that there were many in different parts of the continent who were called *Anabaptists*, some of whom were of a milder character than those at *Munster*, and others, who appear to have been of the same violent class, but who had not the means and opportunity of running to the same excesses. But what charac-

terized the whole, was far less any peculiar sentiments respecting baptism, than their opinion that a kingdom was to be established, essentially different from any other before seen in the world. It was to be the kingdom of Christ; every thing was to be given up to the elect, who were to rule, and enjoy themselves according to their peculiar inclinations. This idea was greedily seized by many; even the *Reformers* held the same general opinion, though they supposed the time was far distant. The oppressions of the rulers, and the tyranny of the Church of Rome naturally made men sigh for deliverance, and hope that the period was hastening on. Hence, those who were alive to oppression, but whose minds were not purified by a just feeling of the nature of the Gospel, adopted only the earthy part of the system; while better men had of course better sentiments and purer hopes; and of this class were the great body of the foreign *Anabaptists.*

Erasmus, whose testimony will be admitted by all men to be of great weight, regretted the persecutions which the party of *Zuinglius* raised against the *Anabaptists*, and says, "They insist and argue, that heretics ought not to be punished with death, whereas they themselves inflict the same upon the *Anabaptists*, a people against whom there is very little to be said, and concerning whom *we are assured that there are many who have been reformed from the worst to the best lives.* Yet they have never stormed towns nor churches, nor entered into any combinations against the authority of the magistrate, nor driven any body from his government or state."*

This was written about the year 1530, and is a picture of their primitive character. The outrages at *Munster*, which took place afterwards, were exceptions to their general conduct, and can be sufficiently accounted for, by considering properly a few things which their history suggests.

A little before this dreadful uproar, *Menno* was led to examine the subject of baptism. He was originally a Romish priest. By degrees he called in question some of the tenets of the Church of Rome, in consequence of reading the Scriptures; and as this change affected his preaching, it excited considerable attention among those who heard him. In 1533, he heard that an *Anabaptist*, whose name was *Snyder*, was beheaded at Leewarden. He was astonished that any should speak in opposition to pædobaptism, but he began to search the Scriptures, that he might find it; and, like many others, he sought in vain. He in the next place had some conversation with a Romish clergyman, whom he calls his pastor, and at length *he* confessed that infant baptism had no foundation in the Scriptures. *Menno* then went to the ancient writers. They told him, that by baptism infants were cleansed from original sin. This, however, he could not find in his Bible. He next consulted the writings of *Luther*, *Bucer*, and *Bullinger:* each of these said something about it, but nothing that he could find derived from divine revelation. He then changed his residence, and was engaged in his clerical duties in his native village, near Franeker, in Friesland; and about a year afterwards, some persons, whom he never saw before, and never saw again, urged on his attention the subject of the *baptism of adults.* Soon after arose the party which made the

* Brandt's History of the Reformation in the Low Countries, vol. i. p. 58.

uproar at *Munster*, and excited so much attention, that many of good character in those parts where *Menno* lived were led away by them. This grieved him beyond measure. Publicly and privately he contended with them, as he thought, to no good purpose; but at least it was a means, in the hand of God, of leading him to serious reflection, self-examination, and prayer; and, among other things, to an impressive view of his own inconsistency, in continuing in the priesthood of the Romish Church, and giving a practical sanction to many things which in his heart he could not approve. At length he could no longer bear the reproaches of his own mind, and he bid a final farewell to the Church of Rome. Subsequently to this period, a few of his friends, (he says six, seven, or eight,) who were as far as himself from approving the enormities of Munster, waited upon him, and were in reality a deputation from many others of the same sentiments, entreating him to exercise his ministry among them for their common edification. After serious consideration he agreed; and for many years actively and diligently laboured in preaching the Gospel, and in so doing, he states that he had to endure much evil report, especially from the Dutch clergy.* But by his peaceable conduct and useful labours he lived down many reproaches, ended his days in peace, and at length his disciples obtained in Holland full toleration, became in the estimation of the world a respectable body, and continue to possess the esteem of their fellow citizens to this day.

This is another important proof that the *Anabaptists* of that time did not deserve the brand of infamy which many have cast upon them. Still, it will be said, the question returns, how came such disgraceful scenes to arise among any class of persons professing Christianity? The foregoing sketch of the events will furnish a reply, and all that is here necessary is, to remind the reader of a few of the leading causes.

In the first place, the beginning of the troubles arose from the severe oppression of the people by the higher orders, and when they were by this means urged to resistance, all that in their opposition could be denominated of a religious character, was occasioned by the encroachments and immoralities of the Church of Rome.

Secondly, a few restless fanatical men who had the talents which fitted them to be popular leaders of the multitude, seized the occasion, and using the idea commonly received among the reformers, that a new kingdom would be established in the earth, induced the people to believe that *the time was at hand.* To forward their own designs, and as the people might be led to imagine, to promote this desirable end, their leaders excited them to expel the peaceful citizens, to obliterate the whole existing system of magistracy, and thus leave none to controul their proceedings.

Thirdly, The invitation given to all those in the surrounding countries who were disposed to join such an insurrection, by the temptation of dividing among them the property of those of better sentiments and habits, naturally increased that profligate multitude which no reason can ever restrain.

Once more, the depravity which destroyed the last remains of decency in Munster, doubtless in part arose from the sanction of *John of*

* Schyn Hist. Mennonitarum plenior deductio. Amstel 1729, p. 118, &c.

Leyden, whose unprincipled character rendered him capable of any vicious excess; but other causes were clearly in operation at the same time. It could not be supposed that such a vicious population as then filled the city would be obedient to moral restraint. The licence thus given them, while it filled up the measure of their iniquities, gratified their worst passions, and would tend to preserve their attachment to a leader, who was tempted to use any expedient that would keep them at his devotion. Nor can we suppose that the vicious example of the Romish priesthood could be forgotten, or could be remembered without being pleaded as a sanction for their present conduct.

But after all, it will be said—they were *Anabaptists;* and this is the reason why they are so often brought forward to notice. That they repeated the ceremony which they called baptism, is admitted; and in this sense the appellation may be applied to them. But what were their sentiments, and what was their practice on this point, is now to be considered.

The great objection which is made against all that are popularly called *Anabaptists*, is, here in England, that they practically support the ancient mode of immersion. This is the great source of most of the reproach and ridicule that they have had to bear, and the world is told that the "sect" had "its origin from the German anabaptists."* Thus every one of our brethren in the kingdom is supposed to be allied to the *madmen of Munster!* But in examining the histories of the time, there is a remarkable silence on every thing that relates both to their sentiments and practice on this point, except that they opposed *infant* baptism, and asserted that baptism should be administered only to *adults.* The extended accounts respecting Luther, and the Reformation in the ponderous folio of *Seckendorf's Historia Lutheranismi, (Ed. 2. Lipsiæ* 1694), frequently brings forward the *Anabaptists* to notice and censure, but in *one place* a decisive evidence of their practice is adduced. He informs us, that the *fanatical anabaptist* sect was not *so* extinct even after the destruction of Muncer and the flight of Carlostadt, that no remains were left, especially in the country about the river *Saal:* that the elector (of Saxony) renewed more than once his edicts against them, and particularly after the uproar at Munster; that in the year 1535 an officer from Leuchtenburg in Little Entersdorff on the river Saal, apprehended a miller and his wife and daughter, and fourteen others, who said, that they re-baptized adults in the name of the Father, of the Son, and of the Holy Ghost, but only with *three drops* of water *sprinkled* on the heads of those who were baptized!* So that these *Anabaptists* were *not Baptists;*—they went no farther than to use a *sprinkling* of a very sparing kind. That they were great *heretics* in the estimation of some is true enough, for they believed that all infants might be saved without baptism, even those of Turks, Jews, and heathens; and though they bore their persecutions with great firmness, yet *Melanothon* cautioned the people of that country, against

* Robertson's History of Charles V.

* Fassi sunt, se adultos rebaptizare in nomine Patris, Filii and Spiritus Sancti, sed *non nisi tribus aquæ guttis caput baptizandorum conspergere.* Seckendorf Com. de Lathuanismo, lib. 3. sect. 13. §. 41. p. 115.

the favourable impression which their patience in tribulation might produce, by attributing it to *diabolical obduracy!*

The sentiments and practice of the *Mennonites* is so far similar, that they do not require immersion; and from their silence on the mode of baptism in their most ancient confessions of faith; from their manner of defending themselves, by exclusively pleading against the baptism of any except those who are come to years of discretion; and from the defence which *Menno* makes of himself and his friends, it seems fairly to follow, that there was no material difference among the foreign Anabaptists, on the mode of their applying water, they all used *sprinkling*, or at the *most pouring*.*

(To be continued.)

Reformation in Psalmody reconsidered.

To the Editor of the Baptist Magazine.

Sir,

Seeing, in the February number of your valuable Magazine, an article, in which reformation in psalmody is recommended, and considering that the subject is one of prime importance, I am induced to offer you a few remarks in continuation.

Your erudite correspondent, W. T. has laid the readers of the Baptist Magazine under considerable obligation, by favouring them with a history of psalmody, which, however concise, contains some valuable information. Some of his remarks on the tunes themselves and the manner of *performing* them, deserve the attention of all our congregations; still, I fear, his essay bears a much closer affinity to the science of music, and, to quote his own words, "the manner of performing" tunes, and a much more evident tendency to forward these two objects, than to serve the cause of evangelical religion. And, as his avowed object is "reformation," he will probably pardon me, if I take up his subject where he has laid it down; and though, Mr. Editor, it is no part of my duty to criticise your articles, you also will pardon me, if, in the present instance, I make a passing remark on W. T.'s communication.

Though, Sir, "the ears and feelings of the better instructed part of congregations" may be tormented with bad music; though, as I have heard, a scientific member of a Baptist congregation (whom I know) may "have an ear so fine, as to incapacitate him for singing when a fellow-worshipper *sings out of key!*" though a young lady may shed tears at the beautiful execution of a certain piece of music; though this be the case, Sir, (and it all may occur at an oratorio, or a theatre), I think it has very little, if any thing, to do with the cause of real religion; unless, Sir, as you will not concede, it is necessary to understand music in order to worship God aright. As this is not the case, and as God expects us, when we praise him, to do it "with the spirit and the understanding," without a word about scientific precision, I am compelled to regard this part of W. T.'s essay as at best unimportant.

His analogical argument from Saul would, if pursued, lead us into a labyrinth of Jewish observances; for incense was burnt by the Jews in their worship, and to

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* *Schyn Histor. Mennonit.* in 2 Vol. Amstel. 1723 and 1729.

continue the same course of argument, I might quote W. T.'s words, and ask, "Why should it not be in ours? The reference to the decision of an English court of justice, as to who is to conduct the worship of the established church, can have no interest with those who discard all human authority on such matters.

W. T., Sir, gives general observations on psalmody, and on the means for its reformation. He frequently contents himself with the probability of insuring musical correctness, mere performances, and a suiting of certain tones to certain expressions. This is all very well, doubtlessly, in an orchestra, and imperative with the long-robed choristers of a cathedral; but what connection has it with the worship of the most high God? What interest will thousands of humble believers in Jesus Christ take in all these matters? The answers, I presume, are obvious:

But is there no reform necessary, in our manner of singing the praises of Jehovah? Or is the reform (if necessary) out of our reach? I answer, reform is necessary, and that, by the united exertions of pastors and flocks, the reform may be accomplished. There is a record, in scripture, of singing, as conducted by our Lord Jesus Christ and his disciples. "They sung a hymn." Not a word is here said about instruments, whether "secular" or otherwise; not a word about clerks or choirs. The *congregation* "performed" in this case—"they sung a hymn"—in all the purity and simplicity of primitive Christianity. The performance was not left to, nor conducted by, musical amateurs.

In the Baptist Magazine for March and April, 1824, there is an article cited from the Eclectic Review, from which W. T. has made a quotation, and in which I see the following: (p. 111) "What have dissenters to do with clerks? They are not wanted to perform the responses. There is no more scriptural authority for clerks than for surplices and organs. Necessary they cannot be, except in a state of things which they have been the means of producing. For our own parts, we think there is a gross impropriety in the hymns being given out by any other than the minister; he is responsible for every part of the service."

The characteristics of dissenters generally, and of our own denomination particularly, are an adherance to apostolic injunction, and a setting at nought the decrees of human tribunals, and the usages of the world, when they are opposed to the command and example of Jesus Christ. Then why should they so anxiously follow the precedents of the *world* in the particular of singing? Choirs, musical instruments, the solemn burst of harmony, the pontifical array of the priest, the elevation of the host, and many, many other contrivances may be necessary to inspire sentiments of spurious devotion, in the Catholic devotee; and several of them may be necessary to *respectablize* another national communion; but for those who refer to the Bible as their only statute book, to adhere to any one of them, is most unaccountable!

A correspondent of the Baptist Magazine for 1825 has written upon my present subject. He deprecates the circumstance, that choirs are frequently composed (to his own knowledge) of "persons outwardly moral and virtuous, but, alas! destitute of *grace in their hearts.*" He laments that such should stand up and sing, addressing the Saviour:

> Yes, thou art precious to my soul,
> My transport and my trust;
> Jewels to thee are gaudy toys,
> And gold is sordid dust.

He says, "the impropriety and sinfulness of such procedure as this must be so obvious to every enlightened mind, as to need no arguments to prove that it is an awful trifling with sacred things." But other evils are attached to the present system of conducting our singing. The choir frequently performs pieces of sacred music, beautiful and exalted in themselves, probably, but in which the congregation cannot, and are not expected to join. They frequently cannot understand the words as they are pronounced. This is done in the course of divine service; but to say that it is an act of worship of the congregation is a decided misnomer. The mass performed in Latin is fully as intelligible. "Did the Son of God die upon the cross for our sins, that his guilty and rebellious creatures might be *amused* by the recital of his sufferings; that the breathings of his soul, when made an offering for their sin, might be set to the finest of their musical airs, and trilled about in all manner of variations and repetitions for their diversion?"

Another evil attending the existence of choirs, is, that when *they* perform, the generality of the congregation remain inactive—silent spectators of the procedure, probably fearful of marring the fine sounds that issue from the singers' gallery. Where there are no choirs, I have frequently remarked that the majority of the congregation join in the song of praise, not with scientific precision, yet with an ardour that evinces that they are not engaged in a mere peformance. Another, and very important evil, is the time spent by professional singers, in the course of divine service, in the perusal of their notebooks, the circulation of notices, and the accompanying remarks, laughings, &c. which could not occur in a more colloquial and primitive state of things.

Finally, Sir, that our churches may be purged from all worldly alloy in this particular, I would earnestly call the attention of all our pastors to the subject; begging them, in the strength of God, to use their scriptural influence to restore the several churches under their care to the apostolic pattern.

Requesting a place for these remarks, in the columns of your respectable Magazine, I beg leave to subscribe myself, Sir, your obliged servant,

Coventry, H. A. N.

AN ENCOURAGING ANECDOTE.

To the Editor of the Baptist Magazine.

SIR,

HAVING had the pleasure of a personal acquaintance with the pious and honourable individual to whom the following anecdote relates, I have sent the particulars for insertion in your magazine, should you deem them worthy of appearing in public, and as having a tendency to excite others to be followers of them who through faith and patience are now inheriting the promises.

I remain, Sir,
Yours respectfully,
T. C.

A few years since a pious and respectable tradesman in a large sea-port town, took a shop in which his predecessor had carried on a very considerable traffic on the Lord's day. On entering his new habitation he conscientiously closed

it every Lord's day, though ships'-crews repeatedly requested him to serve them. This noble decision of conduct was soon noised abroad and reached the ears of the landlord, who without delay went to his tenant to know if it were true. The honest tradesman was not ashamed of his principles or conduct, and plainly told the owner of his house, that he had refused to serve customers on the Lord's day, and that to do otherwise would be the violation of the laws of God and man. The landlord replied that such conduct would materially injure his house, and prevent him at a future period from letting it on the same advantageous terms as he had hitherto done, in consequence of the business transacted on the Lord's day; therefore *you* will please to prepare for leaving my house. The tradesman modestly but firmly replied, that whatever consequences might result from his past decision of conduct, he should persevere in the same path of duty. The landlord left with very angry feelings and with a determination to carry his threat into execution. But *He* who has the hearts of all in his hand, was pleased to order it otherwise and to overrule this circumstance to the welfare of his faithful and undaunted servant: for not long after the landlord was arrested by the hand of death, when it was found, to the surprise of all, that he had bequeathed the *house* with *all* its *fixtures* to his truly pious and conscientious tenant.

"Father of lights my footsteps guide
Along the dang'rous path I tread,
Nor suffer me to turn aside
By error or by sin misled.
With truth illuminate my mind
Inspire with fortitude my heart,
Nor let me wander with the blind
Nor waver in the Christian's part."

Aphorisms.

They that are of the household of faith, must be defenders of the faith.

The promise of salvation is made not to the act of assurance but of faith, and not to the degree (of faith) but the truth of it.

God never sets his seal where he has not first set his hand.

It is as much our duty by faith to moderate our affections to what we have, as it is to depend upon God for a supply of what we want.

They that neither hope for any thing from the world, nor fear any thing, have overcome the world.

A heavenly expectation begets a heavenly conversation.

Free grace destroys not good works, but promotes them: that is as the root, and these as the fruitful branches growing on it.

If sin comes not to our remembrance here, it will hereafter to God's; if not to ours to conviction, it will to his to our condemnation.

If God did not hate sin, repentance would be needless; and if he would not pardon it, it would be hopeless.

Free gifts must be taken when the donor, and not when the receiver will.

F. Fuller.

REVIEW.

The Ecclesiastical Polity, and other Works of Richard Hooker: with his Life by Izaak Walton, and Strype's Interpolations. To which are now first added, the "Christian Letter" to Mr. Hooker, and Dr. Cowel's "Just and temperate Defence" in reply to it: accompanied by an Introduction, a Life of Thomas Cartwright, B.D. and numerous Notes. By BENJAMIN HANBURY. 3 vols. 8vo. pp. ccvi. 328, 568, 535. London: Holdsworth & Ball. Price 1*l.* 11*s.* 6*d.*

To this work our readers will scarcely need an introduction. For who has not heard of Richard Hooker, whom King James I. "did never mention but with the epithet of learned, or judicious, or reverend, or venerable Mr. Hooker?" And who has not read "honest Izaak's" life of the divine, and felt the bewitching influence of his style, which, quaint as it is, and somewhat involved, has commanded such general admiration, and acquired for its author a popularity which few can hope to enjoy. Walton's "Lives" is one of those books which we lay down with difficulty, and only regret that we so soon reach the last page. It is, nevertheless, open to serious objections, that materially lessen its value. Not the least of these is a bigoted, intolerant spirit, evinced in uncharitable insinuations, and slanderous attacks on the Puritans, whose genuine sentiments are either shamefully misunderstood, or cruelly maligned. This is the more to be lamented, since the book is considered one of our classics, and thousands are circulated every year in quarters where an antidote never finds its way. Unfortunately, too, much of our popular literature is equally blameworthy. Great numbers derive all their knowledge of the history and principles of dissent from works whence any thing but fairness of statement is to be expected. Arguments oft refuted, and libels long ago exposed, continue to be brought before the public with the utmost effrontery, while the ignorance of some, and the prejudice of others, prevents them from being disabused; and the "Book of the Church," which ought to be the record of religion, becomes the vehicle of *sectarian* uncharitableness (we use the word "sectarian" in its proper sense), and petty malice.

It is well known, that the present disunited state of the Christian church in Great Britain took its rise from the cruel restraints imposed on conscience by Queen Elizabeth, particularly the Act of Uniformity, passed A. D. 1559. The leaven of intolerance was indeed working in the days of Edward VI. when some who were shortly to experience the trials of martyrdom, dealt so hardly with good Bishop Hooper on account of his aversion to certain popish vestments and rites. The "Troubles at Frankfort" widened the breach. Exiled from their native land for their adherence to the Reformation, the English divines carried with them their yet unsettled disputes, and abused the hospitality of their friends by turning the place of public worship into a scene of discord and confusion. By the accession of Elizabeth they were brought home again, but not to union. Her Majesty found two parties in the church. The one desired to proceed in the spirit of the worthies of Edward's reign, who had reformed as far as they thought the times would bear, leaving further amendments for a more favourable conjuncture of circumstances. These were the Puritans, who at first consisted chiefly of Presbyterians. The other party thought it sufficient to lop off the most glaring errors and abuses, and were content to transfer the power of the pope to the sovereign, and to retain much of the paraphernalia of the old system: in other words, they wished to array popery in a protestant dress, and they succeeded. It was to be expected that the queen would side with the latter,

for there was a show of submission and reverence for authority, which well suited her lordly mind. Nor must it be forgotten, that her theological predilections powerfully inclined her to the least possible deviation from the Church of Rome, and that the settlement of the Reformation under her auspices, exhibited, when compared with the plans of her brother Edward, a retrograde movement. The spirit of Elizabeth could brook no control: supremacy was the idol of her heart, and she could not endure that any of her subjects should refuse to bow down and worship. Therefore we are charitable enough to believe, that her cruel handling of the puritans arose less from her hatred of religion, than from her love of power. Having imbibed the absurd, but most pernicious notion, that consciences and souls belong to the magistrate's jurisdiction, (a notion which her clergy, as well as her courtiers, constantly fostered,) she expected all to think as she thought, believe as she believed, and worship as she worshipped, or might at any time choose to think, believe, and worship. Hence, nonconformity was associated in her mind with rebellion, and a religious assembly, if otherwise convened than acts of parliament enjoined, was regarded in much the same light as a meeting of conspirators, called together for dark and insurrectionary designs.

But rebellion was far easier suppressed than dissent. Courts of high commission, entangling oaths, a shackled press, and other inquisitorial measures, availed nothing at all. She who had overcome the "invincible armada," found it impossible to quell the spirit of free inquiry. Men would think, in spite of the queen's inhibitions; and they would publish their thoughts, though often at the hazard of their lives. The "Admonition to the Parliament" (published 1572), was a bold attack on the Establishment, and was soon after followed by a "Second Admonition," from the pen of the celebrated Cartwright. Whitgift wrote an "Aunswere" to these, to which Cartwright published a "Replye." A "Defence of the Aunswere," in a bulky folio (1574), was also followed by a "Second Replye" (1575), and "The rest of the Second Replye" (1577). In these publications, characteristic extracts from which will be found in the first volume of the work now before us, the learned antagonists discussed every point connected with the constitution and discipline of the Christian church, with an eagerness which in these days would be thought "passing strange." But the polemical pen was not Whitgift's only weapon, nor his favourite one. Preferment to the highest office in the church placed the sword ecclesiastic in his hands, and he spent the remainder of his life in using it. Persecution, not argument, silenced Cartwright. The controversy was conducted by others, with various degrees of skill and energy. Of the writers on the episcopalian side, Hooker is by common consent deemed the most learned, the most elegant, the most profound, and the most powerful. As the stars withdraw when the sun rises, so the lesser lights of the age were absorbed by his surpassing glory. His great work on "Ecclesiastical Polity" was published at separate intervals. The first four books appeared in 1594; the fifth in 1597: the author died in 1600, and the remaining three books remained unpublished till 1648, when the sixth and eighth were printed; the seventh did not appear till 1662. These had not the advantage of his final revision, and contain manifest proofs of their imperfect state.

It is important to remark, that the controversy between the Church of England and her opponents has undergone considerable changes since Hooker's time; and that his work has become less interesting on that account. The great principle of *our* dissent is the spiritual nature of Christ's kingdom, totally incompatible with any worldly alliance or magisterial coercion. But the Puritans, with whom Hooker had to contend, though they appealed to Scripture on points of discipline as well as doctrine, and professed to derive thence only *their* scheme of Church polity, were by no means averse to the co-operation of the civil power. On the

contrary, they held that the magistrate, *as such*, was bound to maintain and defend the profession of true religion, *meaning thereby* Calvinistic presbyterianism: and while they justly objected to the English hierarchy and service, as founded on no warrant of revelation, would have substituted their own system, and fenced it round with the sanctions of law. Hooker was well aware of this. He urged upon his adversaries, and with great effect, that their sole appeal to Scripture would justify all the conclusions of the Barrowists, the first teachers of Independency, and thus overthrow ecclesiastical establishments altogether. Here, at least, he was triumphant. How he would have succeeded with modern nonconformists, who "call no man master," whether prelate or presbyter, is quite another question.

A fair summary of Hooker's propositions is thus given by Neal, in his History of the Puritans, and quoted by Mr. Hanbury:—

"1. That though the holy scriptures are a perfect standard of doctrine, they are not a rule of discipline or government. 2. Nor is the practice of the apostles an invariable rule or law to the church in succeeding ages, because they acted according to the circumstances of the church in its infant and persecuted state. 3. Neither are the scriptures a rule of human actions, so far as that whatsoever we do in matters of religion, without their express direction or warrant, is sin; but many things are left indifferent. 4. The church is a society like others, invested with powers to make what laws she apprehends reasonable, decent, or necessary, for her well-being and government; provided they do not interfere with, or contradict the laws and commandments of holy scripture. 5. Where the scripture is silent, human authority may interpose; we must then have recourse to the reason of things, and the rights of society. 6. It follows from hence, that the church is at liberty to appoint ceremonies, and establish order within the limits above mentioned; and her authority ought to determine what is fit and convenient. 7. All who are born within the confines of an established church, and are baptised into it, are bound to submit to its ecclesiastical laws; they may not disgrace, revile, or reject them at pleasure: the church is their mother, and has more than a maternal power over them. 8. The positive laws of the church not being of a moral nature, are mutable, and may be changed or removed by the same powers that made them; but while they are in force they are to be submitted to, under such penalties as the church in her wisdom shall direct." Vol. I. p. xxxvii.

Such are the positions advanced by the great champion of the Church of England, the acknowledged standard of appeal in her disputes with dissenters. Our readers will spare us the trouble of a refutation, which would carry us much beyond our prescribed limits, and is besides totally unnecessary, since a very moderate degree of scriptural knowledge will suffice to overturn this imposing, but feebly built fabric. We shall content ourselves with two observations.

The first is, that these arguments prove too much. Admit Hooker's first six propositions, and you are on the high road to Rome. The avowed principles of the Reformation are surrendered, liberty of conscience is clean taken away, and the door is opened for all the mummeries and abominations of Antichrist. For with what face can he who relinquishes the sufficiency of scripture, and gives the church full power to make laws and establish ceremonies, refuse to bow to the triple crown, or to sanction all the fooleries of the mass?

Our second observation shall be borrowed from Dr. Toulmin.

"To Mr. Neal's remarks on the principles of the Ecclesiastical Polity, it may be added, that how just and conclusive soever those principles are in themselves, they do not, they cannot, apply to the vindication of our religious establishment, *till it be proved that its 'ceremonies and laws were fixed by the church.* In whatever sense the word Church is used, this is not the fact. Whether you understand by it 'a congregation of faithful men,' or 'all ecclesiastical persons,' or 'an order of men who are set apart by Christianity, and dedicated to this very purpose of public instruction,' in neither sense were the forms and opinions of our established religion settled by the church! *They originated with Royal pleasure; they have changed as the will of our princes hath changed; they have been settled by acts of parliament, formed illegally, corrupted by*

pensions, and overawed by prerogative; and they constitute part of the statute law of the land!"

(To be concluded in our next.)

Memoirs of the Life and Times of Daniel De Foe; containing a Review of his Writings, and his Opinions upon a variety of important matters, civil and religious. By WALTER WILSON, Esq. of the Inner Temple. In three volumes.

IF the rulers of this world were wise, they would always patronize, but never persecute, the friends and advocates of the civil and religious rights and liberties of their subjects. When the injustice, and the sure and calamitous result of tyranny are considered, it is difficult to determine whether folly or knavery most preponderates in the composition of an oppressor. What nation was ever long prosperous, or tolerably happy, without liberty? Universal history asserts the value of freedom, in the absence of which she shews that the people degenerate, and the throne is unstable. The present miseries of Spain, of Portugal, and Turkey, are the certain and just consequences of tyranny; and in our own land, comparatively eminent for freedom, we are now defective in felicity, because we have formerly been defective in freedom. Had no man ever been deprived of his civil rights on account of religious opinions, and had the pious and active servants of God been always perfectly free to use, in every place, the efforts they approved, and the people of the land to choose their instructors; and had they not been obliged to contribute toward the support and the extension of religion, unless it had appeared to them right; we should, under the favour of Heaven, have now possessed far more piety and general comfort. The religion, the humanity, and the wisdom of the nation, in that case, would have avoided those ferocious and ruinous wars, under the effects of which we have so long suffered, and are now groaning; and such an amount of infidelity, dishonesty, improvidence, and intemperance, as in these times afflict our beloved country, would never have existed.

Man, without sound liberty to acquire and communicate knowledge, to use his faculties and his property, and to rise to and enjoy the highest honours and emoluments he can honestly reach, must always degenerate. He will not diligently sow, if he is not as free to reap as other men; and not having sufficient inducements to improve and exert himself, he will decline in ability, and neglect advancement. Knowing that he is injured, he will become discontented; and perceiving that power and emolument are monopolized by a few, and not equally open to all, he will be defective in truth and virtue, by the necessity of employing artifice and unrighteonsness, in his attempts to please his unjust and selfish superiors.

These observations are intended to introduce our high commendation of the volumes before us; relating, as they do, to times and events which prove the truth and importance of what we have advanced. He who does not regard his fellow-man as a brother, and who is content that others should be ignorant, poor, and unhappy, so that he is favoured with what he loves, may not approve the character, the opinions, and the conduct of De Foe; but we are deceived, if the wisest and the best of our race will not rank him high among the most useful of mankind, and read the admirable work before us with the greatest pleasure and improvement. And even the most pious, if they duly reflect, must deem that enlightened, honest, and intrepid man, whose sentiments, labours, and sufferings, our author has exhibited, deserving of the most honourable remembrance. The doctrines and institutions of the Gospel, we are fully aware, are of pre-eminent value; but, except miracles are wrought, these will not long exist in any extensively efficient purity and power, where man is punished for the avowal of his honest opinions, and where he is refused liberty to disseminate his sentiments, and to worship his Maker according to his own judgment. Look at degraded and polluted Italy for the proof of what we affirm.

Every man in whose heart is the love of God, and who regards the race to which he belongs, should never cease to use his prayers, all his talents, and every opportunity that may arise, for the destruction of civil and religious oppression, and for the extension of freedom, science, happiness, and piety. Did not God create all men? Has he not equally placed us all in the world; and is it not said, that he "hath given the earth to the children of men?" Is not God the author of all our faculties? Has he not bestowed on us a revelation of his will, and are not his servants commanded to "go out into all the world, and preach the Gospel to every creature?" What are the little concerns of states, which at best belong to a scene that is passing away, that they should be made to oppose the interest of God's eternal kingdom; and what right has any ruler to restrain, or to punish in any degree, those who are only accountable to God for their religious sentiments and Christian conduct? The most pious, therefore, are interested in principles and exertions that respect civil and religious liberty. Religious liberty, in its legitimate products, is a noble paradise which God hath planted, and civil freedom is the needful fence around it which man should form, which he should repair when it is in any degree destroyed, and defend when it is menaced with injury or ruin. Such were the fixed views of De Foe, who has now slept with his fathers for nearly the period of a century; and during this whole time, persons in the more humble and in the higher stations of life, have been amused and instructed by his writings. Few men have written "so variously," or "so well." It will surprise no one who has read the Life of Robinson Crusoe, that its author's other writings should be represented so as we now describe them, as those of a man of eminent skill in the delineation of character, and in throwing over the commonest incidents an interest that enchants the reader. "In the conflict of parties," says his biographer, "from the reign of Charles II. to the accession of George I. few persons took a more active share; and in the number of his publications, he probably outstripped all the other writers of his time." During this period, civil and religious liberty were at times never more endangered, and never were they better defended. The history of De Foe is interwoven with the events of the times in which he lived, and as the volumes before us extensively present that history, they are peculiarly deserving of attention.

Mr. Wilson professes, and we have no doubt justly, to have delivered faithfully the sentiments of De Foe; but he wishes to be considered as his biographer rather than his apologist. In many of the opinions of his hero our author avows a congeniality of thinking; but he properly leaves the readers of the volumes themselves to judge of the facts and reasonings they contain.

No full analysis of the works of De Foe can be attempted in a paper of this nature; the volumes and pamphlets written by him amounting to 210. This, however, is pretty fully, and very ably accomplished in Mr. Wilson's work; in which, indeed, the reader will obtain a just, comprehensive, and highly valuable view of the events of a very interesting portion of our history; and of the influential persons and writers that lived in the times it includes. As we wish the present work the most extensive circulation, on account of its great merit, we will attempt what must be a very general intimation of its contents.

The author relates the birth of De Foe, gives some account of his relations, and represents the nature of his education and early connections. And we have a description of the religion of a nonconformist, of the rise of the Puritans, and the reasons for their practice. The restoration of Charles the Second, and its consequences are given; with the profligacy of the Court, and the general profanity, intemperance, and unrighteousness of the nation. We have in these volumes an account of the Act of Uniformity, and the Test Act, and indeed the more ruinous and unjust of the measures of Charles and his government, the popish plot, the origin of Whig and Tory, the death of Sydney

and other patriots, the death of Charles II. and his character. Our author also presents instructive views of the most important events relative to civil and religious liberty during the reign of James II., the invitation to the Prince of Orange, his arrival, and its consequences; a general account of the glorious Revolution, the accession of William and Mary, the Act of Toleration, the Bill of Rights, and De Foe's remarks upon it. We have, besides, in these volumes, a just view of the glorious reign of William III. in which his enemies appear in their deformity, and his own character, principles, and conduct, shine as the light.

The first volume concludes with a history of the last parliament of this prince; it gives an account of the illness which brought him to the grave, and it describes his person, his love of liberty, his public conduct, the liberality of his government, the greatness of his character, and the ingratitude of his subjects.

The reign of Anne, in which Toryism triumphed, churchmen were intemperate, and religious liberty was threatened with destruction, is exhibited in the second volume with much clearness. The true influence of national establishments is here proved by an appeal to facts. Sacheverel's violent politics, and malignant party, are exhibited to the holy hatred of all generations. And it is satisfactorily shewn, by an eye-witness, that if the Tories and the clergy had succeeded in their efforts, under the reign of Anne, the nation would have lost its civil liberty, and been subject to a popish tyranny. This volume also presents an account of the death of the queen, forms an estimate of her private character, and gives the aspect of her reign; and the work concludes with the accession of George I. his coronation, and the conflict of political parties at that period.

This view of the subjects these volumes embrace is very limited, and it is but justice to affirm, that they contain useful information on nearly all that is valuable in politics, and important in morals and religion. The life and writings of an enlightened, honest, moral, intrepid, and patriotic man, are here represented; public men and the writers of the times referred to, in the whole work before us, are reviewed; and entertaining anecdotes, with the finest maxims, are liberally scattered over the whole performance. The cause of liberty, civil and religious, never had a truer friend, or a more courageous, enlightened, industrious, and efficient advocate. The dissenters of this kingdom owe a grateful remembrance to De Foe, and should evince the feeling, by giving to this account of his life and writings now before us, the best patronage, and the widest circulation within the reach of their ability. These volumes should be perused by the patriot, that he may be warmed into an ardent love of all that will benefit his country; by the senator, that he may act for the solid welfare of the state; by the dissenter, that he may estimate the worth of his principles; and by the Christian, that he may be confirmed in his exclusive subjection to Jesus Christ. In other volumes, the events recorded and weighed in these may be found; but in no work with which we are acquainted, is the connection of these events with liberty so clearly and profitably exhibited. De Foe, who reviewed former times with a mind highly gifted with calmness, penetration, and integrity, and whose writings are reviewed in these volumes, describes transactions which passed under his own view, and in which he acted a noble part.

As a specimen of the volumes we have commended, and which so much abound in citations from the works of De Foe, we give the following extract from one of his pieces

"This fixing the supremacy in the king, was the foundation of two things which are now the subject of so much strife in this island, and which have not only protracted, but rendered abortive, all hopes of general uniformity, and, till now, obstructed the common union of charity and good neighbourhood. They are—1st. The right of the civil magistrate to appoint ceremonies, and to enforce, as necessary in the worship of God, things that are in themselves indif-

ferent. 2d. The government of the church by diocesan bishops. The supremacy in matters ecclesiastical being lodged in the king, the church was entirely thrown into his arms, and, without pretending to the infallibility of the Pope, he assumed the power of legislation as effectually as the Pope himself. The church being thus subjected to the arbitrary will of the civil magistrate, the reformation proceeded no farther than was agreeable to his pleasure, and here was laid the groundwork for dissent.

The regale and pontificate were the two early mistakes; and are to this day the two principal objections against the Protestant reformation of the English church. The first dispute among the reformed began at Frankfort in Germany. There was also a dispute between bishops Hooper and Ridley, upon the same subject; but fire and faggot reconciled all little differences, and both died gloriously for the faith, not the ceremonies of the Protestant religion. After the persecutions in queen Mary's time, queen Elizabeth restored the Protestant church; but, as before, the civil authority took upon it to impose ceremonies, and the queen, whether politicly, as some say, to bring in the papists, or from her own gayness of temper, which delighted too much in the pomp of worship, I shall not determine; but she rather went back in the reformation than carried it farther, so far as respected king Edward's standard. Several offers were made in her reign for a farther reformation, but this queen, though she was a glorious princess, had a great deal of her father in her, and had it not been for the good she effected, she would have passed for one of the most arbitrary tyrants of all our sovereigns since William the Conqueror. Her successor, though bred a Presbyterian, and sworn to the national covenant, was yet fond of the pomp and splendour of the regale; and reckoning himself in the place of the Almighty as to sovereignty of the conscience, he carried the severe injunction of uniformity to the highest possible pitch. Now, as all violent methods in religion tend to the detriment, and to lessen the influence of those that practise them, so, under the severities of these two reigns, the great defection from the church took place. The number of those that objected against the imposing of the ceremonies daily increased; and the reasons they gave were so specious, so clear, direct, and deduced from scripture, that nobody could oppose them. They alleged, 1. That it was the duty of every Christian to worship God in the way which he believes to be most agreeable to his will, as revealed in the scriptures; 2. That it was not in the power of the civil magistrate to make things in the worship of God necessary, which are otherwise indifferent. Thus the whole plea was purity of worship, from whence the people were called Puritans; and though the name was given in derision, yet the blameless lives, extraordinary charity, good works, and general character of the people in their conversation, grew into such repute, that it soon ceased to be a reproach, and 'tis a name reverenced both abroad and at home. Erasmus, when speaking of the several sects amongst the professors of the Protestant religion, left this famous expression: 'Sit anima mea cum Puritanis Anglicanis.'"

Besides reviewing the interesting period in which De Foe lived and acted, this work presents the incidents of his life and of his sufferings in the best of causes; and it unites two qualities not often in a high degree associated: it is very instructive, and equally entertaining; deserving an attentive perusal from men of every rank, and of all opinions.

The Cabinet Cyclopædia; conducted by the Rev. Dionysius Lardner, LL.D. F.R.S. L. & E. &c. &c. &c.—History:—Scotland, by Sir WALTER SCOTT, Bart. Vol. I.

THIS Cyclopædia "is intended to form a popular compendium of whatever is useful, instructive, and interesting, in the circle of human knowledge." Our business is, at present, with the first volume of the History of Scotland. The author was invited to undertake only a general narrative of Scottish affairs, and this he has accomplished in an able and pleasing manner.

The more early national events of the Caledonian race are both striking and instructive. At present, our northern neighbours are remarkable for industry and prudence; they are very orderly and persevering; and taken as a whole, are a nation distinguished by strength of understanding, by sound courage, and by a vigorous and everactive patriotism: and such, as far as we can perceive, have ever been the national features. In the volume before us, there are instances of patient endurance, of personal bravery, of penetration and

arrangement, of noble principle and persevering efforts, such as the annals of but few people present, and which those of none exceed in glory.

The value of history is great, when, as in the present case, its incidents are striking, its characters illustrate powerfully the passions and principles that agitate and prompt our species, and when the whole story is plainly, powerfully, and pleasingly told.

Fiction too often deals in monsters, and these intoxicating stimulants of the mind injure its health, and excite pernicious or useless activity, unprofitable discourse, and fallacious hopes. The good that has been effected by works of imagination, resembles in size a grain of mustard seed; while that which veritable history has accomplished, is like a noble mountain. In the latter we behold, as in a mirror, the nature and effects of the vices and virtues of man. We behold selfishness in powerful persons fixing on individual interests, and sacrificing general and lasting advantage; while benevolence is presented patiently, and at length successfully, securing national blessedness; we behold wisdom, and integrity, and bravery, and prudence, and activity that nothing can repress, with hope that refuses to expire, conducting to safety, honour, and comfort. History places before us the important, and too much neglected doctrine, that "righteousness exalteth a nation," and that "sin is the disgrace of any people." In this glass are beheld the deformity and folly of wickedness in all her forms, that she may be hated and abandoned; and here appear the beauties and the wisdom of holiness, that we may all be true, and upright, and benevolent. And in the production of these results, history, when well written, has one advantage above other methods of instruction; it entertains the mind in a high degree, fixes the vagrant attention, and allures onward the most indolent readers, until they are improved, almost in spite of themselves.

The portion of Scottish history which has occasioned these remarks, will, if carefully read, justify them all; by affording valuable information and mental delight, and by exciting virtuous feelings, and sustaining the noblest expectations.

The children of Caledonia have seldom been wanting in professions of regard for their mother, and if they have often been able to endure living at a distance from her, their statements respecting her beauty, intelligence, and virtue, have made her a paragon of excellence. The author before us may not be perfectly free from this national foible, but we have not detected its operation in any material degree prejudicial to the value of his work. This history, by Sir Walter Scott, is, we have no doubt, substantially true; and it is pleasantly written, peculiarly entertaining, as well as highly instructive. It has, however, one very pernicious fault. We allude to those descriptions of warfare which produce in the minds of readers admiration of the courage and talent employed, but raise no indignation against the unsparing destruction of property, and the savage shedding of blood, in which warriors have so much indulged. We give an instance from p. 104.

"What mischief the Scots might sustain by these irruptions, was fearfully compensated by the retaliation of king Robert, who ravaged the English frontiers with pitiless severity. The extreme sufferings of Bruce himself, of his family, and his country, called loudly for retaliation, which was thus rendered *excusable, if not meritorious.*"

A demon might have written thus, with no loss of appropriate reputation. What! because a selfish, bloodthirsty monarch thinks proper to extend his dominion at the cost of human happiness and life, are innocent people to be ill-treated, plundered, and ruined, that such barbarities may somewhat prejudice the affairs of the remorseless invader of dominions his ambition desires? Let courage and conduct, let skill and activity, and perseverance, never be eulogized, unless they are used for the alone punishment of the guilty, and the protection of the innocent.

NEW PUBLICATIONS.

1. *The Christian's Affection to the House of his God. By Thomas Swan.*

We hope Mr. Swan will long live to promote, in agreement with one of the divisions of this sensible discourse, "the purity, the peace, and the increase" of the house of God.

2. *A Compendious Exposition of the Principles and Practice of Professor Jacotot's celebrated System of Education, originally established at the University of Louvain, in the kingdom of the Netherlands. By Joseph Payne.* Price 2s.

This is a very ingenious essay, highly creditable to the talents and the zeal of the juvenile author, who is preparing "Facts and Illustrations connected with Jacotot's System of Education," which will demand a more extended notice hereafter.

3. *The First Yearly Set of Loan Tracts.*
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The above are printed by Mr. Winks of Loughborough; sold by Mr. Wightman in Paternoster Row, and are calculated to be very useful to children whether of the Baptist denomination or any other. Many of the tracts, and tales, and hymns, are admirable and creditable in a very high degree to the talents, and zeal, and piety of those who have prepared them.

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On Free Inquiry in Religion.—Christ the only King of his Church.—The State of the World at the Christian Epoch.—The History of Christianity to the Age of Constantine.—On the Importance of Correct Views of the Constitution of the Primitive Church.—On the Constitution of the Primitive Church. Price 6d. each Number.

11. *The Etymological Spelling Book. By Henry Butter.*

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16. *The Power of Godliness. By George Wright, Minister of the Baptist Church, Beccles, Suffolk.*

OBITUARY.

THOMAS STANGER.

WEDNESDAY morning, Dec. 9, 1829, departed this life at the house of his widowed mother, at Martin Mill, near Dover, Mr. Thomas Stanger, aged 18 years. He was a youth highly esteemed by the family of which he was an ornament, and by a number of Christian friends in the neighbourhood where he resided. He was the second son of the late excellent Mr. Thomas Stanger of Martin, whose pious and truly Christian spirit, whose zealous and disinterested labours in the cause of Christ are fragrant in the memory of numbers to this day. From infancy the subject of these lines was remarkable for suavity of manners and sweetness of disposition. He was strictly moral in his conduct and modest and serious in his deportment. By the regulations of the family of which he was a member, he was prevented from joining in what are called carnal amusements, for which indeed he had no inclination. He was taught also to reverence the Sabbath day and keep it sacred. Very regular was his attendance on the means of grace, and from the distance he lived from the house of God, many were the tedious journeys he cheerfully took rather than be absent from the sanctuary on the Lord's day. What an example is this for young persons? What awful consequences have resulted when God's holy day has been neglected? Reader, remember the Sabbath day that *thou* keep it holy. Our young friend was a student of the bible, in the perusal of which he found both pleasure and advantage; his immortal mind was delighted and enriched by its treasure. He was not gloomy in disposition but generally manifested a cheerfulness without levity. During the many interviews the writer had with him, he never in a single instance remembers his speaking ill of any one. It is, perhaps, useless to add, that he was respected by all who knew him.

It was a source of deep anxiety to our young friend that he could not refer to any period of deep and pungent conviction, such as he had heard and read of in others, a circumstance not uncommon with those favoured with a religious education, and who have been preserved from open immorality. Yet none who intimately knew him but could trace in his views, feelings, and conduct, evidences which led them to conclude he was a subject of divine grace. During an illness previous to that which terminated his life, a conversation which he had with that truly excellent and pious minister of the gospel, the late Rev. John Giles of Eythorne, produced, in connexion with what he previously knew of his character, a conviction in his mind that the good work was begun. But owing to natural timidity, the modesty of his disposition, his fears of deceiving others or of being deceived himself, he was prevented from making an open profession of his piety, and no doubt that these causes, in connection with his fears, that his convictions had not been sufficiently deep, deprived him of much of that joy and peace in believing he might otherwise have realized. It is natural to suppose, that a son or a brother possessed of such lovely dispositions as we have stated, would be regarded with the greatest affection by his widowed mother and fatherless brethren and sisters. This was indeed the case, and they hoped he would be spared to be a blessing to his family and connexions in years to come. But God's thoughts are not our thoughts, nor his ways our ways. He did indeed recover from the attack above referred to, but in the middle of the year 1828, his disorder returned with such virulence as to baffle medical skill, and it became but too evident that his stay in this world must be short. He, however,

lingered contrary to all expectations, for a period of seventeen months. During which time he afforded another instance of his inviolable faithfulness who hath said, "As thy day thy strength shall be." In the course of his pastoral avocations, the writer had frequent interviews with him during this affecting period, when he might truly be said like Dr. Watts, to have been "one of God's waiting servants." He seemed to be quite weaned from the world, and frequently said he had no wish to get better unless it was the Lord's will; that he could relinquish the world without regret. He evidently depended simply on the atonement of Christ for salvation, and was much comforted by those Scriptures which encourage men as sinners to come to and depend on Christ for acceptance with God. Sincerely did he regret that he neither could love nor serve the Lord as he desired, nor was he a stranger to that experience which led Paul to exclaim, O wretched man that I am. His patience and resignation were extraordinary. Throughout his protracted afflictions up to the very letter of the assertion, is it believed to be true, that not one murmuring word escaped his lips.

And it will be long ere his kind and affectionate spirit and behaviour are forgotten by the numerous family which lament his departure. A feeling of doubt relative to our state before God is at all times painful, but it is truly afflicting to witness it when the departure of a beloved friend is at hand. Hence it had often been made a matter of earnest prayer that the doubts and fears of our young friend might subside before he was called to pass the "stream the narrow stream of death." In this we were most mercifully indulged, so that to the close of his life we look with grateful satisfaction. On the 30th of Nov. last, he was taken suddenly worse, his end was expected every hour, when the cloud was in a great measure dispelled; and he was blessed with hope in his death. Expecting soon to depart he said, "What should I do without a Saviour now?" As well as his strength would allow, he expressed great delight in the hymn which begins—

"Come humble sinner in whose breast, &c."

and repeated with much pleasure the first verse of the 220th hymn in Rippon's selection—

"Begone, unbelief, my Saviour is near."

He also expressed great delight in the sentiments and language of the hymn which begins—

"When langour and disease invade, &c."

He tried to read a hymn, but such was his weakness and the consequent dimness of his eyes, that he was unable; when he resignedly said, I see it will not do, I cannot read; and with fervour added—

"Prepare me Lord for thy right hand,
Then come the joyful day."

Seeing his beloved mother in trouble, he said, "Cast your burden on the Lord, He will sustain you." In the evening the writer saw him, and on asking how he felt, he said, "I hope I am happy." Wishing to hear once more from his own lips on what his dependence for salvation was placed, it was asked, whether he had any dependence on his past moral life? He eagerly replied,

"Other refuge have I none,
Hangs my helpless soul on thee."

While one leaned over him he was heard to say, with a smile on his countenance,

"Jesus lover of my soul,
Let me to thy bosom fly."

After a few minutes he revived a little, and observed, "I do not remember when I was first convinced; but then you never read of one who sought the Lord, and trusted in him, that was confounded: did you Sir?" The reply was in the negative; when he added, "The poor publican and the thief on the cross were accepted when they sought mercy, and why not me?" It was asked, "Do

you feel Christ more precious now than you ever did before?" He replied, "O yes." If an attempt should be made to improve the circumstance of your removal from this world, have you any thing that you should like to be said as from you to your young friends on that occasion? "Tell them," he said, "that youth is the time to serve the Lord." A proposal was made to spend a few moments in prayer, to which he acceded, and the writer retired. He saw him again but once, when his fears had subsided, and he seemed waiting with cheerfulness the summons Come up hither?

Seeing his sufferings were very acute, one who was attending him said, "Sure this must be the last day you will have to suffer." He replied, "The Lord grant it may, if it be his will." He then said, "O Lord, pardon my sins; blot them out of thy book. O what a glorious change this body," here his strength failed him. His mother returning to his chamber when he did not observe her, he was heard to say

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

One said to him I hope not to live to see another of us suffer as you do. He said "Why not? my sufferings are not a quarter of what I deserve. One glimpse of heaven will make amends for all." Again it was said are your sufferings very severe? He said, "Not more than I have strength to bear." He lingered till two o'clock on Wednesday morning, Dec. 9, when his happy spirit took its flight, I doubt not, to regions of everlasting blessedness.

Thus lived and thus died this lovely young man. His life calls upon young persons to imitate him in his moral excellencies, and his death, upon us all, to seek an interest in Jesus, now while it is called to-day. Reader! how soon you may be called to die God only knows. Remember the words of him who spake as never man spake. *In such an hour as ye think not the son of man cometh. Be ye therefore ready.* W. P.

INTELLIGENCE, &c.

DOMESTIC.

A MISSIONARY ADDRESS,

Delivered at the Designation of Rev. E. Daniels, Luton, the 15th February last.*

MY VERY DEAR BROTHER,

IN addressing you on this interesting occasion, I cannot call your attention to language more appropriate to your situation and prospects, than that adopted by the apostle of the Gentiles:—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24.

In these words the apostle presents himself as engaged in a most arduous and important undertaking, and so zealously devoted to it, as to be willing to sacrifice even life itself in the prospect of its accomplishment. Addressing the elders of Ephesus, whom he had summoned to a final interview at Miletus, he says, "Behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me," &c.

Oh! my dear brother, whose example, (next to that of the Captain of Salvation,) can I offer to your regard so deserving of your imitation as the apostle Paul's? I believe you have already imbibed the spirit, as well as adopted the language of this Christian missionary. May you, in the strength of his Lord and yours, abide the consequences, and be faithful unto death.

Let us consider,

I. The interesting views the apostle presents of the Christian ministry.

1. As the performance of a service,—"the ministry," i. e. the service—the

* See Missionary Herald for April, p. 174.

service of Jesus Christ. Ministers are his servants. They need not be ashamed of this denomination. They need affect no higher. Paul, James, Peter, and Jude thus style themselves at the beginning of their epistles. It behoves ministers to remember this; "to call no man master on earth, for one is their master, even Christ." They are not the servants of men, of any body of men, except for Christ's sake." We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." They are not to minister to the caprices, prejudices, and unreasonable commands of men, but to pay a supreme and paramount regard to Christ. It is a *service*, not a *sinecure*. There is something — there is much to be done. It is not, however, a task, a mere "doing duty," an irksome service, but the reverse. It is a *ministry*, not a *drudgery*. It is attended by the presence and rewarded by the grace of Jesus Christ. Paul's was the work of a minister and of a *missionary*, which is a still more arduous service.

The apostle presents the Christian ministry,

2. As the execution of a commission. "The ministry which I have received of the Lord Jesus." Paul received his ministry immediately and personally from Jesus Christ. He informs King Agrippa what were the very words Christ employed, Acts xxvi. 15, &c. He gives to the Galatians a particular account of it, Gal. i. 10, &c. He thus introduces his Epistle to the Romans, "Paul a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God." Although ministers have not now the same extraordinary call, yet do these also receive their ministry from him. His original commission to the apostles extends to them all, as is evident from the promise subjoined, "Lo, I am with you always even unto the end of the world." In this important light does the apostle place the Christian ministry in 2 Cor. v. 18, &c.

Another view the apostle presents of it is,

3. As the delivery of a testimony: "To testify the gospel of the grace of God." Paul deeply felt that the great subject of his ministry was the *gospel*, the *glad tidings* of salvation for guilty perishing sinners by Jesus Christ. John iii. 14—17. 1 Tim i. 15. It was the *gospel of God*, originating from *him*—worthy of *him*—giving the fullest and brightest exhibition of his character, and the union of all his perfections. Ps. lxxxv. 10. Heb. ii. 10. It was the gospel of *the grace* of God; springing from his sovereign, rich, and unmerited favour to the apostate race of man. This the apostle had to *testify*: this and nothing else — at all times and in all places — the pure, unadulterated gospel. This and this only he had testified at Ephesus, (verses 20, 21); at Corinth, (1 Cor. ii. 2.) He denounces an anathema on any man or angel who should preach any other, (Gal. i. 8, 9.)

We advance to consider,

II. The supreme desire the apostle felt for the full accomplishment of his ministry. He here evidently anticipates with ardent desire the termination of his course—the resignation of his ministry; and, in both, the consummation of his joy.

1. The termination of his course: "That I might finish my course." Paul, in this clause, has a primary reference to his *Christian* course, as himself introduced into the narrow way, as having himself to run the Christian race. He felt that his Christian character lay at the foundation of his ministerial; and it was therefore the *first* object of his attention and solicitude. Alas! with too many professors and ministers it is *no* concern. They have been justly compared to *signposts*, pointing out the way to others, but not taking one single step themselves. Not so the apostle. He ran himself. He ran before, and could say to others, "Be ye followers of me, even as I am of Christ." As the racer keeps the end in view, so did the apostle, Phil. iii. 12, &c.

2. The resignation of his charge: "That I might finish the ministry I have received of the Lord Jesus." He would continue his service, his commission, and his testimony to the last. He delighted in the discharge of it, and preferred it to all others. He deemed it a privilege which called for the warmest acknowledgments of adoring gratitude, Eph. iii. 8. 1 Tim. i. 12, &c. He was willing to forego the joys of heaven itself, so long as his divine and gracious Master had work for him to do on earth, finding in the service of Christ a heaven begun below. Yet the anticipation of the time when he should finish his ministration, and resign his commission, must have been highly pleasing and delightful. And this because it would be the period of

3. The consummation of his joy: "That I might finish my course with joy, and the ministry which I have received." He evidently anticipated with fervent desire the finishing of *both* with joy. He had joy; and, at seasons, great joy *in* his course and *in* his ministry; but there was much to diminish and to interrupt it, and it was not comparable with the joy awaiting him when he should receive the final approbation of his Master, and enter into the joy of his Lord, 2 Thess. ii. 19, 20. Heb. xiii. 17. Notwithstanding the animating presence of his Lord, the seasonable supports he afforded him, both as a Christian and as a minister, and the visible success he granted to his labours, yet he was, at times, the subject of painful doubts, and of constant conflict,

Rom. vii. 24. 1 Cor. ix. 27. He knew, however, that at the end of his course and ministry, his joy would be unmingled, uninterrupted and everlasting; and therefore looked forward to that period with longing desire and expectation, and so must every faithful servant of Christ.

It remains to consider,

III. The personal sacrifice the apostle was prepared to make for the attainment of his desire. This claims our notice in several points of view: viz. as to its extent; its spirit; its avowal, and its propriety.

1. Its extent. It was not a single or a small sacrifice. The Holy Spirit had witnessed that bonds and afflictions would abide him. He would have, therefore, to sacrifice liberty and comfort. But he says, "None of these things move me," or, as the original might be literally translated, "I make account of nothing." If liberty and comfort must be sacrificed, still life might be spared; but if not, he was prepared for *this* too. He made no account of *this*— "Neither count I my *life* dear unto myself." He had consecrated *this* to his God and Saviour; he considered it as not at his own disposal; he laid it on the altar, and was ready to sacrifice it whenever, and in whatever manner his Lord should please.

Mark, as to this sacrifice,

2. Its spirit. This is all important; for however extensive the sacrifice, except made in the genuine spirit of Christianity, it would avail nothing. 1 Cor. xiii. 1, &c. It was the spirit of holy, ardent love which actuated him, love to Christ, and to souls for Christ's sake. 2 Cor. v. 14, 15.

Observe,

3. Its avowal. He was neither afraid nor ashamed to avow the unreserved and entire sacrifice he was ready to make. His language is not that of ostentation or vainglory, but was intended for the encouragement of all his brethren and fellow-labourers, at that time, at Ephesus, and in every place. He thus spake as an example to all who should succeed him in the same course and service in every future age. Who can calculate the effect which such a noble avowal *has* had, and *still* has on the servants of Christ to the present hour? It was not inconsistent with the deepest humility.

Once more, let us notice,

4. Its propriety. Could such a sacrifice be proper? Yes, it was strictly proper. The apostle was fully justified in it. He had counted the cost. The cause was so glorious. The Saviour was infinitely worthy. He never changed his mind. He felt no regret when actually called to make the sacrifice in its utmost extent, and to lay down his life for that Redeemer who had first loved, and lived and died for him. 2 Tim. iv. 6, &c. And now, my dear brother, you will not only permit, but expect me to make an application of the subject to yourself in particular, in addressing you on the present peculiarly solemn and interesting occasion. "I charge you, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, out of season; watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." The service of Christ has been for upwards of twenty years, your chosen and beloved work, preferred by you to all others. Without the least flattery, I may say, the ministry has been indeed with you a *service*. You have not been a *loiterer*, but a *labourer*, and you have not laboured in vain. You can look around you, at this moment, and see the fruits of your ministry, an ample recompence, if your labours had been tenfold. But whatever may have been the toils of past service, they are not to be compared with the *service of a missionary* now before you, to which, after mature deliberation, fervent and incessant prayer, you have consecrated your remaining days, and have now publicly renewed your vows, in the presence of your beloved brethren and friends in the lord, and of us all whom you have invited, this day, to witness your solemn dedication. The Lord Jesus, "whose you are, and whom you serve," has made it abundantly evident, that it was He who thrust you forth into his vineyard, sent you to this part of it, and he, I trust, will make it as evident that he has extended your commission, and is sending you *to the heathen*, by the supports you shall receive, and by the success you shall realize in your future ministry. You will still and ever have to serve the same Master, deliver the same testimony, and rely on the same all-sufficient grace. He is equally present in Ceylon as in Britain. You will have to preach the same gospel there as here, equally needed and suitable in every place. You have hitherto run well in your Christian course, be it your supreme desire to finish it well. You have resigned your charge in this place with many and mutual pangs and tears, and with unutterable interest you anticipate the hour when you will have to adopt the language of Paul to the elders of Ephesus: "And now, behold I know that ye all among whom I have gone preaching of the kingdom of God shall see my face no more." You will be able also to subjoin the appeal, "Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare to you the whole counsel of God." But you have not yet entered on the execution of your commission to the heathen. Let it be, however,

your highest solicitude to finish your course and your ministry, both *at home and abroad*, with joy. At home you have gathered many sheaves. O that abroad you may gather many more, and so come before your Lord in the great harvest of the world, bringing them all with joy. With submission you desire that your ministry and life may terminate together, and you are aware that the execution of the former may involve the sacrifice of the latter. Be it so. You can conceive of no higher joy than that the apostle expressed to the Philippians, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. However much and deeply you may have revolved in your mind the possible toils, privations, and sufferings of a Christian missionary, it will be wise to do it again and again, and to remember that would he finish his course with joy, and the ministry he has received from his Lord, none of those things must move him enumerated 2 Cor. xi. 26, 27. All these, some of your forerunners in the missionary career, in that quarter of the globe, as their journals testify, have actually experienced.

O forget not, that the personal sacrifice of a Christian Missionary cannot be *sincere*, except like the Apostle's it is *entire*—except strong in the grace of his divine Lord, he can adopt the language of the text. You say *Amen:* heaven, earth, and hell, angels, men and devils hear your vow, and Jesus Christ, your Lord records and approves it.

Go forth, then, "in the strength of the Lord, making mention of his righteouness, and of his only."—Go and preach Christ, warning and teaching every man in all wisdom." Go and labour, "striving according to his working, who worketh in you mightily." Thus prepared for your course, your ministry and your sacrifice in its utmost extent, it will appear, both that you have counted the costs, and that you have therein reckoned wisely. You will never see cause to change your mind—to regret your avowal—to shrink from your purpose, and that because the genuine spirit of Christianity will imbue and pervade your mind, the sweet and all-conquering principle of love will actuate and powerfully constrain your conduct. And Oh, it is neither for you, nor me, nor any of our fellow-labourers "in the kingdom and patience of Jesus Christ," to form any adequate conception, till we learn it in the effulgence of the celestial glory, what the Holy Ghost means when he saith by his inspired servant Daniel, "They that are wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." *Amen.*

OPENING OF CHAPELS.

GREAT TORRINGTON.

On Wednesday, the 4th of November, was opened the new Baptist Meeting at Great Torrington in the north of Devon; on which occasion three sermons were preached. That in the morning by the Rev. J. Singleton, of Tiverton, on the subject of Christian hope, grounded on the words—"and hope maketh not ashamed." The afternoon discourse was preached by the Rev. G. H. Brewer, of Exeter, from Ezekiel xx. 40, 41.; and in the evening by the Rev. J. Baynes, of Wellington, from Joel ii. 28. The day was one which will not soon be forgotten at Torrington. Though the weather was unfavourable, the congregations were remarkably good. A spirit of prayer, union, and energy seemed to rest on all. The presence of God was enjoyed by his people, and with gratitude and praise they were disposed to exclaim, "It has been good for us to wait on the Lord." Surely this was none other than the house of God, it was the gate of heaven to our souls!

An additional interest was imparted to the services of the day by the allusions made in the discourse of the evening to the memory and writings of the celebrated John Howe, who for many years preached the gospel in the town of Great Torrington. The memory of this great man, however, seems almost entirely, if not altogether, to have faded from the recollections of the inhabitants of the town, till revived by the zeal and exertions of our excellent brother Pulsford. It is hardly conceivable how a town, once so favoured, for many years could sink down into such a state of spiritual darkness and apathy as prevailed in Torrington till a few years ago, did not the state of the Asiatic churches furnish a melancholy instance confirmatory of such an event. The head of the church has lately, however, appeared on its behalf, and a work has been accomplished, through the exertions and prayers of a few individuals, which is the joy and wonder of every beholder; and, we may hope, affords a pleasing prelude of what God is about to do for the north of Devon. When Mr. Pulsford went there, in 1819, there were about sixteen members composing the church: at present there are between sixty and seventy. And a spiritual observer cannot but be interested in remarking the Christian simplicity, love, and union, and spirit of prayer which reign in this infant church, resembling, in some good degree, the Christianity which prevailed in the apostolic age. The present place of worship was called for by circumstances of unavoidable necessity—it is plain and commodious, is well attended, and likely to prove a great blessing to

the town. Its dimensions are fifty feet by thirty-six: it stands in a good situation, and has a burial ground attached to it. The people, though poor, have done wonders; about £270 have been raised among themselves, and a debt of more than £600, a heavy burden to a society in their circumstances, still remains; to liquidate which their worthy pastor, Mr. Pulsford, will, on their behalf, be compelled to make an appeal to the Christian public, and which we most earnestly hope will not be made in vain. The case is signed by nearly thirty of the surrounding ministers, who all bear their testimony to the character of the minister and the worthiness of the cause on whose behalf he solicits the benevolent aid of the church of Christ. Should this imperfect sketch be the means of exciting the attention of any of the wealthy members of our denomination to a case pre-eminently interesting in itself, and deserving the exercise of their enlarged liberality, the writer of it will feel, and be thankful in feeling, that he has rendered an important service to the cause of Christ.

SHREWSBURY.

On Good Friday, April 9th the new Baptist Meeting in the Castle Foregate, Shrewsbury was opened. Mr. Pewtress of London commenced the service by reading the 66th chapter of Isaiah, and prayer. Double lecture by Messrs. J. Ashford, of Welch Pool, from Col. iii. 11. and Mr. Francis, of Pontisbury from Psal. xxvi. 8. Mr. Walmsley, Wesleyan minister, addressed the meeting, and concluded in prayer.

Afternoon—Mr. Thomas, of Brosely, read Chron. vi. 2. and prayed. Mr. Pewtress preached from Acts viii. 8. Mr. Francis closed in prayer.

Evening—Mr. Kent, pastor of the First Baptist Church, Shrewsbury, read Isaiah lv. prayed, and preached from Mark viii. 36. 37. Mr. Sangster now supplying the pulpit, concluded.

On the Sabbath following, April 11. Mr. Pewtress commenced by reading and prayer, and preached from Isaiah xxxv. 4. and concluded.

Afternoon—Mr. Thomas of Brosely read Rev. i. and prayed. Mr. Francis, of Pontisbury preached from 2 Cor. i. last clause 24 verse, and concluded.

Evening—Mr. Pewtress read 2 Peter i. and prayed. Mr. Sangster preached from 1 Titus i. last clause 1st verse, and concluded with prayer.

Suitable hymns were given out on the occasions. The congregations were numerous, the services interesting. A spirit of prayer, union and energy rested on all. The amount collected was 50*l.* 1*s.* 6*d.*

The original place of worship being considerably too small, crowded to excess, they were led to commence the erection of this large and commodious place of worship, capable of seating 600 persons, in the centre of a dense population, among whom infidelity abounds, and where a short time ago the Bible was roasted and burnt before a fire.

DRAYTON.

On Wednesday, the 31st March, a new Baptist Meeting-house was opened at Drayton-Parslow, when three sermons were preached; that in the morning by Mr. Searle, of Stoney-Stratford; that in the afternoon by Mr. Early, of Newport, (in consequence of the failure of Mr. Tyler, of Haddenham,) and that in the evening by J. H. Brooks. At the close of each service a good collection was made towards the liquidation of the debt incurred by the building. The attendance was very great, and numbers were unable to get within the doors.

ORDINATIONS, &c.

LEWES.

On Wednesday, the 14th of April, the Rev. J. M. Soule, late of Stepney College, was set apart to the pastoral charge of the Baptist church, at Lewes, Sussex. The Rev. W. Davies, of Hailsham introduced the services in the morning, by reading the scriptures and prayer; the Rev. T. Price, of Devonshire-square, London, described the nature of a Christian church, and proposed the usual questions. The Rev. W. F. Platt, late of Holywell-Mount chapel, London, offered up the Ordination prayer, accompanied with imposition of hands. The Rev. W. H. Murch, theological tutor of Stepney College, delivered the charge from Acts iv. 29., and the Rev. Mr. Edwards, of Brighton, concluded with prayer. In the evening, the Rev. Mr. Smith, of Linfield, commenced the service by reading the scriptures and prayer, the Rev. Mr. Foster, of Uckfield preached to the church, from Neh. vi. 9. and the Rev. Mr. Moore, of Lewes, concluded by imploring the divine blessing on the solemn services of the day. The other devotional exercises were conducted by the Rev. Messrs. Allen, Prout, Franklin, and Foster, jun. May the great Head of the Church crown this union with his lasting benediction on pastor and people.

HOME MISSION.—FENNEY STRATFORD.

On Monday the 5th April, Mr. Hedge was designated at the Baptist Meeting-house, Fenny Stratford, as a Home Missionary, to preach the Gospel in the adjacent

villages. The service was commenced with reading and prayer by Mr. Adey, of Leighton. J. H. Brooks delivered an introductory discourse, and received Mr. Hedge's confession of faith. Mr. Edwards, one of the Secretaries of the Baptist Home Missionary Society, offered up the designation prayer, and Mr. Bull, tutor of Newport College, delivered the charge from Luke xiv. 23. In the evening, Mr. Carly of Newport commenced with reading and prayer, and Mr. Edwards preached from Matt. ix. last 2 verses. Collections were made after the services on behalf of the Society—and the attendance during the day was numerous and respectable.

PAULTON, SOMERSET.

The Anniversary of the Baptist Meeting at Paulton, Somerset, was held on March 9th, 1830, when the Rev. Robert Hall, of Bristol preached in the morning, from Rom. viii. 18.; the Rev. Thomas Winter, in the afternoon, from 1 Peter i. 19., and in the evening, the Rev. J. Liefchild addressed an attentive congregation from Isaish xlix. 23. last clause. It is hoped, that these pleasing services, through the blessing of the great Head of the Church, will lead to encreasing spiritnality of mind, devotedness to God, and unfeigned concern for the prosperity of Messiah's kingdom.

NOTICES.

On Saturday, May 1st, a Sermon will be preached to young people, at the Rev. Mr. Davis's, East-street, Walworth, by the Rev. J. P. Dobson, of Broad-street. Service to begin at Four o'clock, when Collections will be made for the Walworth Female Charity School, and School of Industry.

The Bedfordshire Association of Baptist Churches will be holden at Biggleswade, Bedfordshire, on Tuesday the 4th of May next. Brethren Knight and Fordham are appointed to preach.

The Buckinghamshire Association will be held on Wednesday, May 12th, at Long Crendon. Messrs. Tomlin and Ives to preach. Put up at the Eight Bells.

The next General Meeting of the Baptist Churches in the county of Essex, associated for the support of village preaching, is appointed to be held at Braintree, on Monday and Tuesday the 17th and 18th May, 1830. The Rev. J. Wilkinson of Saffron Walden, and Rev. J. Hargreaves of Waltham, are engaged to preach.

The Anniversary of the formation of the Union of Christians at Bedford, for the purpose of preaching the gospel in villages, will be held on Wednesday, May 26th, when the Rev. Dr. Bennett, of London is expected to preach in the morning, at Eleven o'clock, and one of the ministers belonging to the Institution, in the evening.

On Whit-Monday, May 31st, the Annual Sermon to young people, will be preached at the chapel, Lower-street, Islington, by the Rev. John Yockney. Service to commence at half-past Six o'clock,

On Tuesday, June 1st, will be opened for divine service the College chapel, belonging to the Baptist Academical Institution, at Stepney. The Sermon in the morning, will be preached by the Rev. Joseph Fletcher, A. M.; and in the evening, by the Rev. E. Steane. Services to commence at Eleven, and at Six o'clock.

The Bristol Association will be held at Devizes, on the Tuesday and Wednesday in the Whitsun week, (June 1st & 2d, 1830.) Messrs. Hall, Aitchison and Newman are expected to preach; Brother Walton is to prepare the Association Letters, the subject, Church Discipline.

On Tuesday, the 1st June, (Divine Providence permitting,) the Anniversary of the opening Crouch End chapel, Hornsey, Middlesex, will be held, when Three Sermons will be preached; that in the morning, by the Rev. J. Bennett, D. D.; that in the afternoon, by the Rev. Joseph Ivimey, and the Rev. Thomas Lewis is expected in the evening.

The next Association for part of the Western District, will be held at *Weymouth* instead of Wellington, as before advertised, on the Tuesday and Wednesday in the Whitsun week, 1830. The Special Prayer-meeting for the effusion of the Holy Spirit, will commence at Eleven o'clock on Tuesday morning.

The next Meeting of the Kent and Sussex Association of Baptist Churches, will be held at the Rev. G. W. Moulton's chapel, Mile Town, Sheerness, on Tuesday and Wednesday, June 1st & 2nd. Put up at the Wellington Inn.

The Annual Meeting of the Southern Association of Baptist Churches for Hants, will take place on the Tuesday & Wednesday in the Whitsun week, at Forton, near Gosport. The Rev. T. Whitwood, of Andover is expected to preach on the Tuesday evening; the Rev. E. Davis, of Newport, on Wednesday morning, and the Rev. — Davies, of Whitchurch, on Wednesday evening.

The Annual Meeting of the Society for the Relief of Aged and Infirm Baptist Ministers, instituted in Bath, in 1816, will be held in Bath, on Wednesday, the 16th June, 1830. All claims must be in the hands of the Secretary, on or before the 19th May.

The Ordination of the Rev. John Eustace Giles, which was to have taken place on the 3d instant, is unavoidably postponed, in consequence of indisposition, it is hoped that he will be sufficiently recovered to engage in that interesting service in the course of the current month.

PUBLIC MEETINGS IN MAY, 1830.

Day.	*Hour.*	*Society.*	*Occasion.*	*Preacher or Chairman.*	*Place of Meeting.*
M. 3.	11.	Wesleyan Mission. Society	Meeting	Earl of Mountcashel ..	City-road Chapel.
———	12.	London Hibernian Society,	Meeting	.....	Free Masons' Hall.
———	6½.	Church Missionary Society,	Sermon..	Dean of Salisbury	St. Bride's, Fleet-street.
Tu. 4.	11.	Ditto ditto.....	Meeting	Lord Gambier	Free Masons' Hall.
———	6.	Christian Instruc. Society,	Meeting	John Labouchere, Esq.	Finsbury Ch. Moorfields.
———	6½.	Moravian Missions	Sermon..	Rev. Rowland Hill, M.A.	Eagle-st. Ch. Red Lion-sq.
———	6½.	Irish Society of London ..	Sermon..	Rev. Daniel Wilson....	St. John's Ch. Bedford-row.
———	7.	Continental Society	Sermon..	Rev. John Rees	John-st. Chapel, King's-rd.
W. 5.	11.	British and For. Bible Soc.	Meeting	Lord Teignmouth.....	Free Masons' Hall.
———	6½.	Prayer Book and Hom. Soc.	Sermon..	Bishop of Winchester..	St. Paul's, Covent-garden.
———	7.	Continental Society	Sermon..	Rev. John Crombie	Scotch Church, Swallow-st.
———	6.	Soc. for Promot. Ec. Know.	Meeting	Apsley Pellatt, Esq. ..	London Coffee-house.
Th. 6.	12.	Prayer Book and Hom. Soc.	Meeting	Lord Bexley	Free Masons' Hall.
———	11.	Religious Tract Society ..	Meeting	Marquis Cholmondeley	Willis's Room, King-st.
———	6½.	Jew's Society	Sermon..	Archdeacon Hodson....	St. Paul's, Covent-garden.
Fr. 7.	12.	Jew's Society	Meeting	Sir T. Baring, Bart.....	Free Masons's Hall.
———	6½.	Continental Society	Sermon..	Rev. W. Digby, M.A...	St. Paul's, Covent-garden.
M. 10.	11.	Naval and Mil. Bible Soc.	Sermon..	Rev. H. Melvill, M.A.	St. Paul's, Covent-garden.
———	11.	British and For. Sch. Soc.	Meeting	H.R.H. Duke of Sussex	Free Masons' Hall.
———	12.	Port of London Society ..	Meeting	Lord Gambier	City of London Tavern.
———	6.	London Missionary Society	Meeting	.....	Poultry Chapel, Cheapside.
———	6.	London Itinerant Society..	Meeting	Rev. John Blackburn..	Finsbury Ch. Moorfields.
Tu. 11.	6.	Sunday School Union	Breakfast	Rt. Hon. Earl of Roden	City of London Tavern.
———	11.	Port of London Society ..	Sermon..	Rev. Thomas Binney ..	Floating Ch. Wapping-strs.
———	3.	Ditto ditto.....	Sermon..	Rev. John Campbell ..	Ditto.
———	6.	Irish Evangelical Society..	Meeting	Thomas Walker, Esq...	Finsbury Ch. Moorfields.
———	6½.	Newfoundland School Soc.	Sermon..	Rev. E. Sidney, M.A...	St. Paul's Covent-garden.
———	12.	Naval and Mil. Bible Soc.	Meeting	.....	Free Masons' Hall.
W. 12.	10.	London Missionary Society	Sermon..	Rev. Hugh Heugh	Surrey Chapel.
———	12.	Newfoundland School Soc.	Meeting	.....	London Coffee-house.
———	6.	London Missionary Society	Sermon..	Rev. Thomas Adkins...	Tabernacle.
———	6½.	Religious Tract Society ..	Sermon..	Rev. J. F. Denham, B.A.	Long Acre Chapel.
T. 13.	10½.	London Missionary Society	Meeting	W. A. Hankey, Esq. ..	City-road Chapel.
———	1.	Continental Society	Meeting	Hon. J. J. Strutt	Free Masons' Hall.
———	6.	London Missionary Society	Sermon..	Rev. J. Sherman	Spafields Chapel.
———	6½.	Reformation Society	Sermon..	Rev. Hugh M'Neile....	St. Clement's Danes.
———	6.	Seamen's Friend Society..	Meeting	.....	City of London Tavern.
F. 14.	6.	Religious Tract Society ..	Breakfast	Hon. Thomas Erskine ..	City of London Tavern.
———	11.	Reformation Society	Meeting	Viscount Mandeville ..	Free Masons' Hall.
———	10½.	London Missionary Society	Sermon..	Rev. John Hatchard ..	St. Paul's, Covent-garden.
———	6.	Ditto ditto.....	Commun.	.....	Zion Chapel, Orange-st.
Sat. 15.	12.	Anti-Slavery Society	Meeting	.....	Free Masons' Hall.
———	12.	Protestant Protection Soc.	Meeting	Lord Ebrington, M.P....	City of London Tavern.
M. 17.	12.	District Visiting Society..	Meeting	.....	Free Masons' Hall.
———	6.	Home Missionary Society	Meeting	John Labouchere, Esq...	Spafields Chapel.
Tu. 18.	12.	Sailor's Home	Meeting	Viscount Mandeville ..	Free Masons' Hall.
———	6½.	Home Missionary Society	Sermon..	Rev. Rowland Hill, M.A.	Poultry Chapel, Cheapside.
W. 19.	12.	Ditto ditto.....	Sale	.....	Crown & Anc. Tav. Strand.
———	6.	Religious Knowledge Soc.	Anniver.	Rev. Rowland Hill, M A.	London Tavern.
W. 26.	6½	Aged Pilgrims' Friend Soc.	Meeting	.....	Eagle-st. Ch. Red Lion-sq.
Fr. 28.	12.	Destitute Sailor's Asylum	Meeting	.....	Free Masons' Hall.

Errata in the last Number.

Page 152, col. 2, line 10. read covenanters.
154, col. 1, last line ditto.
161, col. 2. line 5, for keeps read keep.
line 20, for have read has.
line 35, for constitution read constitutions.

IRISH CHRONICLE,

MAY, 1830.

THE Conductors of the Baptist Irish Society have again been exercised with uneasy apprehensions, lest they should not be able to meet their pecuniary engagements, as the Treasurer has not sufficient, by a very considerable sum, to meet the expences of the last quarter. They consider it proper to mention a circumstance which during the few last days, has cheered their minds; because they consider it a proof, that the divine care is manifested towards the Society; and therefore, they feel renewed confidence that the pecuniary supplies will be afforded by HIM whose are the silver and gold, and in whose hand are the hearts of the children of men. An unknown friend, residing at Bury St. Edmund's, has sent us for Baptist Missionary preaching in Ireland, *one hundred pounds!* We have no doubt, the "alms" of our kind friend, given in "secret," will be "rewarded openly."

The facts contained in the following Letter of Mr. Moore, referred to by Mr. Wilson, will, we expect, prove gratifying to the friends of the Society.

From the Rev. J. Wilson to the Secretaries.

Sligo, March 17, 1830.

DEAR BRETHREN,

HAVING completed the inspection of my Schools, and collected the greater part of the subscriptions to the Society, in this part of the country, I expect to go with Mr. Allen, of Ballina, to-morrow, to the North, to remind the friends of the Society there of its necessities and its claims. From all that I hear, however, from that quarter, I am not sanguine of succeeding to a degree equal to my wishes, nor to former occasions, in consequence of the great depression in trade that is so extensively felt. I hope that the amount *here*, when all the subscriptions are obtained, will not be less than in former years.

One gentleman who subscribes liberally, but who had not the money by him when I called, said I should have it the first money that he got, for that he paid to our Society more cheerfully than he did to many institutions of the kind. And I am happy to say, that few gentlemen in the country are better acquainted with the proceedings of the Society than he is.

It will give you pleasure to hear, that although the number of children in the schools generally, is not so great as it was some years ago, and although the opposition against some of them is very violent, yet, the proficiency of the children is truly gratifying. The quantity of Scripture committed, and the correctness of the repetitions, with the knowledge obtained of its subject matter by many of the children, encourage the hope, that they will not only be qualified for useful situations in society, but be ornaments to that gospel with which they thus become acquainted. There is also a very evident effect produced by the circulation of the Scriptures, and by the exertions of the Scripture Readers of the Society; for a confirmation of which, I refer especially to the accompanying journal of your invaluable agent W. Moore. A stranger would not be able fully to understand him, from the way in which he expresses himself on paper, but *you* will comprehend his meaning, and *any* person in conversation is delighted at the plainness, simplicity and correctness of his ideas. But it is manifest, that in many of his labours, there is an energy employed, far superior to any effort of *his*, and by the *sacred Spirit's* influence, he appears to be one of the most highly-honoured individuals with whom I am acquainted. I had the statement of most of the events referred to in his letter, not only from his own lips, but from another highly-honoured character, whose name is mentioned in that letter.

J. WILSON.

From W. Moore to the Rev. J. Wilson.

Knockadoe, March 15, 1830.

REV. SIR,

FOR the comfort of the Society, to shew their labour and long perseverance are not in vain, now when least expected, and the op-

position at the height, the Lord is calling his people, and enabling them to obey that call—to come out of Babylon. There are many, I hope, of the Lord's people who are yet *in her*, great as the power of Antichrist is, and that of his diabolical agents, who are, if possible, worse than himself; yet they cannot prevent the effectual call. I little thought, when I left home, I would have the purport of this journal to write. Having met Mr. and Mrs. E. in Sligo, they pressed me, though it was beyond my strength, to come to see them, as it was a long time since I had visited them. I spent the first day in the barony of Corran; nothing remarkable took place there: next to Colavin, to Mrs. E.'s. In that parish, any that will hear the Scriptures read are put under the ban of excommunication by the priest. Mrs. E.'s housemaid had always been attentive to hear. —Miss E. told her, that she would get her to hear privately. "No," said she, "I will go openly, without dread or fear." I spent two days there purposely on her account; she is a brand, I hope, plucked from the burning. Mrs. E.'s custom is to visit the sick and afflicted, as far as her power can extend, and she goes not empty-handed, but carries medicine and nourishment; always when I am in the country, I go with her, as she can speak only to them generally by an interpreter, so that either party has but little satisfaction. She told me a most extraordinary occurrence, which took place last year. There was a woman whose life was despaired of, whom I visited with her; through the woman's weakness and ignorance, I endeavoured in as plain and simple a manner as possible, to explain her state as a sinner, and the only remedy; she paid great attention. There was a reputed ideot, her sister-in-law, standing by, Mrs. E. cast her eye on her, and saw the tears trickling down her cheeks. "Billy," said she, "look at that poor creature." I did, and spoke to her, as did Mrs. E. but we could get no satisfactory answer; the woman recovered, and a short time ago, the ideot took her death-sickness; Mrs. E. asked her how she was; she answered, "Did you bring Billy Moore?" What do you want with him? "Oh," said she, "he told me of God." Whatever was said, her answer was, "Billy Moore told me of God." This surprized Mrs. E. greatly, as she had thought the poor creature paid no attention; yet she recollected that she shed tears during the time I was reading and speaking. Mrs. E. asked her by an interpreter, "Would she have the priest?" "No," said she, "Billy Moore told me of God, bring him." She died that night, and from the composure with which she met death, she has not the smallest doubt the word was made effectual. Now, said Mrs. E. "is it not visible, that sooner or later the word will have the desired effect?" Experience has proved in another instance, in this place, that the most obstinate are by the power of the word brought to be the most able defenders of the truth. In the next townland, from whence I now write, I was born. A man, a native of the same town, whom I had not seen for many years, was of Protestant extraction; his first wife died, and he married a papist, they have an only son, he thought to have brought him up in the profession of his forefathers, but his mother brought him up a bitter papist, and as he got a tolerable share of education, he went great lengths in defence of popery, so that between mother and son, the life of my friend was embittered. About six years ago, I visited the old man; he gave me a history of his life, and of his grief concerning his son.—I said I would wish to get acquainted with him. I went to where he was at work with others, and asked them did they ever hear the Irish read? they said no. I read to them several portions of Scripture, to which they listened attentively. On my making some remarks, young B. got into a rage, and supported popery obstinately, so that the people got displeased with him; he continued so until last year. The ways of the Lord are mysterious; he committed some depredations on Mr. E. so that he was likely to be sent out of the country. I pitied his poor father, and applied to Mr. E. who freely granted his pardon; this gave me full scope to shew the young man the abominations of popery, and brought him to feel remorse; from reading the Scriptures he is now a new man, and has renounced Pope and popery, which he denominates the "mystery of iniquity." I now find that he is the most punctual attendant at preaching, and duly attends the church. I spent a day at his house; his mother, and another relation, besides a poor man in the neighbourhood, are also convinced, so that all the thunders from the altars will not terrify them. A young priest, educated and ready to be ordained when he came of age, a Greek, Latin, Irish and English scholar, lives seven miles from this place; he and I have been five days in conversation respecting the Scriptures. I am waiting to hear how he will stand the fury of the popish bishop and priest. I heard from him yesterday, he is not in the least terrified.

W. MOORE.

From the Rev. James Allen to the Secretaries.

Ballina, March 15, 1830.

DEAR BRETHREN,

IN the letters and journals forwarded with this, a number of pleasing facts, illustrative of your Society's usefulness in this district, will I trust be found. The Inspectors and

Readers, who are principally employed in endeavours to instruct the people in the great things of God, are, evidently not employed without a considerable measure of success. Though perhaps, not directly instrumental in the conversion of souls to God, to the extent either of our wishes or sanguine expectations, yet, evidence, from which there can be no appeal, is presented to every contemplative mind interested in Ireland's cause; that those national prejudices and mutual hostilities have so far subsided, as to justify the exclamation, "Say ye not there are four months and then cometh harvest. Behold, I say unto you, lift up your eyes and look upon the fields, for they are white already to the harvest."

The schools, during the present quarter, are in a very flourishing condition. Some, indeed, have been much opposed by priestly influence and domineering factions, but, from the returns recently made of the number of pupils, and the progress these pupils have made in the face of this opposition, it will evidence, there is no great cause of alarm. In one instance, indeed, I have been compelled, during the present month, to remove one of our schoolmasters, from the fact of his scholars being partly withdrawn, and of his house being surrounded at night by a number of sworn men. Being a pious, steady and zealous man, and in my own view, every way qualified for the work, I have sent him to the Islands of Clews Bay, some of the wildest on our coasts, where, in the capacity of *circulating* schoolmaster and Scripture reader, under your auspices, I hope he may long labour with great success. These Islands, which have been too long neglected, will, I trust, ere long, wait upon Him who is our common Saviour and our God.

I am about to set off to-morrow for the North. This must be an apology for my brevity. I have, agreeable to your directions, secured the preaching-house.

J. ALLEN.

From the Rev. W. Thomas to the Secretaries.

Limerick, March 20, 1830.

MY DEAR SIRS,

THE Readers' journals for the past month, will, I am convinced, greatly please you, the servants of the Society are worthy, pious men. O what a change, from popery and corruption, to liberty, holiness and truth, has the fruits of the Gospel effected!

W. THOMAS.

From a Scripture Reader and Schoolmaster to Mr. Thomas.

Kilfera, March 6, 1830.

REV. SIR,

WITH joy and love in the Lord, toward you, I trust your kindness will accept the following account:

The gross number of my school this quarter, is 43 pupils, 28 of whom are improving in the Holy Scriptures, in English and Irish. I made two journeys this quarter to the parish of Dunbog; the first journey, I distributed 5 Testaments, and 15 Tracts; I also read the word of life to 12 families, during three days I was walking among them. The second journey, I made there, I was two days going among them from house to house, reading the sacred word, and making several remarks, telling them that Jesus Christ was calling all to himself, and he would give them rest, believing in him in their heart. I met three men, that I taught to read Irish in the Roman letter; I gave them Testaments and some tracts, and to several others I gave tracts, they accepted them most thankfully. I made two journeys to the parish of Kilrush; the first journey was on the 10th of February; I carried 6 Testaments, and 15 Tracts, and distributed them to such as I found capable of reading, and willing to receive. I was four days reading the word of God among them; I read to sixteen families during the four days, and coming in the night to an acquaintance of mine, named Edmond Downes, where several of the neighbours collected round me, to hear the wonderful works of God. The second journey was on the 24th February, I carried 7 Testaments and 12 Tracts, which I distributed also, I was three days among them, going from house to house explaining the word of life, and reading it to them; some of them told me, they never before heard it. Several of them gave thanks to the Lord, and paid great attention; I made several remarks to them, asserting that the Lord Jesus Christ bought them with his precious blood, that by believing in him, he was able to save them; and that he was the door of the sheep, &c. At my coming home, it being a market-day, there were several persons accompanying me, I was reading the scriptures to them, they being desirous to hear; when we had walked about two miles, we were met by a man on horse, with his wife behind him; he alighted, I had no thought of what he was going to do, when he came behind me, and threw me into a dike, blaming them very much for hearing me, and calling me scandalous names, which I will not repeat. I considered I was nothing, if not willing to suffer for the Lord Jesus. Two days after, I went to the parish of Duhana, and took 4 Testaments with me, and 10 Tracts: in my way, I entered a pensioner's house, where several persons were collected, I read the scriptures, to which they paid great attention, especially a Carmelite, when I was reading the passion of the Redeemer. There was one I taught to read Irish, and gave him a Testament and some Tracts to distribute. I also taught a man advancing to 60 years to read the Holy Scriptures, about 12 months ago;

I met him the other day; he told me, he was careless about mass and popish ceremonies, as they were the invention of man, and not the command of God; he also exclaimed, "I know that Jesus Christ is able to save me, and I have him in my heart," clapping his hand to his breast. I went another day toward Muveen, in the parish of Dunaha, read the word of God to five families that day, and distributed some tracts; I met a man the same day, that learned to read the Scriptures from me; I conversed with him, and he answered, "I know that the Lord Jesus Christ is able to save, and his precious blood sufficient to cleanse me from my sins, and I have the thoughts of Jesus in my heart, since I came to the knowledge of reading his word, and that the priests are a covetous set," &c. I will assert, that there is a man advancing to 50 years, coming every Sunday the distance of four miles to my house to learn the scriptures; as my children are engaged teaching the scholars, when I am absent, for I cannot rest satisfied, when I see all the ignorance and darkness of those around me, who are led and guided by the enemies of Jesus Christ; and when I read what the Holy Ghost announces by the mouth of St. Paul, when he says, "If our gospel be hid, it is hid to them that are lost, as all coming short of the glory of God, and carnally-minded." A man in my neighbourhood departed this life; I went in the night to the wake, where a great number were collected; there were images laid up in the wall opposite the corpse, the pictures of St. Peter and St. Patrick, the Virgin Mary, &c.; they were performing some devotions to the images to make intercession for the soul of the deceased. I heard their exaggerations concerning it. I told them such things were wrong, that Jesus Christ came into the world to save sinners, and he was calling all to come to himself, and he would give them rest; and also that he redeemed us with his precious blood, with a great many remarks out of the scriptures, that there was "no other name whereby we could be saved," and that we could not be redeemed but by his precious blood. The next day the priest came there, he heard every word of what I said; he arose in a violent rage, having his conscience seared, as with a hot iron, he exclaimed, "that man is a devil, and all in his house," &c.

I rejoice in the Lord, my high priest and good master, who sayeth to me, "Fear not, vengeance belongeth unto me; I will recompense;" I will work while it is day, the night cometh when we cannot work.

From a Scripture Reader to Mr. Thomas.

Mountshannon, March 12, 1800.

REV. SIR,

I HAVE had the hardihood to revisit Duhana, and, as I anticipated some time back, after my life was sought there, that the Lord may have some good end, in permitting them to lay their rude hands on me, so I expected that he would, as on various other occasions, bring good out of their intended evil. I trusted, that He who worketh all things after the counsel of his will, was about to visit these uncircumcised in heart and ears, who are now sitting in the region and shadow of death, without any well-grounded hope, and without God in the world, whose minds are alienated, through the ignorance that in them is, looking to superstitious priests and bodily exercises; striving to please the Creator with creature worship, not knowing that God Almighty is a jealous God, and will not give his glory to another, and that he abhors graven images—that they who worship him acceptably, must worship him in spirit and in truth, and they who attempt to approach him, by any other means than Jesus, the way," &c. John xiv. "comes to a consuming fire, for so the Lord is." Heb. xii. 29. I formerly said, and I now pray, that the day-spring from on high may yet visit this dark vicinity. And I trust the work may be in its bud, for I am credibly informed, that many debates and discussions have lately arisen among them, in consequence of my conversation with some of them, and my conduct towards them that attempted my life; and I believe it is on account of my not persecuting them, that I gained the confidence and good-will of many who hitherto were not acquainted with me. Thus, I think by observing St. Paul's advice, Rom. xii. I have gained a good victory over the enemies of souls; for the assailants are now convinced I could have hanged or transported them.

CONTRIBUTIONS.

	£.	s.	d.
Received by Mr. Bevis.			
A Friend, by the Rev. Cornelius Elven of Bury, for Baptist Missionary preaching in Ireland	100	0	0
Received by Mr. Ivimey.			
Church-Street School, by Mr. James Upton	8	0	0
Collected by the Rev. S. Davis.			
At Cheltenham	4	15	0
At Birmingham:			
A Legacy of £100, by the late Mr. John Deakin, the duty deducted	90	0	0
Other sums	29	14	0
At Liverpool	82	14	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire-Street, Queen Square; and Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretaries.

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Since the publication of our last Number, communicating the joyful intelligence of the suppression of Suttees, a copy of the official document issued on this occasion by the Governor General has reached this country. We extract the first paragraph, which specifies the grounds on which this humane measure has at length been adopted.

"As to the apprehensions of any consequent excitement," remarks the Bengal Chronicle, "they are really worse than idle." A writer in one of the native papers, however, sees in this enactment cause for the greatest alarm. "At this awful intelligence," says he, referring to the rumoured intentions of Government, "we have trembled from head to foot, and are distressed, terrified, and astonished; for even under the Moosoolmans, our law Shasters were left untouched. It is reported that they sorely vexed the Hindoos, but knowing the Hindoo laws respecting the holy rite of burning up widows, and other acts, they never ventured to touch them. Even under those unappeased and wicked sovereigns, that sacred rite was preserved. If, then, it be abolished under a just Government, what greater cause of affliction can arise? On hearing this intelligence, we have been seized with such alarm, that we believe the Hindoo religion is now on its last legs!"

The Regulation commences thus:

The practice of suttee, or of burning or burying alive the widows of Hindoos, is revolting to the feelings of human nature; it is no where enjoined by the religion of the Hindoos as an imperative duty; on the contrary, a life of purity and retirement on the part of the widow is more especially and preferably inculcated, and by a vast majority of that people throughout India the practice is not kept up nor observed: in some extensive districts it does not exist; in those in which it has been most frequent, it is notorious that in many instances acts of atrocity have been perpetrated which have been shocking to the Hindoos themselves, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts have failed of success, and the Governor-General in Council is deeply impressed with the conviction, that the abuses in question cannot be effectually put an end to without abolishing the practice altogether. Actuated by these considerations, the Governor-General in Council, without intending to depart from one of the first and most important principles of the system of British government in India, that all classes of the people be secure in the observance of their religious usages, so long as that system can be adhered to without violation of the paramount dictates of justice and humanity, has deemed it right to establish the following rules, which are

hereby enacted to be in force from the time of their promulgation throughout the territories immediately subject to the Presidency of Fort William.

I. The practice of suttee, or of burning or burying alive the widows of Hindoos, is hereby declared illegal, and punishable by the criminal courts.

A number of minor regulations follow, specifying the means by which the decree is to be carried into effect, and the punishments annexed to the non-observance of them.

In a letter from Mr. George Pearce, inserted in our Number for February, allusion was made to the malignant opposition made by some of the native landholders to the preaching of the Gospel in the villages under their authority. Our readers will perceive from the following account, taken from the Calcutta Government Gazette of October 8, that one of the native missionaries has actually fallen a victim to this enmity. We trust that the perpetrators and instigators of the atrocious deed will be discovered, and that effectual measures will be taken to prevent the recurrence of such acts of cruel outrage.

"A few years ago, some inhabitants of the villages to the south of Calcutta, in occasionally passing the school rooms of the independent missionaries at Kidderpore, listened to the Gospel which was preached in them. They became converts to Christianity, and through them the missionaries were enabled to carry the Gospel into the villages themselves. Inquiry and information spread through the surrounding district, and by degrees intimacies were formed with converts of other missionary bodies, who then took a part in the still increasing work.

"The Serampore missionaries were induced, a few months since, to send a missionary to reside in Barripore, and labour in that part of the district referred to, nearest to that town, which was still unoccupied by any others. In Sulkea, a large village, about six miles distant from Barripore, nearly thirty persons had professed a regard for the Gospel, and thrown off the bondage of caste; it therefore became the central point of the missionary's labours, and here it was proposed to erect a convenient hut, to serve the double purpose of a chapel and a school room. A native Christian named Ram-Kishore, was sent to reside in Sulkea, to assist the missionary, and conduct religious worship during his absence. He was a man upwards of fifty years of age, and a Christian of long standing. He was not remarkable for any superior ability, but possessed a meek and gentle disposition, seemed always pleased to have an opportunity of speaking of the Gospel; and in familiar conversation especially, he was able to turn his long acquaintance with the Scriptures to good account. He soon gained the affections of the new converts, and was amongst them as a father. He held meetings for divine worship with them constantly, at which many of the other villagers likewise attended; and the spirit of honest inquiry appeared to be rapidly extending. But what gained him the affection of some, excited towards him the bitterest enmity of others, and he has fallen a victim to their rage. He spent Sunday, the 13th of September, at Sulkea, and conducted divine worship twice in the presence of many of the villagers, who remained for hours in conversation respecting what they had heard. On the Monday following he went to Garda, a small village but a short distance off, where one of the new converts resides, apart from the rest. At the house of this man he spent the day, and some of the other converts having called, they had worship together just before sun-set. After this, they two were left alone, and they retired to rest in the same hut at the usual hour. A little after midnight they wished to smoke, and Chand, the master of the house, taking his hooka, went to his brother's (not a convert) on the other side of the road, and having obtained a light, sat smoking for some time. He then went to give the hooka to Ram-Kishore; but instantly ran back, calling to his brother, 'Here are so and so (naming a number of persons), with many more, come to my house, and they are murdering the Padree Sahib's Dewan.' He went away again; and his brother rose, and going out, saw upon the road several of the persons whom Chand had mentioned, for it was clear moonlight, and on his calling to them, they chased him with clubs, with which they were all armed. He called up another man who lived on the same premises, and returning with him to the road, they saw two canoes full of men making off, and also a number of other persons, going towards Sulkea on foot. Through fear they immediately concealed themselves in their own house till daylight.

"In the mean time, Chand had gone round to the back of his own premises, and there heard the leaders of the party calling out, 'Where is Chand? Murder him! murder him!' And there he witnessed the murder of the poor old man, who, after a few faint cries for help, fell under their blows in the little yard of the house where he had slept. Chand swam through a tank, and made off through the rice fields without being observed, and ran to Bankipore, several miles, to the darogah's tannah, where he gave notice of the murder. As he had not exactly ascertained the actual perpetration of the murder, he was sent back for this purpose. He reached Garda again about sunrise on Tuesday, and then went with his brother to the fatal spot. They found the body perfectly lifeless and cold; on the forehead was a great gash, evidently made by the stroke of a club, and the neck had been pierced by a spear. Death, no doubt, had followed instantly: there was much blood upon the ground.

"It is gratifying to know, that during the whole of his stay in the village, the conduct of the deceased had been in every respect blameless. It has been already stated, that his temper was mild and gentle, and he had certainly done nothing to prejudice the interests of any one. The last time he parted from the missionary under whose direction he was placed, he seemed much depressed, and observed, 'I am going, Sir, as a sheep amongst wolves;' and so it has appeared.

"We believe that decided measures have been taken to bring the chief offenders to justice; how far they may be successful we cannot tell."

The afflictive event described in the foregoing extract, is also referred to by Mr. George Pearce, under date of October 12. In the former part of his letter, he mentions being under the necessity of removing, for a season, from Chitpore to Calcutta, on account of the extreme dampness of the house he had occupied at the former place. He proceeds to say—

You will be happy to learn, that my health and that of Mrs. P. improved from the time that we came into Calcutta, and that we have escaped other sickness during the rains, which have now to appearance ceased; so that God has mingled great mercies with our afflictions. We expect now to return to Chitpore in three or four days, and with renewed hope and strength to re-enter on our beloved labours. A great deal of ill health has prevented Mrs. P. from doing what was in her heart to do. She has, notwithstanding, acquired some knowledge of the Bengalee, and sufficient to enable her to take charge of native female schools, which she has of all situated in the vicinity of Chitpore, since the departure of Mrs. Yates in February *last*. Of my own labour I have little to say. The respective branches of it have been attended to as opportunities have permitted, i. e. English preaching, native Christians, native school, Christian native school, and native preaching. The word of God has been blessed to one individual, a native female, whom shortly I expect to baptize. She is the wife of the person I employ to read the Scriptures from place to place, and ascribes her conversion to the word of God, which she has heard in the sermons delivered to the native Christians since her residence at Chitpore.

During the last three months, the Calcutta brethren have had the joy of receiving into communion eight natives, six of whom were from the peasantry of the villages to the east and south-east of Calcutta, of the remarkable movement among which, in favour of the Gospel, you have already heard. Some of these poor people come from a distance of thirty miles to hear the Gospel on the Lord's day. Since these fields appear so promising, I hope soon to direct my feet thitherward, in company with my brethren; and may the Lord of the harvest bless his word abundantly.

But Christian missionaries cannot long experience success, without having to contend with opposition, excited by the powers of darkness. Persecution has begun to try the faith and courage of missionaries and converts. The Jumeendars, or landholders, seem generally to have conceived the utmost hatred against the Gospel, through fear, in all probability, of injury to their worldly interests; hence, for some time past, the Christians on their estates have in various ways been made to feel their displeasure: but recently, not being satisfied with depriving them of land, destroying their corn, and beating them, they have proceeded so far as deliberately to murder one of the Christians; and to render the act the more effectual in preventing the evil dreaded, they selected as their victim one of the native preachers. The person whose life has been taken away was named Ram-Kishore, and had been a professor of the Gospel about twenty-four years. He was in connection with Serampore. Strange as it may appear, little notice has been taken of this dreadful affair, but where the fault lies I cannot say; yet in consequence of it, on Sunday last, in the same villages, a young

man, Mr. Robelain, also in the employ of Serampore, was attacked by about a hundred men armed with clubs. After being thrown down and bruised a good deal, he by some means or other effected his escape. Where these things will end the Lord only knows. I hope missionaries will have wisdom and grace to conduct themselves in a becoming manner in the midst of these trials. You will be sorry to learn that Mr. Robinson is at present laid aside from his labours, by an attack of dysentery. Brother Bruckner was called yesterday to commit his eldest son to the silent grave. He appears to have been a promising lad, having made great progress in six languages, has left for the consolation of his father evidence that there was some good thing in his heart towards God. Mrs. Penney has had a most severe attack of pleurisy. She is now through the mercy of God considered out of danger, but is very weak. The remainder of our missionary circle are well."

MONGHYR.

From Mr. Leslie to Mr. Dyer, dated Monghyr, Sept. 26, 1829.

"You have on the foregoing pages a letter addressed to us as a church, by a native of France, but who is at present an indigo factor at a place about thirty miles from this. The letter was written in French, and translated literally by Captain B. The first time we had any knowledge of the writer, was on a very melancholy occasion. He had brought into Monghyr a lovely wife (a French lady) sick, for the benefit of a change of air. Instead of recovering she became worse; and when she was evidently drawing near death, he sent off to a Roman Catholic priest who lives about thirty-six miles distant to repair hither. He refused to come. The young lady died, and they sent to me to know if I would perform a funeral service. I instantly said yes, and went off to the house. There I found the bereaved in a state of great distress. I prayed in the house, and afterwards performed a service in the burying ground. At the close of this service, Mr. Moore, who was present, took up the young man in his vehicle, and drove him home, and became a spiritual friend to him. Here commenced what has led to such results. The young man was struck with the kindness shewn him by Protestants, and what he saw amongst them. He returned to his factory, and there I think God has taught him, and taught him wonderfully. Make what use of the letter you please. He was lately amongst us, and the letter was written immediately on his return home.

Since I last wrote you I have visited Dinapore. The work of God goes on there among the soldiers. I baptized three persons. There were several others who solicited baptism; but I judged it better that they should remain a little as none of them had been acquainted with the truth above a month or two.

We have lost our valued friend Captain Page. He died as he lived, a Christian indeed; and we do not sorrow as those without hope. I have opened my new chapel, and on Sabbaths we have no reason to complain of want of attendance. Every thing goes on comfortably, I wish I could say successfully. Yet we have no reason to despond. One young man looks as if he were coming near the kingdom of God. I am surprised you have not written me about poor desolate Digah."

The letter referred to by Mr. Leslie was as follows:—

"So powerful are the motives that prompt me to relinquish the absurdities of the Roman Catholic Church, and to embrace the Protestant faith as professed by the Baptists, and so deeply rooted are they in my heart, that it would now be difficult to eradicate them. The Bible, then, that sacred code of divine institutes, being my shield and buckler, with energy do I protest against those who would attempt to persuade me that I am plunging into error. O holy Christ Jesus! can it be an error to love thee? and shall we be deemed criminal for so doing? They answer, "Yes." Well, then, deluded beings, let me be accounted mad in your estimation, load me with the most injurious appellations, I will not even reply to you, but place my glory in the service due to my divine Master, my Creator. Whom should I adore but Him who has created me, Him who seeing that I was born in sin and subject to the wrath of God, gave his precious blood for me? Oh! poor and unhappy sinners that we are, let us look upon that precious blood that flows for us. Does not every drop of it plant a dagger in our hearts? A God dying for us! What goodness! what tender mercy towards ungrateful children! Let us turn our hearts then, to love and adore him, seeking diligently the means of doing so. Such were my thoughts; but for the means of instruction, the means of learning how to render God his due, the means of becoming acquainted with his holy will, I required a guide, an instructor; but where was I to find him? where even to search for him? Five and twenty years of my life had been spent in the Roman Catholic faith; and had I kept a register of the lessons taught me by the clergy of that church, and the wretched examples also,

which they held out to me, dreadful indeed would have been the preponderance of evil counsel and example. Latterly, I have passed something more than a year as in a second state of childhood, or shall I call it the grey dawn of that religion cherished by the enlightened friends to whom these lines are addressed, and from whom I have received none but wise counsels, and among whom I have witnessed none but virtuous examples. What comparison then, shall I draw betwixt my former thoughts, and those which now influence me? I felt anxious to become acquainted with true religion and its sources; for I felt I was ignorant of them. True, the priests said, "Confess yourself." I did so; and on leaving the confessor's seat found myself in a worse state than before. My conscience was more oppressed than when I had first approached it. Again said the priests, "Avoid the theatres and places of public amusement." When I attempted to do so, and by chance passed near them, I saw the doors and avenues thronged by that very priesthood. They enjoined me to avoid acts of dishonesty and the infringement of moral duties; but I found them the first to forget these precepts. "Place not your affections on the world, and seek not after riches," said they; but I beheld their Pope seated upon a throne. I witnessed their new fangled indulgences, their perquisites for permission to eat eggs, meat, &c. on certain days. All this threw me into the greatest embarrassment. Many a time have I said to myself, What kind of religion is this? But I found no answer. I wished for some means of solving this problem; and having found a worthy friend, Mr. Moore, who kindly procured me a French Bible, I read it with the greatest attention, and found that, according to this book, I was not a Christian. A sensation of horror seized me. I thought of eternity, of death. I was very ill at the time. I saw the gulf of hell open before my steps, and I feared that it was now too late. Some thoughts of the Roman Catholic church occurring to me, I recollected that my wife at the time of her death, had left me a little box containing some images and a figure of the Virgin Mary. On seeing these articles, I in vain searched in my Bible for the manner in which I was to address them in prayer. On the contrary, I found that God in the commandments delivered to Moses, had forbidden the adoration of all graven images. I opened two little books that were in the same box, and found a vast difference between what they held out as the commandments of God, and those contained in the bible: and, in the sequel found many commandments of the church that, after the most diligent search, I could in no wise reconcile with the word of God. I discovered that these two little books were rather a collection of prayers to the Virgin and to the saints, than anything else; and that scarcely any was addressed to God. All this afforded room for reflection, and I found that the masses, indulgences, and prayers addressed to the Virgin and to the Saints, together with purgatory, needed strict examination. I did examine them, the Bible on the one hand, and the books of the Roman church on the other,—and perceived that the spirit of error had insinuated itself into the whole; that these various modes of salvation could only produce a contrary effect; and that, properly speaking, they were only mercenary speculations of the priesthood.

I shall continue to state my motives of conversion, such as induced me to abjure the tenets of the Roman Catholic religion. A question of real consequence presents itself first to my mind, which is, why are they anxious to conceal religion under an impenetrable veil? Why make use of this foreign language, this Latin, for addressing the Deity? The mysteries with which I see the priesthood surround themselves compel me to doubt the truth of the laws prescribed by the Roman Catholic religion; and I cannot refrain from comparing them to those mountebanks, or quack doctors, who, to gain purchasers for their nostrums, produce certificates from foreign princes. No; the proper language for prayer is that with which we are familiar, that which we ordinarily speak, or that which is best understood on the spot where we are praying, or where we are desirous of stimulating the devotion of others. Let us refer to the Acts of the Apostles, the second chapter. We read there, that when the Holy Ghost descended on the apostles, they spoke every man in a foreign language, that they spoke all languages, in order that they might publish the tidings of the gospel to all the nations of the world.

Confession to the priests is, also, one of the most absurd notions. What passage of scripture enjoins us to confess our sins to a priest? True, we find the words "Confess your faults one to another." But are we all priests? Besides, who gives us the right of absolution? Can we suppose that God permits a man to sin, and pardons the faults he has committed, provided they have been pardoned by a fellow-sinner like himself? The very thought is an insult to the Divine Majesty of heaven. Whose is the prerogative of pardon, unless of God alone? How find we it written in the holy scriptures? 1 Tim. ii. 5. "There is one God, and one Mediator between God and men, the man Christ Jesus."

Transubstantion is, also, an article of the most erroneous kind. How can we persuade

ourselves that bread and wine is converted into the great God, by a mortal being pronouncing certain words? Should we thus insult the Divine Majesty? Must we not have lost our senses before we can believe such an article?

Purgatory, and indulgences from the church are innovations of too despicable and recent a kind to merit a discussion. To my fancy, they are but speculations of the Pope and his church.

All these absurdities are of the most striking nature; and I pledge myself, with the Bible in my hand, to confute them all in the presence of the whole world. The motives which induced me to enter on a new mode of life are far more powerful. They are these: I had lived, as long as I knew any thing of myself, in the Roman Catholic faith. But in what manner? Without any religion. The conduct of many of the priests had taught me to despise them. I considered their rules as inventions for the use of children. Having never been induced to read the Bible, I was ignorant of that holy book, that word of God. What was the result? A train of misfortunes. Shipwreck at sea; distressing accidents; the loss of my beloved children at their birth; the destruction of all I possessed on board a boat during my passage to Monghyr; the dreadful misfortune of killing a human being, though unintentionally, which was a cruel blow for me; the death of my wife, a mild and amiable companion; and, to conclude, a sickness of more than twenty-one months' duration. This, it must be confessed, was a long series of misfortunes; but there was one far greater, far more dreadful,—my wretched soul was advancing by hasty strides to perdition. But God had compassion on me. After having thus chastised me, he shewed me visible marks of his goodness in making me sensible of my faults; inspiring me with a love of the holy scriptures; and, finally, granting me the blessing of two good and sincere friends, by the wholesome and kind advice of whom, I felt inspired with the wish of rendering myself worthy of them; and by the study of and attention to my Bible, I began to cherish the hope of becoming a disciple of our Saviour. How great a difference between the life of the sinner and the saint! The true disciple of our Saviour, and the servant of Satan! Eternity! how deep the thought! We exist; but what shall we become hereafter? Holy Saviour, grant that we may become worthy of thee! that when death approaches he may find us prepared to receive him; and that when we appear before thy tribunal, thou mayest receive us with a look of mercy, and bestow on us the blessing of eternal life.

With regard to baptism, I have conversed on the subject with my friend Billon, and have communicated to him my ideas on that head, which I think he will find correct. How would we allow another person, a stranger, to take upon himself responsibility for our immortal souls, when, in this world, we frequently are averse from entrusting the management of our temporal concerns to our relations and friends? For example, how am I to reconcile the promises made by my own godfather, at my birth, when he took upon himself to promise that I should conform to the rules of the church, I, who am at this moment, as directly opposed to them as if I had been born a good and true Protestant. Being, therefore, thoroughly convinced of the absurdities of the Roman Catholic religion, I declare formally, that I have abjured, and do abjure its creed. I consider the Bible as the book of God, the opinions of the Baptists as the most correct, and those which I am desirous of following; and I willingly commit myself to God, being ready to do all, and to suffer all for the sake of the Lord Jesus. I renounce all prayers and addresses to the Virgin Mary, or to the saints; and will address my prayers to the one God alone. I am convinced from an examination of the Bible, that there is no such thing as purgatory, and recognize nothing intermediate betwixt the anger and the justice of God. Such are my sentiments, and I avow them as proceeding from the bottom of my heart. I address myself to Messrs. Moore, Leslie, Billon, as also to the other Christians belonging to their church, to the bosom of which I desire to be admitted. I have had the happiness of spending some days at Monghyr, which afforded me the means of forming an opinion of the faith which they profess. I lay before them the grounds of my conversion. It is my heart that speaks at this moment, while I assure them that I was struck with the holy order that I marked in their place of worship on Sabbath the 13th of this month, with the ordinance of the Lord's Supper which I then saw administered, and with the striking and edifying discourse of Mr. L. These impressions are left on my heart, and never shall I forget what I must term *that* holy day. I have now, then, to request that pious congregation to receive me as a brother. I expect to be at Monghyr in about two months. How happy shall I be on that day on which I may be admitted a sincere member of their fraternity! May God grant me this boon, and his blessings upon the holy church which now causes my admiration, and is the object of my ardent desires."

SEWRY (BEERBHOOM).

Letter from Mr. Williamson to Mr. Dyer, dated Nov. 6, 1829.

"I have lately got up four heathen boys schools in Sewry and the neighbouring villages. They already contain about thirty scholars in each, and are on the increase. I suppose forty will be their utmost limits, and indeed so long as the present common mode of teaching is continued, that number is fully as many as the master can well attend to. They depend for support chiefly on the civilians of the station and a few friends in other parts. I have been endeavouring to introduce Christianity, but have succeeded in a very small degree. In Calcutta, no difficulty whatever is experienced on this head, but here the case is very different. I think if I were to urge the matter farther at present than I have already done, I should lose my schools, in which you can easily conceive I am very much interested. A little patience and prudent perseverance through the blessing of God will do much. Our female schools, four in number, and containing in all about fifty pupils, are, I think, slowly on the increase. Their progress has been somewhat retarded this year, on account of a small diminution of allowance to the girls at their commencement. Christian books have been partially introduced into one or two of them; but the masters whose interest is identified with the number and progress of their scholars, are much afraid of the name of Christ. I am uncertain whether in my last I communicated the pleasing intelligence of four persons having been added to our native church at the commencement of the year. I am happy to say, that their conduct hitherto has not been unbecoming their holy profession; at least that of three of the four has been such as to confirm the favourable opinion entertained of them when admitted into the church. The other, an elderly man, seems to have taken too firm a hold of the present world to be able to let it go to the extent his religion requires. On the first Sabbath of October last, two more were added to our numbers. They are both young persons, and appear to be true subjects of saving grace. With the exception of the old man, none of the above mentioned lately baptized persons have ever, as far as I know, worshipped idols, though the whole of their parents (now Christians) have. When I say 'now Christians,' I should be happy could I say evidently true Christians. How often I tell them they cannot serve two masters, that covetousness is only another form of idolatry, and that we must strive to enter in at the straight gate, yet still we seem as if we had neither ears to hear, nor hearts to understand. Now I am more convinced than ever that no power but that of the spirit of God can circumcise our carnal hearts to love our Saviour and our God in sincerity and truth. Perhaps in such cases we are best employed in prayer; at least we are then most full of hope; for who can despair when imploring divine aid in the all-prevailing name of Christ? But let our prayers be what they *ought* to be, and sooner or later they *will* be answered in the *best* though not in *our* way. The persons formerly mentioned as having expressed a desire to become Christians are still living among us, and though pretty well acquainted with the fundamental truths of the Gospel are not yet such as I should like to baptize. Let them first appear at least to be baptized of the Holy Ghost. They are at present four in number, exclusive of children; two of whom are grown up, of which two, one is hopeful. Upon the whole it seems we are growing in numbers faster than we are growing in grace. I have nothing particular to say respecting the surrounding multitudes, further than that our labours among them continue as before, if not with increased energy. The only apparent results are a gradual increase of knowledge, and diminution of prejudice."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE	Rev. W. H. Angas	Friedelsheim	April 11, 1830.
EAST INDIES	Rev. James Thomas	Calcutta	Sept. 30, 1829.
	Alexander and Co.	Ditto	Dec. 5, 1829.
	Rev. J. Williamson	Sewry	Nov. 6, 1829.
	Andrew Leslie	Monghyr	Sept. 26, 1829.
WEST INDIES	Rev. James Coultart	Kingston	Feb. 3, 7, 8, & 18.
	John Clark	Ditto	Feb. 6, 1830.
	Joshua Tinson	Ditto	Feb. 7, 1830.
	Joseph Burton	Ditto	Feb. 8 & 10, 1830.

ourselves that bread and wine is converted into the great God, by a mortal being pronouncing certain words? Should we thus insult the Divine Majesty? Must we not have lost our senses before we can believe such an article?

Purgatory, and indulgences from the church are innovations of too despicable and recent a kind to merit a discussion. To my fancy, they are but speculations of the Pope and his church.

All these absurdities are of the most striking nature; and I pledge myself, with the Bible in my hand, to confute them all in the presence of the whole world. The motives which induced me to enter on a new mode of life are far more powerful. They are these: I had lived, as long as I knew any thing of myself, in the Roman Catholic faith. But in what manner? Without religion. The conduct of many of the priests had taught me to despise them. I considered their rules as inventions for the use of children. Having never been indulged to read the Bible, I was ignorant of that book, that word of God. What was the result? A train of misfortunes. Shipwreck at sea; distressing accidents; the loss of beloved children at their birth; the destruction of all I possessed on board during my passage to Moughyer, a dreadful misfortune of killing a boy, though unintentionally, which was a blow for me; the death of my dear and amiable companion; and, after a sickness of more than twenty months' duration. This, it must be confessed, is a long series of misfortunes; but what was one far greater, far more terrible, my wretched soul was advancing with rapid strides to perdition. But God had compassion on me. After having deprived me, he shewed me visible marks of his goodness in making me sensible of my faults; inspiring me with a love for the scriptures; and, finally, by the blessing of two good and sensible priests, the wholesome and kind advice of whom I felt inspired with the wish of rendering myself worthy of them; and by my diligence and attention to my Bible, I began to cherish the hope of becoming a child of the Saviour. How great a change from the life of the sinner and enemy to that of a true disciple of our Saviour, from the service of Satan! Eternity! how awful! We exist; but what shall we be hereafter? Holy Saviour, grant that I may become worthy of thy mercy, and my approaches be made acceptable to thee; receive him; and let him appear before thy tribunal, that he may find the book of mercy, and the name written in it of eternal life.

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THE

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JUNE, 1830.

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chamber of sickness and in the prospect of eternity, is of more worth, than all the abstract arguments which the most powerful reasoning may have produced. The following relation will, we are persuaded, be perused with high and hallowed satisfaction. It has been composed by a near and beloved relative of the deceased;* is a most faithful and interesting record of the Christian character of one, little known in the public walk of the church or the world, but highly esteemed wherever he was known, for his sterling integrity, his unassuming piety, his respectable attainments, and his uniform consistency. Few death-beds have exhibited more acute sufferings, or more exemplary patience; and few records of dying experience, are richer in the illustration of all that is precious and holy in the gospel of God our Saviour. There is much that is adapted to instruct and impress and elevate the mind in the perusal of such a memorial; and, above all, it presents an additional confirmation of the truth and divinity of the gospel, as the safest guide through the wilderness of this world, and the only source of hope and consolation in the prospect of immortality.

The subject of this memoir was born July the 5th, 1793. He was the youngest son of *Mr. Thomas Parnell of Canterbury*, a man well known in that city as a tradesman as well as a Christian, who eminently adorned the profession he made. Being the child of believing parents, he was early taught the first principles of religion; and the seed sown with many prayers, was received into good ground, and sprang up in after life to the praise and glory of God. As a child he was obedient and docile, yet notwithstanding the amiable qualities which so richly adorned his character, it was not clearly ascertained by his anxious parents, that he had experienced a change of heart till a subsequent period of life. At the age of sixteen, he was called to lose his revered father,

* For these introductory remarks we are indebted to the pen of Rev. Joseph Fletcher, of Stepney.

WEST INDIES....Messrs. R. Brooks and others Kingston.....Feb. 5, 1830.
Rev Edward Baylis .....Port Maria.....Dec. 31, 1829.
Ditto ..... Ditto .....Feb. 2, 1830.
James Mann .....Oxford Estate ..Feb. 5, 1830.
William Knibb .....Savanna la Mar ..Jan. 30, 1830.
H. C. Taylor, ...Old Harbour ....Jan.
Thomas Burchell ....Montego Bay ....Feb. 5, 1830.
James Flood .....Annotta Bay.....Feb. 1, 1830.
Joseph Bourn.....Belize .....Feb. 12 & 24, 1830.

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1829, not including individual Subscriptions.

	£.	s.	d.
Isleham, two Friends, by Rev. E. Carey	1	18	0
Ryeford, by Rev. W. Williams	1	11	6
Audlem, by Mr. R. Thursfield	3	10	0
Loughton, Missionary Association, by Rev. S. Brawn	4	18	0
Luton and vicinity, by Rev. E. Daniel (including 10*l.* from Mr. Bolton, for Ceylon,)	113	9	6
Coleman Green, by ditto	3	10	0
Great Missenden, by Rev. Dr. Cox, moiety	18	4	6
Clapham, Society in Aid of Missions, by Rev. G. Browne	20	0	0
Cambridge, for Female School, by Mrs. E. Foster	12	12	0
Reading, for ditto, by Rev. J. H. Hinton	6	10	6
Winchester, by Rev. B. Coxhead	2	15	1
Poole, by Rev. S. Bulgin	3	1	0
Bilderston, by Mr. Osborn (Juvenile Society 5*s.*)	2	6	0
Henley, Collected after Sermons by Hon. and Rev. G. H. R. Curzon	15	7	3
Datchet, Collected by Mrs. Bailey	2	12	0
North of England Auxiliary, by Rev. R. Pengilly:			
After Sermons by Rev. E. Carey:			
Sunderland, Methodist Chapel	9	0	0
South Shields, Bapt. do.	2	0	0
North Shields, Methodist Chapel	7	12	0
Subscriptions (Schs.)	2	10	0
North of England Auxiliary — continued:			
Newcastle, Rev. R. Pengilly's Chapel	8	0	0
Subscriptions at ditto	8	1	0
Alnwick, Rev. J. Rate's	15	0	0
Rev. D. Paterson's	5	3	8
Berwick, Rev. Mr. Hall's	6	11	4
Paxton, Mr. for Calcutta Translations	10	0	0
Robson, Mr. C. for Calcutta Mission	5	0	0
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Wilts and East Somerset Auxiliary, Mr. B. Austie, Treasurer:			
Salisbury	66	1	4
Yarmouth, Isle of W.	0	8	7½
Melksham	5	12	7
Philips Norton	2	9	4
Frome	52	8	8
Crockerton	3	5	0
Westbury (moiety)	2	4	0
Beckington	1	15	7½
Oorsham	2	0	0
Devizes	25	5	1
Chippenham	7	5	8
Bratton	19	1	5
Broughton (Fem. Sch.)	5	0	0
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DONATIONS.

Female Friend, by the Secretary	50	0	0
Mr. T. Lawrance	1	1	0
Missionary Box, 67, Cheapside	0	16	8
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Printed by Littlewood and Co. Old Bailey.

THE

BAPTIST MAGAZINE.

JUNE, 1830.

Memoir of Mr. George Nathaniel Parnell.

The records of Christian biography are instructive and consolatory. In every station of life, and every sphere of useful and holy exertion, the gospel is honoured by the living excellencies and benevolent zeal of the true and consistent disciples of Christ. The influence of character is power of a high order, when employed in the cause of truth and piety. Let that influence be withdrawn by the sad and sickening separation of death; its indirect and remote efficacy may still be perpetuated by faithful memorials. What a rich treasure of facts and demonstrations, proving the inestimable value of the gospel in life and in death, does the Christian church possess! There are states of mind in the consciousness of every believer, when the simplest narrative, illustrating the preciousness of the Redeemer's love, in the chamber of sickness and in the prospect of eternity, is of more worth, than all the abstract arguments which the most powerful reasoning may have produced. The following relation will, we are persuaded, be perused with high and hallowed satisfaction. It has been composed by a near and beloved relative of the deceased;* is a most faithful and interesting record of the Christian character of one, little known in the public walk of the church or the world, but highly esteemed wherever he was known, for his sterling integrity, his unassuming piety, his respectable attainments, and his uniform consistency. Few death-beds have exhibited more acute sufferings, or more exemplary patience; and few records of dying experience, are richer in the illustration of all that is precious and holy in the gospel of God our Saviour. There is much that is adapted to instruct and impress and elevate the mind in the perusal of such a memorial; and, above all, it presents an additional confirmation of the truth and divinity of the gospel, as the safest guide through the wilderness of this world, and the only source of hope and consolation in the prospect of immortality.

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who, previous to that mournful event had been very solicitous for the eternal welfare of all his children. From their earliest infancy it had been his first care, to impress upon their minds the importance of regarding supremely those things which were connected with their everlasting peace; but that solicitude was increased, when he felt that he was soon to leave them. He particularly requested them not to suffer a day to pass, without fervently praying for the renewing influences of the Holy Spirit; and that conversation was blessed to the conversion of his son, who often referred to that period, observing that although at first he engaged merely from a compliance with the wish of his father, yet he soon found his own desires powerfully excited; and he had reason to believe, from that time he was made a partaker of the grace of God. Soon after the death of his father, he turned his attention to the study of music, a science to which he was enthusiastically attached, but had always received a check from his parents, who feared it might be the source of evil, by leading him into company of an injurious tendency; but he was enabled to set the Lord always before him, so that he escaped those evils to which his profession exposed him, and pursued his professional studies with advantage and success. In April 1819, he removed to London, and from that period to his death, continued to engage himself in that department of instruction to which his inclination so strongly prompted him. He might indeed be said, from year to year, "to hold the even tenor of his way;" he was remarkable for retiring within himself; to any with whom he could sympathize, he appeared open and communicative, but to others his manners had an air of reserve that was in danger of misinterpretation. Still he possessed an exquisite sensibility, whilst the powers of his mind were strong and vigorous. There were two prominent features in his character; he carefully redeemed the time, so mindful was he to improve every moment, that he scarcely allowed himself to enjoy any recreation. He seldom sat down to a meal, without placing a book on the table suited to the time of the day. At breakfast it was his constant rule to read the Bible, of which he was a daily and a diligent student; and like Timothy, might be said, "from a child to have known the Holy Scriptures." On retiring from the company of a friend, he would write down any part of the conversation which had particularly arrested his attention, and has been heard to remark that he derived considerable benefit from this practice. He possessed an intense thirst for knowledge; and to gain improvement from every passing scene, was one of the principal engagements of his life: but there were two points of knowledge, to the obtaining of which, with him, every thing else was subservient—the knowledge of *himself* and of *Christ crucified*. A more enlarged acquaintance with his own heart, and with Him whom his soul loved, was what he ardently longed to attain; and to this end, he highly esteemed the means of grace, much valuing the more social weekly services of the sanctuary, and often regretting that the claims of business prevented his constant attendance. He was also remarkable for his punctuality in engagements; and for preserving strict integrity in all his concerns. It was one of his favourite maxims that "a Christian ought to be recognized more by his conduct, than his profession," and deeply

was his spirit wounded, when those who called themselves by that sacred name, acted in a manner that caused the enemy of religion to speak reproachfully. In delineating this part of his character, the writer is reminded of another, which those who had the most frequent opportunities of being in his society can best testify. He was distinguished by the eminent decision with which he maintained his Christian character. He was often called from his engagements in life to mix with the world, and to associate with those whose principles and feelings were uncongenial with his own; but although cautious of introducing religious topics, where it would expose the subject to ridicule; yet, by the tenor of his conduct, the occasional hints that he would drop, and the check which he would invariably give to every thing improper, his principles were soon known; and his character, even in the common walks of life, became marked and decided. He was likewise very particular in his observance of the Sabbath; he loved it, and often exclaimed,—

"Day of all the week the best,
Emblem of eternal rest!"

In the September of 1817, he was baptized, and joined the church meeting in *Old Ford, Middlesex*, under the pastoral care of *Dr. Newman*, in which he continued till the period of his death. In August 1828, he suffered from a cold, which produced inflammation of the lungs; and although he partially recovered from that indisposition, yet symptoms of asthma, and a diseased state of the liver, were apprehended by his medical attendants. He had felt his strength gradually declining for twelve months previous to the inflammatory attack, but could not be prevailed upon to think himself in any danger. A distressing cough, to which he had been long subject, was now making inroads on his constitution; his strength rapidly decreased; and when he became sensible that his "outward man was decaying," he said, with the utmost composure, "Well, I must set my house in order; but as it respects the state of my mind, all is well: no man ever retired from business, after realizing a fortune, with half the pleasure that I do from the world." It was observed, that to him the world had never been embittered. "No," said he, "mine has been a flowery path, strewed with roses, here and there a thorn; but sin has embittered this life; I shall soon have done with evil tempers and passions, for I shall be near and like my God." In conversation with a Christian minister, he said, "My experience is that of venturing, and dependance; I ventured on Christ when I first believed, and I am obliged to venture still, but I can't make the plunge, for I know in whom I have believed, &c." He often exclaimed under the pressure of great weakness, "I am a bruised reed, but He will not break me." He found much consolation in ejaculatory prayer, and frequently broke out in petitions aloud. "Thou art my portion, saith my soul, therefore will I hope in thee." "Though I walk through the valley of the shadow of death, I will fear no evil," &c. To many of those who approached him he said, "Give all diligence to make your calling and election sure;" and with a force and energy peculiarly his own, he would say, "Shall I meet you in Heaven?—See that you fail not of the grace of God; there are many ways of falling short: be not deceived." At one time, distressed with his cough, he exclaimed, "Pure are the joys above

the skies, and all the region peace;" there will be no chilling damps to impair the lungs, but all will be perfect." "What a change will be experienced in Heaven! How great the difference between the present state of weakness, and when the disembodied spirit shall bow before the throne of God! There is no resemblance but in the spirituality of feeling that is now enjoyed!" On another occasion, when several of his nearest friends and relatives were surrounding his bed, it was observed, "You have the satisfaction of being attended by those who are dear to you." "Yes," he replied, "but I shall soon be in very different society; this poor body will be encircled by the dead, but the spirit I trust by the perfected just." He was exceedingly cheered by a friend remarking, how much his confidence in the gospel had been established, by the consolations imparted to him in the prospect of eternity: he exclaimed, "Oh if I should do good at my death, and if it should please God to use me as an instrument in confirming the faith of others, how cheering the thought! I will accept it as a token for good to myself." To a female relative he said, "family union is very delightful, but it must be supported by a close walk with God; feelings warp, and partialities deceive, but if the soul be sunk to its proper level, all is right in families, and proper Christian order supported." It was observed to him, "That it was a great mercy that he had not been ensnared by the allurements of the world." He replied, "I have often compared myself to a ruffled bird, that having escaped from a cage, prunes its wings with pleasure in solitude. I had this evidence that I was born of God—I never *chose* the society of the world; but amidst its fascinations, was happy to retire from its scenes, to hold communion with God and my own heart." During a season of much pain in the chest, he repeated that verse,

"Why should I complain of want or distress," &c.

At another time a relative read a hymn written on those words, "I will never leave thee, nor forsake thee." On her reading the last line, he said, "Enough, O Lord! thou hast promised never to leave nor forsake thy people; and thou wilt never leave nor forsake *me!*" When the 63rd of Dr. Watts's psalms was read, "Oh, said he, that is refreshing, 'Not travellers in desert lands can pant for water more!'" To a near relative who sat by him during the silent watches of the night, and whose spirits were peculiarly overwhelmed at the prospect of parting with one, so truly dear to her, he said, "You must come to me: recollect, if you do not come to Heaven, you will never see me again, this will be our final parting; walk carefully, be not worldly minded; but weep not, you will come to me." Being asked if his bed was made easy, he answered "Yes, but what is still better, underneath are the everlasting arms." When that hymn was read—

"Till we arrive in perfect bliss,
Where pleasure in perfection is!"

"Yes," he exclaimed, "There will be no more weakness or pain, for the former things shall be done away? You see the vanity of all things here below, nothing now, remains of any value to me, but what is spiritual." A friend said, "you are still *waiting?*" "Yes," he replied, "You have just expressed my experience, I am waiting for the coming of our Lord Jesus Christ!" To a young friend, "Mind you attend to the concerns

of your soul while you are in health; sickness is not the time for reflecting; I cannot think now. Let me entreat you as a dying friend, never to suffer a day to pass from this time, without fervent prayer for complete renovation of mind." On that part of the book of Revelation being read, where the redeemed are singing a new song, he said, "O how I long to join them; I shall never again tread the earthly palace of my God; but when I reach the heavenly temple, I shall not envy those who are worshipping below!" Frequently he exclaimed,—

"The pains, the groans, the dying strife,
Shall but restore my soul to life."

Towards the closing scene of life, he expressed an intense desire to depart, "Come Lord Jesus, come quickly;" but immediately checking what might appear impatient, "In thine own time, O Lord, thy time is the best." Speaking of the weakness and frailty of man he said, "but thanks be unto God, who always causeth us to triumph in Christ." To a friend who expressed a hope that he enjoyed a large measure of the consolations of the gospel, he replied, "Yes, and I speak it to the honour of God, that I have received my richest seasons of comfort in times of the deepest depression and weakness." A few days before his departure, he appeared to be engaged in prayer; an individual silently approached his bed, and heard him distinctly addressing the Holy Spirit, "Blessed spirit, thou unerring guide, conduct me safe to Heaven! Thou wilt guide me safely through!" On the Sabbath he said more than once, "O Lord what wait I for, my hope is in thee. Oh how wicked would it be in me to complain! What are my sufferings compared with what that Just One suffered on my account! O that my faith and patience may hold out unto the end!" The 12th of Isaiah being read, he interrupted by saying, "In that day I shall praise Him." A hope was expressed that he still enjoyed the presence of God, he feebly answered, "Yes; I have not the vivid enjoyment I had; but I have a stronger faith, and am enabled to cast myself entirely on his faithfulness, and do believe that he who hath begun, will carry on and complete the work for ever!" A short time previous to his departure, on being asked what had occupied his attention, he replied, "he had been engaged in prayer and thanksgiving." To the question, what was the subject of his thanksgiving, he answered, "For the mercies with which I am surrounded, and for the bright anticipations of the future!"

It was observed, "How painful it was to see him suffer, and how gladly we would share it with him, if it were possible." He answered, "Recollect mine will be the joy; therefore I ought now to endure the pain." Seeing his brother and sister, he raised his trembling hand, and prayed, "Bless, O bless them with temporals and spirituals, for all the affection, and kindness they have shewed me." His brother said, "How gladly we would bear that cough for you, if it were possible." He replied, pointing his finger upward, "I have a High Priest who is touched with the feeling of my infirmities, and He is not unmindful of me, in my present state of weakness and suffering." His brother observed, "That it was very trying, but it would soon be over, and we shall have to endure the same before long, though we shall not enjoy your sympathy." He replied, "Perhaps I may be permitted to sympathize with you above." During the night previous to his departure, his mother said, "I hope you find

Christ precious?" "Yes," he replied, "He is the altogether precious." A relative observed, "He causeth you to lie down in peace." "Yes," said he, raising his hand, "*in perfect peace*, how joyfully shall I receive that message! that blessed change! when will it come!" Suffering much from fever in the head, he said but little for several hours; when he was more composed, it was asked if his faith remained unshaken. He replied, "Quite;" being much troubled to articulate, he raised his head from the pillow, and with great emphasis repeated "*quite!*" He said, "I want no more revealed, enough has been revealed." His brother said, "You are now in the Jordan; and although the waters may appear bitter, yet I hope you find firm footing." "O," said he, "they are not bitter, they are very refreshing!" He then asked, "If it was thought he was dying;" being answered in the affirmative, he said, "He had had so many disappointments, he was afraid to anticipate; but I hope the Lord is not angry with me for being too anxious to depart, I will endeavour to resign myself to his will!" He then requested his brother to read a chapter. He read "he that is holy, let him be holy still;"* he feebly said, "*too late for alterations then; all is fixed;*" and added, "I have always admired particularly, the three last chapters of that book, I think them very sublime!" After his brother had engaged in prayer, he said, "Thank you, that is very refreshing, come Lord Jesus, come quickly." After a few hours of painful struggle, he breathed out his spirit into the hands of his much loved Redeemer, on the morning of the 22nd of May 1829.

His remains were interred in the burying ground belonging to Old Ford Meeting, on Thursday the 28th, and on the following Sabbath his death was improved in the morning at Stepney, by the *Rev. J. Fletcher*, from Luke vii. 13.; and in the afternoon by his pastor, the *Rev. Dr. Newman*, from words selected by the deceased, Lamentations, iii. 24.

Anticipation of the Annual Meetings.

We were just turning our thoughts to the approaching anniversaries, and about to prepare our accustomed salutation of the numerous friends and agents of religious societies, who are drawn together at this season of zealous co-operation and soul-stirring excitement, when the following paper from a respected correspondent came into our hand. It was not prepared for the occasion, and is written less in a congratulatory, than admonitory strain; but the sentiments which it breathes, appear to us so salutary and seasonable, that we willingly withdraw our intended observations, to make room for their insertion, convinced, as we are, that only in proportion as public efforts originate in pious hearts, and are sustained by personal godliness—where missionary zeal is kindled on the altar of private devotion—will the spiritual interests of the agents themselves be secure, and the blessing of the great Head of the Church,—from whom all holy desires, all just counsels, and all good works do proceed,—be found resting on their labours.

Admonitory Hints to the Agents of Religious Societies.

That it is easier to point out an evil, than to suggest the appropri-

* Rev. xxii. 11.

ate remedy—and that both the one and the other may be attended with less difficulty than the actual adoption of the measures proposed —will be readily acknowledged. Nevertheless, at a period when the power of vital religion, as displayed in the experience and practice of its professors, is too generally found to fall very far short of that which the eminent advantages enjoyed would lead us to anticipate, there is an evident propriety in pursuing any inquiry which may lead to the development of the causes of so lamentable a discrepancy. The object of the present paper, therefore, is to invite the serious attention of the readers of this miscellany to the important inquiry, whether some part of the evil complained of will not be found to be connected with the multiplication of active effort?

That active exertion in the cause of religion, should in any manner be found productive of religious declension, is an assertion which at first sight may appear paradoxical, and therefore hard to be established; yet perhaps an attentive investigation of the character and conduct of many who are thus actively engaged, may afford convincing proof of its validity, if not in a direct, yet certainly in a collateral, point of view. It will be readily granted, that there is an inseparable and indissoluble connection between spiritual prosperity, and the diligent observance of certain instituted means: of these, the diligent study of the holy scriptures, prayer, and meditation, are confessedly the most important. It is necessary to this end, that we should search the scriptures as for "hid treasure," which we can only hope to discover by constant and prayerful investigation, and not by a careless or hasty perusal; they must dwell in us richly, in all spiritual wisdom and understanding. It is not less essential, that in connection with the diligent study of the word of God, we should be found in the constant and persevering exercise of fervent and earnest prayer. It will not suffice to perform this duty in a cold, or a formal, hasty, or negligent manner; but it must constitute the daily food and nourishment of our souls, the source of our purest and most elevated joys, the atmosphere in which we perpetually breathe. Meditation (which may properly include the important duty of self-examination,) is likewise intimately connected with soul prosperity, and is, in the word of God, variously and repeatedly enforced; it is the nurse of experimental piety; it exerts a fostering influence in deepening the power of holy principle, brings the Christian into immediate and solemn converse with God and his own soul; and whilst he feels the omniscient eye, though invisibly, yet really resting upon the inmost recesses of his heart, the pernicious influence of mere outward excitement is withdrawn, and with holy jealousy he is led to search and to try the ground of his confidence. In the exercise of this sublime duty, it has not unfrequently pleased the Holy Spirit (who will be waited and sought for) to take most largely of the things of Christ, and shew them to the soul; and in the stillness of devotional retirement to reveal "the things which eye hath not seen, nor ear heard, and which have not entered into the heart of man to conceive."

But if it be true that these, in connection with public ordinances, are the only divinely appointed means, in the diligent use of which we are warranted to expect growth in grace, and if it be true, that wherever distinguished excellence has marked the recorded character

of Christians, it has been attributable to their persevering exercise, I would appeal to those who are actively engaged in the various religious institutions of the present day, and especially to those of my Christian sisters, whose assistance and co-operation is so generally afforded in labours of love, whether even in the partial neglect of these things, they can ever hope to attain an elevated standing *here*, or shine forth above as stars of superior magnitude? Perhaps in not a few instances, were domestic and relative duties alone conscientiously performed, the portion of time remaining would appear barely sufficient to meet the requirements of our *own* souls; but when, in addition to these duties, we consider with how many societies and institutions many of us stand connected, to how many committee meetings, secretaryships, and treasurerships we are called to attend, is it much to be wondered at that the time for domestic duties being occupied by public engagements, and these duties suffered to intrude upon the hours of private devotion, the religion of the heart, thus necessarily deprived of those resources upon which its health and vitality depend, should retrograde, languish, and decay?

I know there is something more gratifying to the natural mind in active exertion, than in the silent, unobserved duties of the closet; there is something very congenial to our inclinations in the pleasurable excitement of united effort; we do not dislike to see our names appearing in connection with benevolent institutions, or collections for Bible and Missionary Societies; perhaps our vanity is sometimes excited and fed by the encomiums which echo around our public meetings, and the eulogiums then pronounced on our active, ardent zeal; we cannot easily resist the solicitations of others, and especially of our beloved pastors, when they invite our aid, and almost enforce obedience.

It may indeed be said, "that he who watereth others, shall be watered himself;" and while the harvest is so plenteous, and the labourers so few, we must use every exertion, and trust meanwhile that the Lord will not suffer our own souls to wither. Be it remembered, however, that our blessed Redeemer, in the days of his flesh, stood alone amid a whitening harvest, the great, the only efficient labourer; and urgent as the necessity, unspeakable as the benefit might have appeared, though holy and immaculate, *he* was very far from devoting the whole of his time to deeds of foreign benevolence, and ministrations of mercy to others; but dedicated large portions to solitary intercourse with his Heavenly Father. How much more, then, should we, encompassed with sins and infirmities,

> Steal from the crowd to haunts untrod,
> And hold communion there with God.

Are we not intruding on the Lord's prerogative, when, for the sake of others, we neglect the means prescribed for our own prosperity and welfare? And are we quite certain, that were a different course pursued, our usefulness would on the whole be lessened, or rather that it would not be greatly increased? Were the standard of our personal piety raised from its present, alas! low degree, by the display of deeper seriousness and spirituality of mind, a greater degree of self-denial and mortification to the world, would not a silent but efficient influence be exerted on the minds of those around us? If the light, insipid, and unprofitable nature of what *should be* Christian

intercourse, may be especially ascribed to the neglect or hasty observance of closet duties, (for how shall he who converses little *with* God and his soul, be prepared to converse *about* him?) by their observance we might justly anticipate the maintenance of spiritual and edifying converse in our families and social circles; and should we not thus become largely instrumental in adorning and recommending the doctrine of God our Saviour?

Let us remember, also, that "the effectual, fervent *prayer* of the righteous availeth *much*;" and perhaps were some of the many hours devoted to charitable labours, spent amid the secret retirement of the chamber, there pouring out our souls before God, in wrestling, believing supplication, so large an answering blessing would descend, such evident success attend the labours of our beloved ministers, the dissemination of the Scriptures, and scriptural knowledge, and every lawful effort, that we should no longer be constrained to lament over the prevalence of sin and ignorance, or the paucity of efficient labourers, but be enabled to rejoice, both in the peace and prosperity of our own souls, and the abundant increase of our Redeemer's kingdom.

In the above remarks, I hope I may not for a moment be suspected of undervaluing the importance and necessity of active, zealous, persevering, self-denying exertion;—nevertheless, charity *begins* at home, and if here extended, will not *end* at home. The particular circumstances of each individual must determine the number and character of active engagements; but surely they should never be so multifarious or laborious, as to preclude the use of those means appointed for the cultivation of our own vineyard; remembering, at the same time, that the word of God no where pronounces such neglect to be commendable or pardonable, though the good of others be the ground of excuse.

I trust also that I may not be supposed to apply these hints universally; my only desire and prayer is, that, should they meet the eye of any who are ready to admit their force, and who feel them to be applicable,—to *their* benefit, and that of the unworthy writer, they may be abundantly sanctified by the Spirit of all truth.

E. P.

The Munster Baptists.

(Concluded from p. 143.)

In drawing up the preceding sketch of the commotions at Munster, several evidences of the spirit of the times have come forward to notice, which are worthy of regard. A few of them we will briefly state. Before the reduction of Munster, the emperor *Charles V.* the hero of one of Dr. Robertson's popular histories, issued a proclamation at Brussels, "that all men and women who should be found infected with the reprobate heresy of the Anabaptists, of what state and condition soever, and all their followers accomplices and abettors, should forfeit life and estate:"—"that all who should be convicted of having taken upon themselves the name of Prophet, Apostle, or Bishop, or had seduced and perverted any to this sect, or re-baptized them, or should continue obstinate in their errors, should suffer death by fire; and all other men who had suffered themselves to be re-baptized, or had privately and knowingly harboured Anabaptists, in case they renounced their evil designs and opinions, and *sincerely repented*, should be so far *favoured* as to die by the sword, and as for the *women*,

they *should be only buried alive!*" This horrible edict also "commands" all the emperor's "*loving subjects*" to "inform against all the said Anabaptists, on pain of being punished as favourers, adherents, and accomplices;" promises as a reward one third of their estate on conviction, and forbids any to intercede on their behalf, or offer any petition in their favour!* How justly is it said, the tender mercies of the wicked are cruel. This edict should never be forgot, in reading the *History of Charles V.*

For a time it was enforced with great severity. Some insurrections had taken place in Holland which excited the government to put many to death who came within the reach of the law, without making any distinction between the most simple and the most criminal. At *Amsterdam*, Peter of Sardam, a teacher among the Anabaptists, was beheaded for being concerned in the insurrection which took place in that city, though he had used his utmost endeavours to hinder it. At *Horn* five were put to death, three men and two women, their crime as expressed in their sentence was, "that they had openly declared that they had been rebaptized." The men were beheaded, the women thrown into the sea with a great stone fastened to their bodies. These executions excited compassion in the people, and made the magistrates, as far as they could, avoid executing the law.

Another edict was issued through Holland in January 1538, and renewed in February, stating, "that none should dare to harbour *David Jorison* (or *George*) and *Mainard van Embden*, (Teachers among the Anabaptists,) *on pain of being hanged at their own door;* but that whoever discovered them, should receive a reward of one hundred guilders for each of the aforesaid persons, and forty guilders for *any other* Anabaptist.

Of this *David Jorison*, or *Joris*, or *George*, (for his name is spelled with all these varieties) it may be agreeable to our readers to have a short account. He published a book, said to be very presumptuous and enthusiastical, but also asserted to be dark and perplexed, so that probably the truth is, it would do no great injury; and finding that his efforts to increase his party were ineffectual, he went to *Basil*, settled there in the character of an expelled protestant, changed his name, was called *John van Brugg*, bought an estate, lived like a private gentleman, visited the best families in the neighbourhood, attended the Protestant worship, was bountiful to the poor, obedient to the magistrates, and stood high in general estimation as a man of the first respectability. After living at Basil eleven years, he died in the year 1556. Some suspicions had arisen that he was a *heretic*, but the affair slept till 1559, when the magistrates ordered his house to be searched, and his papers to be examined; when finding that *John von Brugg* was *David Joris*, he was condemned, and the city executioner was ordered to dig up his body, and bring it to the place where criminals were put to death, and to burn his remains, his book, and his picture in the fire!.

It is a difficult matter to find a man's true character from his enemies. In the present case grievous things are laid to the charge of *David Joris*. His mother was executed soon after the publication of the last mentioned edict in 1538; and when questioned con-

* Brandt's History, vol. i. p. 68, 69.

cerning her son, she said, "that he led a very godly life, aiming at nothing but a humble imitation of his Lord, and doing no evil to any one." And one of *Joris*, or *George's* friends and followers, whose name was *Jorian Ketel*, who was imprisoned and tortured, and afterwards beheaded, said, that "*David George* had taught him nothing but good; namely, the word of God, and confirmed to him all his doctrines from the divine writings, and taught him how to slay the old man with its evil desires." On the scaffold he testified his own faith in God and in Christ, and also witnessed the same concerning the faith of *David George*, and declared, that he was willing to seal his testimony with his blood. These are, to say the least, strong circumstances in *George's* favour, and at the time they made a strong impression.*

In October 1538, our king Henry VIII, wrote to the *Elector of Saxony* and requested that *Melancthon* and some other men of talent and reputation might be sent to England to assist in promoting "the glory of Christ," and other good things. About this time a poor Anabaptist happened to be caught; his name was *Peter Tasch:* by this means it was discovered that there existed a correspondence between *German* Anabaptists and *English* Anabaptists, that some one of the latter had published a book on the incarnation of Christ, which *Peter Tasch* very much approved, and hoped the sect would make great progress in England. For the purpose of gratifying *Henry*, and of convincing him that they were free from the heresy of Anabaptism, the elector and Landgrave of Saxony took this occasion, in their reply, of informing the king of what they had discovered by the capture of *Tasch*, and of the correspondence carried on between the German and English heretics. While they give this friendly warning to king *Henry*, they describe them as pestiferous fanatics, and tell him that they are like Manichees, and hold a "barbarous confusion of superstitions and opinions." They then add their own method of dealing with them, which is, in the first place, to endeavour to teach them better; but, if this does not succeed, "if they tenaciously defend their opposition to our baptism, or their other impieties," &c. the only thing that remains is *to punish them.** This letter, *Seckendorf* says, was written by *Melancthon*. What a picture of the times do these events display! Persecutors in one country inform persecutors of another, that a few obscure *Anabaptists* are living among them, in order that they may be hunted down like beasts of prey! Can we be surprized that the Anabaptists should class *Luther* and the *Pope* together as of the same party?

We justly lament the deficiency of their system, the incorrectness of some of their reasonings, and the practical delinquencies of too many of their body; yet truth and justice require us to state, that, in many things, they brought forward to notice, and materially assisted to establish important principles, which those generally called the *Reformers* neither felt nor saw. The Anabaptists were reproached for asserting that in the Lord's Supper there was only bread and wine, and that the sacraments were only signs of profession before men, and of agreement (or of a covenant)

* Brandt's Hist. Vol. i. p. 81.

* Seckendorf, lib. iii. sect. 17. § 66. p. 181.

among men; and these were called their profane opinions.* The divines of *Wittenberg* at the command of the Elector in the year 1539, drew up a form of recantation to be used by such Anabaptists as they might induce to renounce their former opinions; according to this formulary, the penitent was (among other things) to say, "As to baptism, I believe, that all infants have, in themselves, and derive from their birth, original sin, and *therefore should be baptized, that they may obtain the faith which is the only way to Christ; for by this they receive the remission of sins through the blood of Christ, and so are pleasing to God, and are saved.* All these things reason neither knows nor understands, but God alone operates in infants in a manner above our conceptions. Concerning the sacrament of the body and blood of Christ, I believe, as the words state, namely, that Christ is *truly* in the sacrament, and operates in it when I receive it, because Paul says, 'The bread which we break is it not a participation of the body of the Lord.'"† *Mosheim*, in his Ecclesiastical History, speaking of the *Mennonites*, whom he considers to be a branch of the general body of Anabaptists, says, "It is to be observed, that the Mennonites are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered as *witnesses of the truth*, in the times of universal darkness and superstition. Before the rise of Luther and Calvin there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites had maintained, some in a more disguised, and others in a more open and public manner; viz. "that the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors."*

Again, "it is manifest beyond all contradiction, that the religious opinions which still distinguish the Mennonites from all other Christian communities, flow directly from the *ancient doctrine of the Anabaptists*, concerning the nature of the church. It is in consequence of this doctrine, that *they admit none to the sacrament of baptism but persons that are come to the full use of their reason*; because infants are incapable of binding themselves by a solemn vow to a holy life, and it is altogether uncertain whether or no, in maturer years, they will be saints or sinners."† Viewing these few evidences of the *heresies* charged on the *Anabaptists*, we ask the plain question, *were they not in the right*, in their main positions? They might not represent them with that accuracy which could set verbal criticism at defiance, or they may not, in the above quotations, be stated so correctly as the parties themselves would have stated them; but what English Protestant, especially what Protestant

* Seckendorf, lib. iii. sect. 31. § 119. p. 528.

† Seckendorf, lib. iii. sect. 20. § 75. p. 244.

* Mosheim Eccl. Hist. Cent. xvi. sect. iii. part ii. § 2.

† Mosheim as above, § 16.

Dissenter will say, that the *Reformers* were *right*, and the *Anabaptists* were *wrong?* No: even those who differ both from the Anabaptists of those times and places, and from us also, on the point of baptism, will, in great numbers, acknowledge that their main principle respecting the *nature of the Christian church* is correct; and Dr. Mosheim clearly saw, and distinctly acknowledged, that if this single principle was granted, the inference was inevitable, adults alone were the proper subjects of baptism. We do not wonder that the divines of Wittenberg and Mosheim opposed the persecuted *Anabaptists*, because they were themselves members of churches avowing a connection of the church with the world; but they saw, especially the last mentioned author, that the system of the Anabaptists, if true, would *separate* the church from the world; and that infant baptism could not be supported, if none but professing and visible believers should be church members. In other instances also, an intelligent and acute reader of ecclesiastical history cannot help observing, how many important sentiments have been held up to notice by men abused, as chargeable with every *heresy*, which afterwards, it was allowed, had a great deal more truth in them than was apprehended. Thus the Divine Being was carrying on his own purposes, and advancing the cause of truth, in a way not suspected by those who imagined there was no body of men who were the church of Christ, except themselves.

Our readers, we are aware, will say, that all we have given them is only a sketch: this we fully acknowledge. The limits of a few papers in a periodical work admit no more; and our means of information respecting the real sentiments of the foreign Anabaptists are very limited. One thing, however, is very manifest, that we cannot trust to enemies for correct statements. They might not accurately know what were the peculiar views of those whom they opposed. They never, probably, placed themselves on their opponents' ground, for the purpose of observing how they looked at the objects which surrounded them; and it was an easier thing to call them ill names, than either to describe or refute the articles of their faith. In addition to this, the prejudices, even of good men, often blinded their eyes so much, that what they might have seen, they could not see. Finally, when we reflect on the danger of discovering and avowing even a particle of divine truth, which happened not to be supported by popularity and power, we admire the firmness with which many of former days bore "cruel mockings" and bitter persecutions; and viewing our circumstances, what reason have *we*, thankfully to say, "the lines have fallen to us in pleasant places, yea, we have a goodly heritage."

Norwich. J. K.

POETRY.

ON EFFECTUAL PRAYER.

FERVENT, persevering prayers,
Are faith's assured resource;
Brazen gates and iron bars,
In vain withstand their force.

Peter, when in prison cast,
Though by soldiers kept with care,
Though the doors were bolted fast,
Was soon released by prayer.

Thus the Lord can make a way
To bring his saints relief;
'Tis their part to praise and pray,
In spite of unbelief.

He can break through walls of stone,
Sink the mountain to a plain;
They to whom his name is known
Can never pray in vain.

REVIEW.

History of the Progress and Suppression of the Reformation in Spain, in the Sixteenth Century. By THOS. M'CRIE, D.D. 8vo. pp. 424.

THIS volume is designed as a sequel to the author's work on the Reformation in Italy; and although it relates to a subject so little known, and of such difficult investigation, that the curious reader will often be inclined to ask questions which Dr. M'Crie does not answer, yet we are glad that his persevering diligence has enabled him to extend discoveries so far.

It is the interest of the Church of Rome to keep every thing that relates to the struggles of the human mind to compare popery with the Scriptures, in the dark. The learned members of that commmunity know well enough, that if the truth, the whole truth, and nothing but the truth, were told, respecting Spain; if the secrets of their prison-house, the inquisition, were exposed; if the attempts to keep the people in ignorance, and under the influence of priestcraft and superstition were known; their church would be execrated: and one who was formerly of their own body has distinctly asserted, that the consequence is, that men of information and talent in that church are *infidels!* No wonder then, that Dr. M'Crie found it a difficult thing to come at materials for his history.

Our author tells us, that "the ancient state of the church in Spain is but little known," p. 4.; and their own writers either conceal or pass over what would wound the feelings, and abate the prejudices of their countrymen. The orthodoxy of their church, according to their own standard, is supposed to stand high, and to have existed from the beginning in all its purity; whereas the truth is, that sentiments, which by the consent of the greater part of the Christian world have been considered as erroneous, have sprung up repeatedly in Spain, and in some instances overrun the whole country, p. 7. Among others, Arianism was the prevalent creed for two centuries; and after Spain adopted the doctrine commonly received, still sentiments of a different cast, some of which had a striking affinity to those of the Reformation, made their appearance, and obtained considerable attention.

Spain was not anciently a very submissive disciple to the Church of Rome. So late as towards the latter end of the seventh century, the Spanish clergy declared in one of their councils, that the rock on which the church is built is *the faith* confessed by St. Peter, and not his *person* or office. Afterwards, on another subject, the bishops accused the the pope (in a vindication of a paper which they had sent him) of a careless and cursory perusal of their rescript, and of having passed over parts of it which were necessary to understand their meaning.

Spain furnishes important notices respecting the Waldenses or Albigenses. These early reformers had fixed their abode in the south of France. The horrible crusade carried on against them in the early part of the thirteenth century, and the connection between the south of France and Spain, led many of them to cross the Pyrenees in hope of a quiet abode in the latter kingdom. For a time they enjoyed it, and grew in numbers and credit, but their *old* enemy, the *pope*, adopting the *old* plan of setting the Inquisition to work, burned many alive; and, for the purpose of working on the feelings of the people in all directions, disinterred others, and cast their remains into the fire. By such means, pursued with unrelenting cruelty for two centuries, the Albigenses were nearly exterminated. While these proceedings were in action, convents were filled with swarms of monks and friars, whose increase of

numbers and wealth was attended with corruption and notorious licentiousness. Their abuses excited the attention of the kings of Spain, and something was done towards correcting the evil, at least for a time, by the sagacity and firmness of cardinal Ximenes.

Literature, which, especially in Spain, had been fostered more by the disciples of Mahomet than of Christ, in the middle ages, began at length to revive; and the Complutensian Polyglot of cardinal Ximenes, finished in the year 1517, was one of its effects. This was doubtless a work of great importance, though this same cardinal was a determined enemy to the progress of knowledge, and opposed the design then existing in the mind of the archbishop of Grenada, of having the Scriptures translated into the vernacular language. A curious passage in one of the prologues, written in the name of Ximenes, is mentioned by Dr. M'Crie. Speaking of the order in which the matter is disposed in the volumes, the writer says, "We have put the version of St. Jerome between the Hebrew and Septuagint, as between the synagogue and eastern church, which are like the two *thieves*, the one on the right hand, and the other on the left hand, and Jesus, *that is, the Roman church*, in the middle: for this alone, being founded upon a solid rock, remains always immoveable in the truth, while the others deviate from the proper sense of Scripture." p. 69.

To mend the matter, we are told in a note, that Ramus, bishop of Cuba, in a commentary on the words, informs us, that "*the Hebrew original represents the bad thief, and the Septuagint version the good thief!*" What can be expected from men like these?

Dr. M'Crie gives us an account of the Inquisition, and of the other obstacles to the introduction of the Reformation in Spain. The Inquisition is a tribunal of that horrible kind, that no one who has had the opportunity of knowing its proceedings, and has given any account of them, but has described them in terms which makes the heart revolt. Every kind of iniquity is here concentred. The pretence is to preserve the purity of the faith, but the real motive that sets the machine at work is often of a different kind. Dr. M'Crie says, that it "discloses a series of intrigues, in which it is hard to say whether the court of Rome, the court of Spain, or the holy office, acted the most deceitful and unprincipled part. While they combined to oppress and impoverish the people of Spain, each of them sought to over-reach the other, and to promote its own selfish designs." p. 114. So that if, through the blindness of popery, some few were burnt for the love of God, a larger number were burnt for the love of money. Ferdinand made the Inquisition an instrument of tyranny and extortion; this it is said is agreed on all hands: and his grandson, Charles V., was not actuated by higher motives. A proud, ambitious, hypocritical persecutor, the more his character is examined, the worse it appears; and as he *lived*, so he *died*.

The boldness and energy of Luther's character produced a powerful effect in Spain, as well as in many other kingdoms; his writings were read, and many persons of family and education were satisfied that he was right in asserting both the necessity of reform, and the truth of those opinions (taken in general) for which he contended. This soon made work for the Inquisition, which brought out its engines of torture, and kindled its fires. The limits of our review will not allow us to enter into a detail of particulars; and many of those which Dr. M'Crie has stated respecting the victims of the *holy* office, are taken from Llorente and other writers, whose works are within the reach of most of those who are readers to any extent. We shall, for this reason, omit the particulars of many awful and disgraceful scenes exhibited by *holy church*, under the pretence of supporting the purity of the faith.

As might be expected, one part of the conduct of the church is like another. In the course of this history, the sacrifice of the bishop of Tortosa is mentioned, who was condemned to perpetual imprisonment on a charge of he-

resy (a most merciful sentence, compared with many others); a crowd of applicants for the vacant bishopric instantly appeared, and they all took care to urge the services which they had done for the emperor at the *Council of Trent*. This circumstance led Dr. M'Crie to notice, from the high authority of *Vargas*, some particulars respecting that famous assembly, the impression of which is, that if ever there was a body of men of literature and talent, who were either drawn or driven by motives quite separate from those of truth and godliness, it was the *Fathers of the Council of Trent;* and this appears the more striking, as it escapes from the confidential correspondence of *Vargas*, who was the legal adviser to the embassy sent to that city by *Charles V.*

The intimate connection between Germany and Spain during the life of the emperor Charles, naturally opened the way for the transmission of both books and opinions, and many were convinced of the truth of the general doctrines of the Reformation. They earnestly sought information of various kinds; they zealously imparted it to those around them. The number of those who appeared satisfied of the truth of the Reformation doctrine, is supposed not to have been less than two thousand, and several of them were persons of rank and education. But on this very account, the Inquisition was the more eager to seize them. They were a rich booty; they formed the more splendid *auto de fe;* they shewed with greater force the power of the church. All the contrivances which the most crafty and wicked minds could invent, were used to ensnare those who were in any degree suspected; and when ensnared, they then had to undergo examinations intended to convict themselves, and induce them to inform against others; they had to guard against the hypocrisy of those who were shut up with them in the same cells, under pretence of being imprisoned for the same reason, but for the real purpose of getting out of them, at an unguarded moment, additional means of accusation; they had to bear bonds and imprisonments, cruel mockings, and scourging, racks, tortures, and flames! These things were not the explosions of a moment, an individual blot in the page of the history of the church of Rome; but the cold-blooded, systematic operation of a plan, supported by bishops, cardinals, and popes, for a long succession of ages; and the principles of which are still sanctioned by the last of their councils! What must the members of that church think, if ever they do think, of the appearance which their boasted infallible, holy, apostolical church must make at the great tribunal, when God shall come and make inquisition for blood?

By such means the Reformation in Spain was suppressed. Many persons made their escape to other kingdoms; but many more were sacrificed at home. Dr. M'C. traces the consequences which followed, and shews the superstitious immorality and political degradation which were necessarily entailed on the kingdom. On the death of Charles V., his son Philip pursued the most violent course with those called heretics, and that too by his father's dying advice; and, as the civil liberties of the Spanish nation were destroyed before, and the people were debased by ignorance and superstition, the *holy inquisition* proceeded in its course unchecked, and *heresy* disappeared!

The very general outline of Dr. M'Crie's work which we have traced, will shew our readers what they will find at considerable length in the work itself. We have not given extracts, not because we could not find passages suitable for this purpose, but because our limits will not admit of a sufficient number, and those of sufficient extent, to give a just idea of the sufferers on the one hand, or of the persecutors on the other.

The Ecclesiastical Polity, and other Works of Richard Hooker, &c. &c. By BENJAMIN HANBURY.

(Concluded from p. 194.)

We have said that Hooker's arguments tend to popery. It is to be lamented that his theological opinions on a variety of topics are not free from Romish taint. The churchman's "standard of appeal" contains the following statements:—that to bring the form of church discipline to the apostolic pattern is "neither possible, nor certain, nor absolutely convenient;" and that therefore apostolic precedent is "not to be urged as a rule universally, either sufficient or necessary" (vol. i. p. 35, 37):—that traditions are "ordinances made in the prime of Christian religion, established with that authority which Christ hath left to his church in matters indifferent; and in that consideration requisite to be observed, till like authority see just and reasonable cause to alter them" (ii. 257):—that the perpetual virginity of the mother of Christ "hath more likelihood of truth than the contrary" (i. 181):—that the sacraments are not to be taken "for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies, assuring us of grace received before, but (as they are indeed and in verity) for means effectual, whereby God delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify;" and that baptism, in particular, "*both declareth and maketh us Christians*—in which respect, we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life, a seal perhaps to the grace of *election* before received, *but to our sanctification here, a step that hath not any before it*" (ii. 206, 215):—that when Christian ministers "preach, pray, baptize, communicate, condemn, *give absolution*, or whatsoever, as disposers of God's mysteries, their words, judgments, acts, and deeds, *are not theirs, but the Holy Ghost's*" (ib. 378.):—that "imposition of hands doth consecrate and make them ministers, *whether they have gifts and qualities for the laudable discharge of their duties or no*" (ib. 437.); that when we sin against the Most High, his wrath may be prevented, "if we pacify God in time;" for that "he is always ready to accept our submission as a full discharge or recompence for all wrongs;" "taking that for satisfaction, because Christ hath by his satisfaction made it acceptable" (iii. 8, 47.):—and finally, lest we weary the patience of our readers, that private judgment in matters of religion is "*an insolency which must be repress*," as indeed it was sought to be repressed, by measures which Hooker, in another place, designates as "*mercifully-tempered severities*"—"*due and deserved sufferings!*" (i. 83, 184.)

We are tempted to introduce one or two extracts more, as specimens of the mode of argumentation which a thorough partizan will sometimes stoop to employ. Thus he remarks on the circumstance that among the adherents of the Puritans were great numbers of the female sex:—

"In which respect it is also noted, that most labour hath been bestowed to win and retain towards this cause, them whose judgments are commonly weakest, by reason of their sex. And although not women 'laden with sins,' as the apostle Saint Paul speaketh, but (as we verily esteem of them for the most part) women propense and inclinable to holiness, be otherwise edified in good things, rather than carried away as captives into any kind of sin and evil, by such as enter into their houses, with purpose to plant there a zeal and a love towards this kind of discipline; yet some occasion is hereby ministered for men to think, that if the cause which is thus furthered did gain by the soundness of proof whereupon it doth build itself, it would not most busily endeavour to prevail where least ability of judgment is; and therefore, that this so eminent industry in making proselytes more of that sex than of the other, groweth, for that they are deemed apter to serve as instruments and helps in the cause. Apter they are, through the eagerness of their affection, that maketh them, which way soever they take, diligent in drawing their husbands, children, servants, friends, and allies, the same way; apter through that natural inclination unto pity, which breedeth in them a greater readiness than in men, to be bountiful towards their preachers who suffer want;

apter through sundry opportunities which they especially have, to procure encouragements for their brethren; finally, *apter through a singular delight which they take, in giving very large and particular intelligence* how all near about them stand affected, as concerning the same cause." Vol. i. 31.

In the following passage, he miserably caricatures the form of worship proposed by the Puritans:—

"If they on the contrary side do think, that the same rules of decency which serve for things done unto terrene powers, should universally decide what is fit in the service of God; if it be their meaning to hold it for a maxim, that the church must deliver her public supplications unto God in no other form of speech than such as were decent, if suit should be made to the great Turk, or some other monarch, let them apply their own rule unto their own Form of Common Prayer. Suppose that the people of a whole town, with some chosen man before them, did continually, twice or thrice in a week, resort to their king, and every time they come, first acknowledge themselves guilty of rebellions and treasons, then sing a song, after that explain some statute of the land to the standers-by, and therein spend, at the least, an hour; this done, turn themselves again to the king, and for every sort of his subjects crave somewhat of him; at the length sing him another song, and so take their leave: might not the king well think, that either they knew not what they would have, or else that they were distracted in mind, or some other like cause of the disorder of their supplication? This form of suing unto kings were absurd: this form of praying unto God they allow." Vol. ii. 113.

But notwithstanding its striking defects as a theological treatise, the "Ecclesiastical Polity" will always take its station in the very highest ranks of our literature, for the profound and various erudition it displays, and the unrivalled dignity of its style. On this Mr. Hallam remarks, with equal elegance and justice, that—

"So stately and graceful is the march of his periods, so various the fall of his musical cadences upon the ear, so rich in images, so condensed in sentences, so grave and noble his diction, so little is there of vulgarity in his racy idiom, of pedantry in his learned phrase, that I know not whether any later writer has more admirably displayed the capacities of our language, or produced passages more worthy of comparison with the splendid monuments of antiquity." *Constitutional History of England*, vol. i. p. 230.

The present edition is incomparably the best that has ever appeared, and may be safely pronounced perfect. No expence has been spared in the *getting-up*, which does great credit to the taste and liberality of the publishers, who have evidently calculated on an extensive sale, as the only chance of remuneration, the price affixed to the work being much below the usual value of books executed in this manner. To the Editor our highest praise is due. Besides correcting and restoring the text, by a diligent comparison of the modern with the early editions, a labour which the numerous errors found in recent impressions had rendered absolutely necessary, he has prefixed a powerfully written introduction, and an interesting memoir of the learned Cartwright, whose sufferings reflect deep disgrace on his mitred opponent. The edition is further enriched by a reprint of the "Christian Letter" addressed to Hooker on occasion of the publication of his great work, and of Dr. Covel's "Just and temperate Defence" in reply to it. Both are excessively rare tracts, and have never been republished till now. The "Christian Letter" is a very pungent performance, clearly proving that many of Hooker's positions are opposed, as well to protestantism, as to the articles of his own church. It was imagined by some, that it stung him so severely as to hasten his death. Various notes and references are also attached to the text, eminently adapted to assist the reader in forming a right judgment of this controversy. A portrait of the author, beautifully engraved by E. Finden, accompanies the first volume.

Memoir of the Controversy respecting the three Heavenly Witnesses, 1 *John* v. 7. *including Critical Notices of the principal Writers on both sides of the Discussion.* By CRITICUS. Price 6s. Holdsworth and Ball.

THE doctrine of the Trinity is interwoven with all parts of the sacred volume, (as the picture of Philias in the

buckler of Minerva,) so that it cannot be taken out without tearing the whole in pieces. Whatever opinion may be formed of the genuineness of 1 John v. 7. "the doctrine of the Trinity remains unaffected." And this, as Mr. Orme remarks in the first page, is "now admitted both by the opposers and supporters of the disputed passage."

The late excellent Mr. Fuller constructed a *moral* argument with his usual ingenuity.* But the question in debate is a question of *fact*. Is it, or is it not a fact, that the disputed words were in the autograph of the beloved disciple? Manuscripts have been collated; the earliest versions have been consulted; the Fathers have been explored; and it is evident that to manuscripts, versions, and quotations from the Fathers, the appeal must be made.

This work will be highly acceptable to those who have attended to the volumes and tracts on this long-controverted passage; and those who are most deeply read will probably find something new. To the student in theology, who is entering on biblical criticism, it will be a manual of great value; in which he may see exemplified the principles and rules of judgment in all such questions. Few persons have had access to so many of the publications as Mr. Orme; and fewer still in number are they who would have made a better use of them. He unites with those who surrender the disputed clause, as no longer defensible; and in this we think also he is well supported.

While preparing this brief notice, we have heard the sad tidings of Mr. Orme's death. This little volume will derive additional interest, from its being the last which the lamented author saw completely through the press. The reader who recollects that a few weeks ago the mind, the hand, and the pen of Mr. Orme were all engaged upon that which passes under his eye, will do well to meditate deeply the possibility, that in a few weeks more he may himself be cold in the grave!

* Works, vol. iv. p. 386.

The Christian Mariner's Journal; or a Series of Observations and Reflections on a Ship, the Sea, Sailors, the Works of God, the Heathen, War, Time, Death, &c. Written at Sea, by an Officer in the Royal Navy.

THE chief design of this pious volume is to exhibit to sailors their actual condition, and point out the sure means of recovery from it; but it is, at the same time, well fitted to do good to persons in every situation. It is a pleasant book, written in a plain and easy style, and replete with good sentiments. The author now before us alludes to what has been done for mariners, but here is no boasting, nor proud and selfish reflections on those who may not approve of him and his connections. He every where writes with good sense, a strict regard to accuracy, and as a man of ardently pious and benevolent feelings. No sailor, who can read, should be without this volume, which, with a bible and Watts's Psalms and Hymns, would form for him a noble library; while it will teach the most gifted and best-educated officer in the British navy how to use for the highest ends what he may know.

We give the following extract, as a fair specimen of the whole volume:—

"A ship is very capacious; so is man. Some ships are, literally speaking, floating cities, and are capable of containing some thousand tons weight of goods. Let us then suppose one of the largest taken up for the exclusive conveyance of jewels or gold, the richest treasures earth can afford. Who could estimate the value of such a freight? In gold it would amount to hundreds of millions, but were it to consist of diamonds or precious stones, computation would be set at defiance. Man's body is freighted with far greater riches than a million ships thus laden: it contains an immortal spirit, which is a treasure of countless value. Worlds cannot redeem it from misery, nor exalt it to bliss. Though it leaves our frail bodies at death, it is only for a short time. At the consummation of all things, it will again be united to them, and in the bodies of the wicked will exist, to add to their everlasting torments; but in those of the righteous, it will shine forth in unceasing splendour, and hold communion with millions of glorified beings, surrounding the throne of infinite perfection and love!"

NEW PUBLICATIONS.

1. *The Importance and Means of a National Literature. By William Ellery Channing, D.D.* Price 1s. 6d.

Let the dissenters hear how this celebrated writer congratulates his American fellow-countrymen. "The absence of a religious establishment is an immense gain, as far as originality of mind is in question; for an establishment, however advantageous in other respects, is, by its nature, hostile to discovery and progress. To keep the mind where it is, to fasten the notions of one age on all future time, is its aim and proper business; and if it happened, as has generally been the case, to grow up in an age of strife and passion, when, as history demonstrates, the church was overrun with error, it cannot but perpetuate darkness and mental bondage."

"This country has produced original and profound thinkers. We have named Franklin, and we may name Edwards, one of the greatest men of his age, though unhappily his mind was lost, in a great degree, to literature, and we fear, to religion, by vassalage to a false theology. His work on *the will* throws, indeed, no light on human nature, and notwithstanding the nobleness of the subject, gives no great or elevated thoughts; but as a specimen of logical acuteness and controversial power, it certainly ranks in the very highest class of metaphysical writings."

What would the late excellent Dr. Ryland have said to this account of his favourite author? In a violent paroxysm of indignation and contempt, he would have rushed into the library, reading aloud before all the students had time to flock around him!

2. *Hints on Extemporaneous Preaching. By Henry Ware, Jun. Minister of the Second Church in Boston. Reprinted from the Second American Edition.* Price 3s.

We cordially recommend this admirable manual to all our tutors and students in theology, as the production of a writer who is not a mere theorist, but a practical experimental man. And we do this with the greater pleasure because he appears to be a man of ardent evangelical piety. With much force of argument and warmth of eloquence he pleads for extemporaneous, but not unpremeditated preaching.

"After all, therefore, which can be said, the great essential requisite to effective preaching in this method (or indeed in any method) is a devoted heart. A strong religious sentiment, leading to a fervent zeal for the good of other men, is better than all rules of art; it will give him courage, which no science or practice could impart, and open his lips boldly, when the fear of man would keep them closed. Art may fail him, and all his treasures of knowledge desert him: but if his heart be warm with love, he will "speak right on," aiming at the heart, and reaching the heart, and satisfied to accomplish the great purpose, whether he be thought to do it tastefully or not." p. 90.

3. *The Book of Psalms according to the authorized Version; metrically arranged after the Original Hebrew, and disposed in Chronological order.* Price 4s. 6d.

For this beautiful volume we are greatly indebted to Mr. Bagster and his learned coadjutors. We cannot but anticipate for it a wide circulation, and we hope it will be speedily followed by many others—greatly contributing to promote the facility of preparing *a new authorized version*, which the religious public, if we be not very greatly mistaken, will ere long loudly call for. In this work we could easily recognize the hand of Mr. Greenfield; and there is also, we have heard, the contribution of a learned member of the Society of *Friends*.

4. *A Literal Translation of the Psalms of David.* Price 5s.

A work of some merit, by a lady, "produced with the sole assistance of Parkhurst's Lexicon."

5. *A Collection of Hymns adapted to Congregational Worship. By William Urwick.* 3s. 6d.

This collection is highly creditable to the industry, the taste, and the evangelical piety of the compiler. It is large and cheap with good paper and type. In a very sensible preface, Mr. Urwick has happily contrived to give in a few lines all the precepts and precedents for singing 'Psalms and hymns and spiritual songs,' which are to be found in the New Testament.

6. *The Truths of Religion. By James Douglas, Esq.* Price 8s.

Of this we hope to be able to give some account hereafter.

OBITUARY.

RICHARD PERRY.

MANY of the religious public who have occasionally attended the Baptist meeting in Potters-street, Harlow, will doubtless be gratified by some account of Richard Perry, the aged clerk, who for so many years filled his station with credit to the cause, and satisfaction to the pastor and congregation.

At the age of twenty-two he was baptized, and received a member of the church in November, 1759, then under the pastoral care of the Rev. Mr. Nottage. On the 3d of October, 1781, having been found particularly steady and attentive to his religious duties, he was appointed to the office of deacon, in which he was ever active, and delighted to make himself useful. With a deportment at all times consistent with his profession, he was valiant for the truth, and contended earnestly for the faith once delivered to the saints. His whole heart seemed to have been earnestly engaged in the cause of Christ, and such was his zeal and attachment to the people and place where he first devoted himself to Him, that though he lived (till almost unable to work) nearly four miles and a half from the meeting, no weather could deter him from a punctual, regular attendance; and he was never absent from his post, unless compelled by illness, which from the strength of his constitution was seldom the case; nor was the most popular minister's preaching in the neighbourhood, ever an inducement to Richard Perry to desert his pastor, even for a day.

He calculated, some years back, that he had walked to hear the Gospel and home again, thirty-six thousand miles, a distance exceeding the circumference of the earth by more than ten thousand.

Blessed with a remarkable equanimity of temper, cheerfully pious and piously cheerful, he was highly esteemed by his pastor, and greatly respected by all the congregation. While he possessed the means, he was always happy to contribute to the necessities of others, and as he "could not eat his morsel alone," one or more of his poorer brethren were generally invited to partake of the provisions he had brought for his refreshment on the Sabbath; and he would kindly send for ale, to recruit the spirits of the poor widows who came from a distance. He was ever anxious for the comfortable support of his pastor, and used very much to regret, that the smallness of the quarterly subscriptions for that purpose rendered it necessary that he should sink his personal property.

He had been led in a very easy path, and for many years had felt neither doubts nor fears respecting his interest in the love of the Saviour, and even with his last breath could most truly say, "In the multitude of my thoughts within me, thy comforts delight my soul." He used often to speak of the three pillars of support on which he had so long rested, viz. Malachi iii. 6. "For I am God—I change not;" Jer. xxxi. 3. "I have loved thee with an everlasting love;" Job xix. 25, 26, 27. "I know that my Redeemer liveth," &c.; and when he came to the conclusion of the verse, "whom I shall see for myself and not for another," his aged eyes would sparkle, and his whole countenance brighten with a holy fervor, adding, "that is the crowning of the whole." He used gratefully to acknowledge, that though he frequently felt conflicts within, he was a stranger to the many trials and difficulties with which others were exercised.

He had been past labour for some years, but his conduct had procured him so many friends, that by a weekly subscription since October 13, 1823, he was so comfortably supported that he *wanted for nothing*.

It had long been his particular desire,

that he might be permitted to pass his last Sabbath at the meeting, and the next among the saints in glory; which desire the great Head of the Church deemed fit to grant, as *after* the conclusion of the service on the Sabbath previous to his decease, he was taken with cold shiverings, and being unable to walk, was carried to his home in a chair by four of the members, of whom he took a cheerful and affectionate leave, saying it would be the last time.

His pastor called to see him on the following morning, found him somewhat better, but he soon relapsed, became weaker and weaker, till about half-past seven o'clock, the dawn of the next Sabbath, (Nov. 15, 1829,) when his happy spirit took a glad farewell of its clay tabernacle, and winged its flight to the bright and joyful regions of everlasting day, in the 93d year of his age, having stood a member seventy-one years.

Some time ago he had worked for a Mr. Chamness, builder, of Epping, to whose father he had also been foreman many years; and it is very much to the credit of that gentleman, as well as a pleasing testimony to the manner in which the subject of this memoir had conducted himself, that on the news of his decease he sent a handsome coffin, with money towards his funeral expences.

His interment, in the ground adjoining the meeting, was attended by all the officers of the church, and the greatest part of the congregation.

On the following Sabbath his death was improved by the Rev. John Bain, from the very appropriate text, "I have fought the good fight, I have finished my course," &c.

May all who read this, and who knew him, be enabled by divine grace to follow his example, as far as he followed his beloved Master, that they also "may die the death of the righteous, and their latter end be like his!"

W. KENT, Deacon.

Potters street.

MR. WM. SAUNDERS.

WAS born in the ancient and populous city of Exeter, March 7, 1747. To the place of his nativity he retained, during life, a peculiarly strong attachment; insomuch that he occasionally expressed a wish to end his days where they commenced. He was early initiated into the principles and observances of the national church, and after he came to reside in London, he remained for a considerable period in that communion, and appears to have derived much spiritual advantage from the ministry of several eminent preachers in that connection. It was during this period that his views concerning Christian baptism received a scriptural direction, and deeming it incumbent upon him to follow the light which had been graciously imparted, he applied to Dr. Gifford, and was baptized by him; still, however, communing in the Church of England.

About the year 1779, he became an attendant on the ministry of Mr. John Martin; and in the close of that year, was admitted a member of the church then meeting in Grafton-street. His pious, amiable, and consistent conduct, soon recommended him to the attention of his pastor and brethren, as a most suitable person to sustain the deacon's office, to which he was elected in 1786. He could not, at first, be prevailed upon to receive the honour which the church wished to confer upon him; but being subsequently convinced that the call was such as he ought not to reject, he accepted the trust; which, during the rest of his life, extending through a period of nearly *forty-four* years, he diligently, affectionately, and faithfully discharged.

God was graciously pleased so to crown the industrious habits and honorable dealings of Mr. Saunders, that he prospered in commercial life. And while he thus obtained the means, he was eminently favoured with the disposition to relieve the necessitous, and liberally to assist in supporting the institutions of religion and benevolence. His punctual attendance on public ordinances, and his pious demeanour during their administration, were remarkably

exemplary, and will not soon be forgotten. His addresses at the throne of grace were distinguished on account of their simplicity, spirituality, and affection; and his intercourse with his brethren in office, and the members of the church, was characterized by the discovery of those substantial excellences of character and conduct, which impart to society, whether civil or sacred, its principal value and its highest enjoyment. His piety, prudence, and kindness, appeared to considerable advantage in domestic life. He was a Christian at *home*, and those who abode under his hospitable roof, or who tarried but for a season, felt the full influence of his holy principles and his affectionate disposition. As he derived much happiness in perceiving that the persons around him, and with whom he was connected, were happy, so he was ever prompt in his endeavours to promote and maintain their cordiality and enjoyment. In the true spirit of his office, he entered heartily into the circumstances of the poor of the church. The funds placed at his disposal, by their liberality, were not merely distributed with caution and faithfulness, but they were considerably enhanced by his personal bounty, and the tenderness with which the communications were made. He did, indeed, use the office of a deacon well, and purchase to himself a good degree; and having served his generation, by the will of God, he came, in a good old age, like a shock of corn fully ripe, to his grave, leaving behind him an affectionate widow, and a circle of numerous relatives and friends, to lament his departure, remember his faith, and follow his pious example.

For a considerable period he had been in a waiting posture, expecting the Master to come and call for him. Lord's day, March the 7th, he completed his 83d year. On that day he attended on the worship of God both in the morning and afternoon, and assisted, as he had done for many years, in the administration of the Lord's supper; but this was his last visit to the house of God. On the following Tuesday alarming indisposition came on, and on Saturday morning, March the 20th, he peacefully departed, to enter upon the everlasting enjoyment of the purchased possession. On the following Saturday he was buried in his family grave in Bunhill-fields, and the next day his pastor, Mr. Pritchard, delivered the funeral discourse, from Heb. xi. 2. "For by it the elders obtained a good report."

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

It is with much concern that we announce the decease of the Rev. William Orme, of Camberwell, who expired after an illness of several weeks' duration, on Saturday, the 8th of May, in the 45th year of his age. Mr. Orme was a native of Scotland, and presided for many years over the Congregational Church in Perth; but soon after the Church of that denomination at Camberwell became destitute, by the removal of Mr. Innes, he accepted an invitation to the pastoral charge over it, and subsequently was chosen to the important and arduous post of Foreign Secretary to the London Missionary Society, from the labours of which that venerable and highly-useful minister of Christ, the Rev. George Burder, had been compelled by age and infirmities to retire. We merely give utterance to the sentiment of all who knew our lamented friend, when we say that, by his early removal, a loss of far more than common magnitude has been sustained by the church and congregation who enjoyed the benefit of his pastoral instructions, and by whom he was most deservedly esteemed and beloved; by that highly honoured Institution with which he was officially connected,* and by the Christian church at large. There may be some reason to

* See a brief extract from the Rev. J. A. James's speech, given in our report of the anniversary of the London Missionary Society, in the present Number, p. 248.

apprehend, that, like our own Fuller, he fell a sacrifice to his unremitting exertions in the Redeemer's cause; but, in such a cause, who would not be willing to die? *Blessed is that servant, whom his Lord, when he cometh, shall find so doing.*

The remains of the deceased were interred in Bunhill Fields, on Monday, May 17, followed by an extended procession of sincere mourners.

Dr. Winter delivered the funeral oration, in the City Road Chapel, which had been kindly lent for that purpose. The Rev. J. Morison offered up a solemn prayer over the vault to which the body was consigned, and closed the service by pronouncing the apostolic benediction.

Died on Saturday, May 1, Mrs. Mary Lewis, relict of the late Rev. Josiah Lewis, of Craven-street, Hoxton.

WESLEYAN MISSIONARY SOCIETY.

On Monday, May 3, this Society held its annual meeting at the Chapel, City Road. The Earl of Mountcashel in the Chair. The following is a brief summary of the Report which was then read:—

"On the whole, the view of the Society's affairs in Europe was highly encouraging. In Ceylon and Continental India success had followed their progress. Four additional missionaries had been sent to the East, two of whom were intended for Calcutta. To Ceylon Bibles had been sent, in the various languages there spoken, and 4000 children were instructed. It was true that they had great difficulties to contend against, but notwithstanding the loss of caste, and other fearful persecutions, the followers of the Lord were rapidly increasing. In Continental India they had nine missionaries, 23 schools, and 8000 children under instruction. Their members of Society there amounted to 967. In New South Wales and Van Diemen's Land the beneficial effects of Gospel truth upon the minds of the convicts was eloquently dwelt on. Several interesting details were given of the progress of religion in the Friendly Islands; amongst the rest, the baptism of a distinguished chief, whose Pagan name, in the language of the country, signified Lightning, but who on his baptism received the name of Zachariah; his wife was called Elizabeth, and their little son, John. During the past year, the total number of twenty-eight additional missionaries were sent out into the vineyard of the Lord. The different auxiliary contributions were then read over, amongst them the following were the greatest:—Birmingham 1372l., Bristol 1572l., Cornwall 1630l., Hull 1420l., Leeds 1790l., Lincoln 1039l., Liverpool 1445l., London 5,655l., Macclesfield 1099l., Manchester 2,684l. Newcastle 1745l., Nottingham 1511l., Sheffield 1683l., York 1131l., and several others under those amounts. The Hibernian Methodist Missionary Association 2,068l. The legacies were 8,896l., of which 6000l. were from Ireland. The total receipts of the Society for the past year amounted to 56,063l. 15s. The number of stations occupied in different parts of the world are 140, and the number of persons admitted in religious society, whose minds have been instructed, and whose sincerity, as far as possible, has been ascertained, is 39,660, who for the most part have been brought out of pagan darkness in the West India islands, Africa, Ceylon, and Continental India."

The Revds. H. F. Burder, Dr. Steinkopff, R. Watson (Secretary), T. Waugh (from Ireland), Dr. Milner, and Mr. Hammett (from America), R. Newton, T. Leslie, and J. Orton, also the Noble Chairman, Sir G. Rose, G. Bennett, and T. Farmer, Esqrs. severally addressed the Meeting.

LONDON HIBERNIAN SOCIETY.

On Monday, May 3, the anniversary of this Institution was held at the Freemason's Hall. Lord Viscount Lorton presided. The Report of the proceedings of the past year presents the following statement:—

"The receipts from various sources amounted to 9,228l. 4s. 5d. being an increase, as compared with the receipts of the former year, of 1639l. 10s. 0½d. The expenditure of the year has amounted to 8,518l. 13s. 7½d., or, including the balance due last year, to 9,627l. 5s. 3d.; and as the debts now due to your treasurer and Irish agent only amount to 399l. 0s. 10d. it appears that, in addition to the provision for the current expences of the year, the outstanding engagements of the Society, as compared with those of the former year, have been reduced by the sum of 709l. 10s. 9d. The number of day, Sunday, and adult schools, in connection with the Society, amounts to 1373, in which 80,513 boys, girls, or adult persons, have been enrolled. After every deduction which can, on any legitimate account, be made, the number of scholars instructed by your So-

ciety during the last year, must have exceeded 75,000."

The annexed table, shewing the several provinces of Ireland through which these schools have been distributed, will be highly gratifying to every one who takes an interest in the progress of education in that country.

	Day Schools.	Scholars.	Romat Catholics.	Protestants.	Adult Schools.	Scholars.	Sunday Schools.	Scholars.	Irish Classes.	Scholars.	Total Schools.	Scholars.
Munster ..	57	2357	1209	1148	18	382	33	973	3	69	111	3781
Leinster ..	83	4549	2970	2479	28	537	48	1923			159	7009
Connaught	164	12316	7641	4675	32	944	68	2348	25	443	284	16046
Ulster	371	31856	10419	21446	196	9119	248	12602	4	100	819	53677
Total	675	51078	21239	29748	274	10982	392	17841	32	612	1373	80513

By means of the inspectors and scripture readers, and through your various schools, 26,386 Bibles or Testaments, in English or Irish, have been distributed during the last year, making, with those circulated through the instrumentality of this Society in former years, a grand total of 235,781 copies of the word of God. Of the scriptures distributed in the last year, 6,302 Bibles and 19,939 Testaments were in the English language, and 53 Bibles and 92 Testaments in Irish. This increased distribution of the holy scriptures arises partly from the extension of the Society's schools, but principally from the ardent desire of the Irish peasantry for the sacred volume.

The Report acknowledges the munificent grant of 10,000 Bibles and 20,000 Testaments from the British and Foreign Bible Society, and a donation of 50l. from his Grace the Duke of Wellington, and also states that the Archbishop of Dublin has consented to become one of its Vice-Presidents, and his Grace the Lord Primate of Ireland has expressed himself most favourably to the Institution.

Lord Mount Sandford, the Hon. B. Noel, the Revds. G. V. Sampson, W. Smyly, Archibald Boyd, H. T. Newman, T. Mortimer, J. Hatchard, and others spoke on the occasion, by whom arguments and instances were adduced to shew the necessity of the Society, and the benefits resulting from its operations.

CHURCH MISSIONARY SOCIETY.

The thirtieth anniversary of this Society was held at Freemasons' tavern, Great Queen-street, on Tuesday, May 4. Lord Gambier in the Chair.

"The Report stated, that the average income of the Society for the first ten years was 1500l. a year; the average for the second ten years was 15,000l. a year; and the average for the last ten years was 41,000l. a year. The income of the Society for the last year, on account of the general fund, was £47,328 17 0

Expenditure..... 48,120 5 8

Leaving a deficit of £791 8 8

This amount fell below that of 1829 by the sum of 6,133l., but then the whole of that sum was not to be taken as a diminution of income, because the accounts of the present report were taken only to the 31st of December last, instead of March. The great difference this year was not a diminution of income, so much as a rapid increase of expence. A restraint had already been put on missionary expences, but even with this, it had increased so much, that the Society was obliged to draw upon its funded capital in March last, which, if now disposed of, would not realise 6000l. The Report described the state of the Calcutta, Madras, and Tinnevelli Missions, which, though some difficulties had been experienced in the first named place, were, on the whole, in a progressive state. In the Tinnevelli district there were 130 villages, in which Christianity was making great progress; 740 had been baptized, out of a population of 5,200. Out of other districts large numbers had been brought to embrace the faith, and in the whole of that mission there had been an increase of 1938 souls brought to Christianity within the year. The humble gratitude of the Society was due for the success of the missions in those parts; where, notwithstanding the opposition of many enemies, they had succeeded in overcoming the blindness of idolatry, the obstinate prejudice of

Mahomedanism, and the superstitions of Popery."

After taking a pleasing review of the fruits of past labours, the Report concluded by an energetic appeal to the Christian feelings of the Meeting on behalf of the Society, to enable it to sustain and extend its efforts.

The Bishops of Lichfield and Coventry, Winchester, and Chester, Revds. G. Hodson, J. Hartley (Missionary to the Mediterranean), W. Smyley, Dr. Milner (Rector of St. George's, New York), the Hon. and Rev. B. W. Noel, Sir G. Gray, Bart. and T. Fowell Buxton, Esq. M.P. proposed and seconded the respective resolutions.

CHRISTIAN INSTRUCTION SOCIETY.

The Fifth anniversary of this Society was held at Finsbury Chapel, on Tuesday, the 4th ult. J. Labouchere, Esq. in the Chair. The meeting commenced by singing and prayer.

The Chairman observed, "that this Society sought both the temporal and spiritual welfare of the inhabitants of this metropolis, and therefore possessed a strong and powerful claim upon the support of every friend of the Redeemer."

The very interesting Report read by Mr. Blackburn, the Secretary, stated the following particulars:—

"Thus, we are presented with the gratifying total of fifty-four associations, one thousand one hundred gratuitous visitors, who at the last quarterly return had under their benevolent observation twenty-six thousand nine hundred and fourteen families, including at least one hundred and thirty-four thousand individuals, and making an increase of two thousand five hundred and seven families, and more than twelve thousand individuals since the last report. In connexion with the associations, there exists at the present time sixty stations for reading Scripture exhortations and prayer. The Committee continued during the past summer to use three preaching tents, which were pitched on each Lord's day in the fields at Hoxton, Pentonville, and in the Kent Road. It is supposed that each service was, on the average, attended by three hundred Sabbath wanderers. The loan libraries during the past year have been increased from eighteen to twenty-eight."

We regret to find that an Institution which appears to stand first amongst modern schemes of beneficence, both in the efficiency of its operations, and in the favour of the public, should be almost the last with regard to patronage and pecuniary assistance; for thus the Report concludes—

"Another year has passed away, and though it has pleased God greatly to extend the usefulness of the Society, yet it is still in debt to the amount of 279l. 3s.; and, with all the warm professions of approbation and regard with which it is favoured, only two congregational collections have been made on its behalf, and only five associations have contributed to the assistance of the Parent Society, during that period. It is a singular fact, that this Society only possesses one hundred and fourteen subscribers, whose united contributions scarcely exceed 100l. per annum, so that their permanent income is altogether inadequate to meet the ordinary expenses of the institution; without any reference to those extended efforts which the appalling wants of our metropolis imperiously demand. The Committee beg leave, therefore, with much importunity, to solicit additional annual subscriptions and congregational collections."

The Revds. Dr. Winter, T. Binney, A. Tidman, H. F. Burder, J. P. Dobson, J. Clayton, Dr. Bennett, and others, proposed and seconded the resolutions submitted to the meeting. Special reference was had in these addresses to the awful desecration of the Christian sabbath, when it was stated—

"There was one species of profanation of the Sabbath to which Mr. Tidman would especially allude—the publication of Sunday newspapers. It had been computed, at the very lowest estimate, that not less than 45,000 copies were circulated in this great metropolis, and no less, probably, than from 200,000 to 300,000 of its inhabitants were found reading, with peculiar gratification, those principles of obscenity covertly exhibited, and that covert infidelity, by which the pages of such publications were too frequently disgraced."

We are happy to add, that the debt was more than liquidated by the liberality of the meeting, which did not separate till upwards of 300l. were contributed to sustain the great object for which they had assembled.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting was held at Freemasons' Hall, on Wednesday, May 5. In the absence of the Hon. President, Lord Bexley occupied the Chair, supported by several individuals of rank and eminence.

The following is a brief account of the Society's proceedings during the past year:—

"From Russia the Committee had received a series of the most interesting letters, from which it appeared that no fewer than 8,568 Bibles, Testaments, and Psalters, had been distributed in that part of the world, in Poland, Turkey, and Greece, in many of which places it was gratifying to think that the Bible had been accepted as a rule of faith and conduct. It had been also, since the last anniversary, translated into some additional oriental tongues, and its progress and operations in India were most encouraging. The Committee lamented to state, that they had scarcely made any considerable advance, owing to the political convulsions affecting South America, but in North America they had been more successful. Another important occurrence in the business of the Society during the past year, and to which they thought it necessary to direct the attention of the meeting, was the appointment of Mr. William Greenfield, with a salary of 300l. a year. They had found it absolutely necessary to employ some person, who should exercise some general superintendence over the several versions of the Scriptures which they sent forth. It was perfectly true, that no one individual could be found capable of becoming the editor of every one of the numerous versions which they sent forth, but they sought for a gentleman on whose fidelity they could rely, also competent to be the editor of some versions himself; and was competent to exercise, through the aid of conference with others, some general superintendence of the business of their translations. That individual they found in the person of Mr. Greenfield. The Committee had to acknowledge a donation of books, the property of the late Mr. Fawcett, with which his widow had favoured them; they were books likely to prove of much assistance in their future translations of the Scriptures into the oriental tongues. Passing over a variety of other topics, upon which the Committee enlarged, we shall only add, that the income of the Society during the past year amounted to 84,982l.; its expenditure to 81,610l.; and its total amount of distributions to 434,422 copies, and that 111 new branch societies had been formed; that the operations of the Society at home had been highly gratifying, and the account of the Hibernian Society in Dublin, was such as could not fail to be received with general pleasure and gratitude to Almighty God; but still there was an ample field of labour before them. No doubt, in some places the door had been closed against them, but in others it had been opened; they had found it necessary in some places to remove their agents, but they trusted that they had always been enabled to fill up the vacancies so occasioned, in a manner calculated to promote the interests of the Gospel. Though many from whom better things might have been expected, had shewn themselves apathetic, yet that had been balanced by the meritorious and extraordinary zeal manifested in other quarters, even amongst the scattered children of Israel, from whom they had had frequent demands for the Bible without note or comment. (The Secretary was frequently interrupted by applause from all parts of the meeting, and when he concluded, the expression of approbation was very warm and long continued.)"

The Bishops of Winchester, Chester, Lichfield and Coventry, the Dean of Salisbury, Lord Calthorpe, the Hon. C. Grant, Esq. M.P. W. Wilberforce, Esq. the Rev. Dr. Milner, D. Wilson, Mr. Dixon, Rowland Hill, and others, animated the meeting by their respective addresses.

IRISH EVANGELICAL SOCIETY.

The Sixteenth Anniversary of this Society took place at Finsbury Chapel, at six o'clock in the evening of Tuesday, May 11. T. Walker, Esq. in the Chair.

The chairman observed with regret—

"That whilst he left to others the task of recording the success, it was his duty to state the losses which the Society had sustained. Death, since their last meeting, had made many inroads amongst their friends, and some of the warmest advocates and most zealous pursurers of the truth had gone to receive their reward. Amongst these were the Rev. Mr. Julian, the Rev. Mr. Roby, and the Rev. Mr. Orme. Since the last meeting the academy at Dublin had been given up, a measure which had met the unanimous approbation of the friends of the cause on the other side of the water."

It appears from the Report read by Rev. Mr. Tidman, the Secretary—

"That considerable success had attended the preachings and teachings of their agents

in most parts of Ireland during the year, and gave promise of still greater results, as the influence of the Society was extended. The number of agents throughout the country had been increased from 24 to 51, and each of these instruments for the dissemination of the word, felt sufficiently encouraged by success to cheer him on his way. In Dublin their efforts had been largely rewarded; in the province of Connaught, the Society had five missionaries and fifteen readers, and in the other provinces a force corresponding to the work before them. In pecuniary matters, the Society stood square with the world, the Committee being determined, at all events, not to compromise its character by plunging it in debt. The receipts of the year were 3,134*l.* 5*s.*, and the expenditure 3,103*l.* 4*s.*, leaving a balance in the hands of the treasurer of 31*l.* 4*s.* 3*d.* This, however, was the only sum which the Committee had to meet all immediate expenses, including the payment of 600*l.* due before Midsummer."

The Revs. J. Blackburn, David Stewart, (Theological Tutor at the Academy in Dublin); J. A. James, Birmingham, &c. addressed the meeting. The chapel was crowded, and the proceeds of the collection very considerable.

LONDON MISSIONARY SOCIETY.

The Annual Sermons on behalf of this Society, were preached by the Revs. Hugh Heugh, at Surrey chapel, from John xvii. 17; Rev. Thomas Adkins at the Tabernacle, from Psalm cxix. 136; Rev. James Sherman at Spafields chapel, from Solomon's Song ii. 4; and the Rev. John Hatchard, St. Paul's Covent Garden, from Luke viii. 2.

The Report Meeting was held at City Road Chapel, on Thursday the 18th, W. A. Hankey, Esq. in the chair. Every part of this spacious chapel was crowded long before the business commenced. The platform was hung with Black as a token of respect to the esteemed secretary (Rev. W. Orme) of whose valuable services the Society had just been deprived by death. This painful, and in the judgments of erring mortals, premature bereavement, was alluded to in the Report, and by the speakers, especially by the Rev. J. A. James of Birmingham, who moved the first resolution in the following pathetic and eulogistic strain:—

"We are met, my friends, this morning, under the shadow of that cloud and within the precincts of that darkness which is behind Jehovah's throne, and in which, and beyond the reach of our officious and meddling curiosity, he carries on his mysterious, inscrutable purposes, for from thence issues a voice, saying, 'Be still and know that I am God.' The resolution refers to the loss of many valuable men, and if I do not dwell upon their names particularly, it is not because each is not entitled to be spoken with peculiar emphasis or lengthened notice, but because we have sustained a heavier loss that absorbs and engrosses all others—indeed a heavy stroke—the greatest calamity that it has pleased Jehovah ever to visit upon this institution. To say that that loss is irreparable would be to put limits to omnipotence, omniscience, and all the other attributes of the Deity—to penetrate the purposes of God, and to pry into the undeveloped secrets of futurity. But when I recollect the manly intellect, the great good sense, the extensive acquirements, the energy, the piety, the prudence, the benevolence, and the zeal of that man; when I recollect his untroubled mildness, the fluent tongue and the ready pen; when I recollect his constant habits of business, labours, alas! for us too abundant, for under them he fell a sacrifice—when I recollect especially his devotion to this Society, to which he was attached with the fidelity of a servant and the zeal of a lover, that he, who never appeared at the council-board but to be listened to with deference, was yet, though firm, not dogmatical, the source of love, the centre of an union of all the affections—when I recollect all this, I may be permitted to say, that the loss, if not irreparable is incalculable."

The report read by the Rev. J. Arundel, the surviving Secretary, stated—

"That throughout the extensive districts to which the labours of this Society had been applied, success of a cheering nature had followed their exertions. The spread of the Gospel, under the sanction of heaven, had been extensive through their instrumentality, and there were thousands in connection with the agents of the Society, who were indebted to their interference alone for an admission into the temple of the Author of All Truth. In India, particularly, a rich harvest had been reaped, and there were several labourers active, zealous, and devoted in that extensive field. There were in the East Indies 18 missionary stations, 31 missions, 71 readers, 196 schools,

and 6,891 scholars, 715 of which were girls. The station at St. Petersburgh was prosperous. The Bible had been translated, and 8,000 copies of it circulated. The church was increasing in number and in grace. Dr. Phillip had resumed his useful and arduous labours at Cape Town, Africa, and under the most cheering circumstances. Since the last anniversary, fourteen new Auxiliary Societies had been formed in different parts of the country. The expenditure of the Society for the year amounted to 36,000*l.*; the contributions for general purposes, to 39,678*l.*; and for particular objects to 6,641*l.*; making an income for the year of 46,009*l.*"

The Revs. J. Hatchard, Vicar of St. Andrews, Plymouth; G. Munday, Missionary from Chensurrah, Calcutta; Rowland Hill; Dr. Milner; Dr. Bennett; also George Bennett, Esq. the surviving member of the Missionary deputation to the South Seas; and Col. Phipps, &c. addressed the audience. The amount of the subscription in the chapel was announced at 235*l.*

RELIGIOUS TRACT SOCIETY.

The Annual Breakfast of this Society was held at the City of London Tavern, at six o'clock on Friday morning, May 14th, being the Thirty-first Anniversary of this excellent Institution. The Hon. Thomas Erskine in the Chair.

The report presented many most interesting accounts of the glorious effects produced through the distribution of tracts. It mentioned the conversion of many Chinese and natives in every part of India, eulogizing at the same time, the great liberality of the East India Company in transporting their works free of any expence.

To these statements Dr. Milner, Dr. Stewart, and other speakers, added some pleasing instances of the operation of this Society in America, Ireland, and other places which our limits will not allow us to insert. We regret to add that these bright specimens were however shaded by other facts of a dark and discouraging aspect. A decree has been issued at Lunenburg, dated Dec. 11th, 1829, by order of the King of Great Britain's and Hanover's provincial Councillor, Baron W. D. Decken, prohibiting the circulation of religious tracts in the kingdom of Hanover, and threatening the transgressor with fine, imprisonment, and the confiscation of his tracts. In the kingdom of Poland the Emperor of Russia had entrusted the censorship of the press to two Jews; they, of course, as was to be expected, had interdicted the printing of the Testament, lest it should injure the true religion.

Mr. Dyer who stated these facts expressed his decided opinion that they were not at present known to the Supreme authorities, and closed by recommending our beloved sovereign now languishing on the bed of sickness, to the prayers of the meeting, that if it pleased Almighty God he would again restore him to his people, that he might lift up his princely voice and declare the diabolical edict null and void. This tender allusion to our afflicted Sovereign met with an immediate response from the loyal sympathies of the audience, which was expressed in loud and continued cheers.

The Treasurer's report shewed a balance in hand of 84*l.* 0*s.* 6*d.*

ANTI-SLAVERY SOCIETY.

A Public Meeting of the friends of this Society was held on Saturday, the 15th inst. at the Freemasons' Hall, Great Queen Street, and is stated to have been one of the most numerous and respectable ever assembled in that place on any occasion. It is supposed not less than two thousand persons were crowded together in the Hall, while a considerable number of ladies and gentlemen who had tickets, were unable to gain admission. On the motion of Mr. Clarkson, W. Wilberforce, Esq. was called to the Chair.

On the platform there were, Lord Milton, Lord Calthorpe, the Bishop of Bath and Wells, Mr. Brougham, M.P., Mr. Denman, Dr. Lushington, M.P., Mr. F. Buxton, M.P., Mr. W. Smith, M.P., Mr. Sykes, M.P., Mr. S. Rice, M.P., Mr. O'Connell, M.P., Mr. Brownlow, M.P., Mr. W. Whitmore, M.P., Mr. M. Fendarves, M.P., Mr. H. Pownall, Mr.

H. Drummond, Mr. J. Gordon, the Rev. D. Wilson, and many other Rev. gentlemen, Mr. Z. Macaulay and Mr. T. B. Macaulay, Mr. W. Allen, and several other distinguished friends of the Society.

We regret that our columns will not afford room for the energetic addresses which embodied the views and feelings of many of these distinguished individuals who proposed and seconded the resolutions submitted to the meeting. The amendment however, introduced by H. Pownall, Esq. and which was instantly and loudly responded to by the assembly, must not be omitted.

"Parliament has done nothing for us in the colonies that have legislatures of their own. The crown colonies have not been commanded to do aught for the relief of the slave population, who are, I will assert it, native-born subjects of our king, and therefore our fellow-countrymen: they have as much right to liberty as we have ourselves, and the statutes which deprive them of that liberty are not law, but tyranny. Parliament violates the compact under which they are called together when they pass an act dooming men to slavery. Why not now instruct such of your representatives as happen to be here to stand up in their places in parliament and assert the rights of our fellow-subjects at the other side of the Atlantic? Tell me not of their being well treated or being ill treated, good or bad treatment has nothing to do with the matter. They are slaves, and if you remain supine you are parties to their enslavement. Allow me to say that they have as much right to personal freedom and independence as we have to the air we breathe. I admit some short time might be necessary to parliament for accomplishing the purpose required; but, until then, let parliament be called on to pass a bill declaring that all children born after the 1st of January 1831, shall be free. It is absurd to confine ourselves to mere general petitioning. Petitions are just taken up to the table, and the question put. On their being laid on that table, the Speaker says, 'As many as are of that opinion say Aye, as many as are of a contrary opinion say No;" the Ayes have it, and the petition is tucked into a bag, its prayer disregarded, and itself never heard of more. I tell you your petitions are of no use unless you obtain pledges from your representatives respectively that they will support a measure for emancipating children born after the 1st of January 1831. Let every minister of religion now in this hall go home to his parish or his congregation bound to us, to strain every nerve to influence parliament to fix a day beyond which slavery shall not extend; let them go home to the circle of their acquaintance, and to their families, resolved to accomplish this object. Before I came to this meeting, I stated to upwards of 300 persons that a resolution would be passed fixing a time, and such I certainly understood was the intention. Let us take the step preliminary to obtaining the pledges of our representatives; let us take pledges from each other by agreeing to the amendment which I intend to propose, which is, That we immediately call upon parliament to pass a bill declaring all children free who shall be born after the 1st of January, 1831."

Mr. Fowell Buxton afterwards read the resolution in an altered form, pledging the meeting to petition parliament for a speedy abolition of slavery, and demanding that an early day be fixed, after which all children born should be deemed free.

Mr. Pownall's amendment thus modified, was ultimately adopted.

BAPTIST HOME MISSIONARY SOCIETY.

The Committee feel deeply that there is much cause for gratitude to God that the interest on behalf of this institution is evidently on the increase. The measures recently adopted for augmenting their funds have been as successful as, upon the whole, they had reason to anticipate. Cordial thanks are due, and hereby presented, to those ladies, both in London and in different parts of the country, who generously furnished a beautiful collection of useful and ornamental articles for the sale; which but for the unequalled competition, would have produced something very considerable for the society. Nearly 50*l.* were realized, and that a much larger sum was not obtained, is to be attributed entirely to the great number of similar efforts for kindred institutions.

The Committee are not the less obliged by the kindness of friends at Bridgnorth, Brickhill, Camberwell, Cromer Lodge, Exeter, Fenny Stratford, Lynn, Norwich, Oxford, St. Albans, Watford, &c.; and more especially to those liberal friends in London, who, in addition to many valuable contributions, conferred the favour of their personal assistance at the sale.

Where comparisons might appear invidious they tender their unfeigned thanks to all, and pray that He who *still sits over against the treasury*, and observes the amount

of every contribution, and will not suffer even a cup of cold water given to a disciple for his sake to pass without a reward, may recompense their kindness to his servants a thousand fold!.

The society has considerably extended its operations, having engaged six additional missionaries during the last year; and as their treasurer has been considerably in advance for several months past, it is earnestly hoped that the zeal and liberality of their friends at the approaching anniversary will fully meet every deficiency, and enable the society to continue and abound in this work of the Lord, till "it shall no longer be needful for any man to say to his neighbour and brother, know thou the Lord; but when all shall know him from the least even to the greatest."

PIEDMONT.

The following extract from a letter dated April 6, 1830, stated to have been written by a "competent judge and an excellent man," is transmitted to us in a letter, signed Francis Ellaby, Continental Society's Office, 32, Sackville Street, on whose authority we publish it.

"*Valleys of Piedmont.*—The awakenings continue although slowly, persecution keeping pace with the same. The Protestants have excited the Sardinian authorities against the brethren, who are undergoing all manner of vexations. I beg the Committee to make these things known in England, to prevent the people giving any more money for the relief of those wretched Vaudeans who are quite fallen from what they were, and who are become unrelenting persecutors of the children of God, and who have misapplied the sums collected for their support by Appia."

LIVERPOOL SOCIETY IN AID OF THE SERAMPORE MISSIONARIES.

With the view of reporting the progress of the mission in the various branches of its labours, viz. the *translators*, the *missionary stations*, the *native schools*, and the *college*, a public meeting of the subscribers and friends was held on the 12th inst. in Byrom Street Chapel, of the proceedings at which the following is a brief outline.*

After prayer offered by the Rev. Samuel Saunders, minister of the place, James Cropper, Esq. of the Society of Friends, took the chair; and having briefly stated the objects of the meeting, the Rev. Charles Anderson of Edinburgh, in compliance with his request, gave a very interesting statement of the progress of the work, in which, amongst other encouraging circumstances, he reported that *three new missionary stations* had been recently added to those before existing, one of these owed its establishment to the active benevolence of one individual, who, with the aid of a few friends had raised about 1300*l.* and engaged to devote the interest of this sum to the formation and support of this station. Another was in the county of Assam, the contiguity of which to China, renders it a very important position: this station was under the charge of a Mr. Rae, who had formerly studied under the care of his brother, a licentiate of the church of Scotland, afterwards served in the artillery in India, and subsequently was entrusted with the superintendance of public works in Assam, but being obliged to return to India on account of ill health, was seriously impressed by the preaching of Mr. Leonard, and eventually gave himself to the charge of this mission, after a residence of some length at Serampore, in order to his preparation for the work. The third station was formed at *Barripore*, about 31 miles S. S. E. of Serampore, under the pastoral care of Mr. Rabeholine, a member of the Lall Bazaar Church, who was born and had been brought up near to Serampore. This station had been formed under promising circumstances, which had afterwards been momentarily obscured by the murder in September last of a native convert, of inoffensive life and manners, whose only offence was his uniform attachment to the interests of the Redeemer's kingdom, and whose death has laid upon the Serampore missionaries the necessity of supporting his widow, who was about to be confined, and her three children. Notwithstanding the alarm which such an event was calculated to produce on the minds of the inquirers after the truth, Dr. Marshman and Mr. Mack had subsequently visited the village, and baptized eight men belonging to it, one of whom was the man into whose house the murderers had broken, and who had with difficulty saved himself by plunging into a neighbouring tank. Seven or eight others had since offered themselves as candidates for baptism.

After Mr. Anderson had given further details of the partial abolition of Suttees at an earlier date, and the absolute prohibition of this horrid rite in November last; as well as of the affecting evils attendant on the pilgrimages to Juggernaut, he concluded by strongly recommending the perusal of No. 3, and especially No. 4 of the Periodical Accounts just published. Resolutions in accordance with the sentiments which

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* An account of the first meeting of this Society was given in our Magazine for April 1829, p. 166.

such facts were calculated to excite, were then successively proposed by the Rev. Dr. Steadman of Bradford Academy; Thomas Smith of Rotherham (Independ.) of Shrewsbury; Dr. Ralph, of the Scotch Church; Mr. Saunders, minister of Byrom Street Chapel, and others, and were all unanimously adopted; and after the chairman had urgently recommended a more enlarged support of the object of the mission, and some liberal contributions had been reported, including 20*l.* from the chairman, and 50*l.* as a second donation from another friend, the meeting separated apparently under a deep impression of the all-important nature of the undertaking to which their attention had thus been called.

MOSES FISHER, } Secs.
C. H. JONES. }
J. HOPE, Treasurer.

ASSOCIATIONS.

BUCKINGHAMSHIRE.

Wednesday, May 12th, the Buckinghamshire Association of Baptist Churches, was held at Long Crandon, when two sermons were preached by Messrs. Tomlin, from Rev. ii. 1; and Ives, from 1 Thess. v. 25. Mr. Shirley from Sevenoaks, preached in the evening from John vi. 66—68. The subject of the Circular Letter was, "The necessity of maintaining scriptural discipline in the churches of Christ." It was cause for gratitude that nearly all the churches had experienced an increase; and in the fourteen churches there was an increase of 125 members. The next Association to be held at Gold Hill, May 11th, 1831.

NOTICES.

The Annual Meeting of the Baptist Home Missionary Society will be held at the City of London Tavern, on the evening of Tuesday, the 15th inst. Chair to be taken at six o'clock precisely.

On Wednesday evening, the 23rd inst. the Annual Sermon for the Bristol Education Society will be preached at Broadmead, by the Rev. C. E. Birt, A. M. of Portsea. Service to commence at seven o'clock. And on Thursday, the Public Meeting for the transaction of business will be held, in the same place at twelve o'clock.

The ministers educated, or in course of education at the Baptist Academy, Bristol, will dine together on Tuesday, June 15th, at two o'clock, at the King's Head, Poultry. Other friends to the Institution, both ministers and laymen, are admissible on the introduction of a member.

The Anniversary of Shacklewell Chapel, Wellington Place, Stoke Newington, will be held on Tuesday, June 8, 1830. The Rev. J. J. Davies of Tottenham, will preach in the afternoon at three o'clock, and the Rev. W. H. March, Theological Tutor of Stepney College, in the evening at half-past six.

PUBLIC MEETINGS IN JUNE, 1830.

Day.	*Hour.*	*Society.*	*Occasion.*	*Preacher or Chairman.*	*Place of Meeting.*
Tu. 1.	11.	Stepney Baptist Coll.	Ch. Sermon..	Rev. J. Fletcher, A. M.	Stepney Bapt. Coll. Chap.
———	6½.	Ditto ditto.....	Sermon..	Rev. Edward Steane ..	Ditto ditto
F. 4.	12.	Sailor's Rest	Meeting	.....	Free Masons' Hall.
Th. 10.	1.	London Fem. Penitentiary	Meeting	W. Wilberforce, Esq...	At the Institt. Pentonville.
Su. 13.	10½.	Relig. Tract Soc. for Ireld.	Sermon..	Rev. W. Howell.....	Long Acre Episcopal Cha.
W. 16.	11.	Baptist Missionary Society	Sermon..	Rev. John Brown.....	Wesleyan Ch. City Road.
———	6.	Ditto ditto.....	Sermon..	Rev. J. H. Hinton	Surrey Chapel.
Th. 17.	11.	Ditto ditto.....	Meeting	John Foster, Esq.	Spa Fields Chapel.
———	6½.	An. Stepney Bapt. College	Sermon..	Rev. T. S. Crisp.....	Devonshire-square Chapel.
Fr. 18.	6.	Baptist Irish Society	Breakfast	J. E. Gordon, Esq.	City of London Tavern.
Th. 24.	11.	Cheshunt College.....	Sermon..	Rev. J. Sherman	Cheshunt College Chapel.

IRISH CHRONICLE,

JUNE, 1830.

THE Sixteenth Annual Meeting of the Baptist Irish Society, will be held, by Divine permission, on Friday, June 18th, at the City of London Tavern, Bishopsgate Street. Lieutenant Gordon, R. N. will take the chair at seven o'clock. A breakfast will be provided at six, price 1s. 6d. to each person; and after the chair is taken the doors of the Tavern will be thrown open to the public.

As the Annual Account of the Society is made up by the Treasurer on the 17th inst. those who have monies to transmit will oblige the Secretaries by sending it before that day.

From the Rev. James Allen, of Ballina, to the Secretaries.

Dublin, April 20, 1830.

DEAR BRETHREN,

HAVING now returned from my tour in the north of Ireland, in connection with Brother Wilson, on behalf of the Society, I deemed it prudent to forward a line relative to our reception and degree of success.

Our reception, for the most part, was highly gratifying indeed. The good feeling entertained and expressed respecting the Society's operations, render it in some degree pleasant to appeal on its behalf: so satisfied, indeed, are the friends in the North of the suitability and usefulness of the Society's schools, that a request has been made, though not as yet in an official manner, for the establishment of a school, under the auspices of our Society, in Newry—that large and populous town.

As to our success, this, I may remark, has been tolerable. We have not, indeed, reached the sum collected in the North last year; but we have surpassed that of any preceding one, and really hope, not without good ground, that the Society's agents for next year will go under more favourable circumstances than on former occasions. Mr. Wilson, however, will, I suppose, write upon this subject at large.

The letters and journals forwarded with this, so far as I have been able to examine them, are of a pleasing and satisfactory kind. There is one to which I would have your attention particularly called; it is the one from Richard Murray, your schoolmaster and scripture reader, placed among the islands in the West. The mere perusal of this letter will speak volumes respecting the neglected state of those islands and the adjacent coasts, and respecting the vast need of that instrumentality your Society employs. Such instrumentality has, under the divine blessing, been successful on the main land, and will, we trust, ere long, be the means of gathering many on these islets of the sea around the standard of the Cross. This, brethren, is the fervent prayer of,

Yours, respectfully,

JAMES ALLEN.

From Richard Murray to Mr. Allen.

Achill Island, March 25, 1830.

REV. SIR,

Blessed be the Lord that I am enabled to give the following statement of my travels in the west of this kingdom since I parted from your reverence.

The state of the weather was very unfavourable, which rendered my visits to the islands very dangerous; nevertheless the confidence which I reposed in my Saviour, whose revealed will I had to impart to my poor deluded countrymen, who have been in a state of darkness on these remote islands for some ages past, rendered every difficulty which seemed to obstruct my way more easily surmounted.

The external appearance of the country is wild and unpleasant, there are no roads through these wild deserts,—in some places shaking bogs, and in others steep unaccessible precipices. I visited Achill-beg according to your request: Mr. D. and Mr. B. received me as friends of our cause, there are about sixteen children on this island capable of going to school.

From Achill-beg I sailed to the Bull's mouth in the gally. We had a stormy passage of about twelve miles, but blessed be the Lord we sustained no material loss or damage, we arrived at this place within a few minutes of sunset. It is thinly inhabited. John Jones, a Welchman, who is stationed here, brought me to his place to give me some refreshment, with a promise to convey me to the village of Dugorth, as there was no place more convenient to accommodate a stranger within five or six miles of this station. I had not been many

minutes at Jones's place, when Mr. J. the chief officer sent for me, and enquired of me my business to the island, which when I informed him, he took me into his parlour and introduced me to Mrs. J. a very pious gentlewoman. They both received me in the most friendly and familiar manner, and requested me to make a home of their house; and so far as they could be of service to me and all friends of this divine cause, that they would feel the greatest pleasure in so doing. Mr. J. has a fine collection of religious books of which he seems to make good use. We spent the most part of the night reading the Bible and other sacred works. Mrs. J. sung a hymn, and Mr. J. concluded the day with prayer. Genuine religion and domestic happiness seem to reign here in a superior degree. The following day Mr. J. sent Jones the Welchman with me as a guide to the next station at Dugorth, who requested of me to try his religious sentiments by the word of God. I had much conversation with Jones. On the way I found his views of Christianity to be scriptural, and the ground of his righteousness to be the Lord Jesus Christ. We both arrived at the next station at Dugorth. At Mr. R.'s place I read a few chapters, to which they seemed to be very attentive, and requested of me to attend with them as often as possible. I found the number of children here to be about ten. Mr. R. and Mr. H. conveyed me to Slieumore (or the great mountain) it blew very stormy this afternoon, but the Lord enabled me to reach so far as the village of Keel. Here the Lord opened a door for my reception. Mr. W. the chief officer received me as a friend, and told me that he would exert himself to the utmost of his power in order to sanction the cause of his Redeemer. Mrs. W. is a woman of religious sentiments and has a great taste for religious books, of which she has a fine collection.

In this village of Keel, as I have been informed, are more than two hundred families; it is considered to be the metropolis of the several islands which surround it. There are a vast number of children in this village, all reared as their forefathers were, to the superstitious observances of all the diabolical practices of the Antichristian church. If the most fictious and barefaced fable is told to these poor deluded beings, they are of such a credulous disposition, and so subject to these strange delusions which are prevalent in the church they belong to, that they believe all more firmly than the divine word of God. Their various superstitious views and practices, I intend, if the Lord spares me, to describe in my next letter.

Since your reverence visited these islands, the priest is on the alert giving daily warning to his flock to beware lest they should be deceived by the false prophets, who were apparently inclined to disturb their customs, which had been prevalent for so many ages on these islands. Priest M'M. was removed from this place to the county Galway for a certain cause, which I intend to relate in my next journal. His furniture was sold at an auction on the 22d of this month, where there was a large assembly of the islanders. Their main subject of discourse or conversation was concerning your Reverence's visit to the islands, and the stranger which arrived lately, meaning me. The coast guard, I hope, is a blessing to this part of Ireland. I find many of them of very moral and pious sentiments. I hope they are lights, through whose instrumentality, joined with our feeble exertions, Divine Providence will effect a change in this remote country, which before this period seemed inaccessible to the friends of the Gospel of Jesus Christ our God.

As this village of Keel is considered to be the largest on the island, and the chief officer, Mr. P., is a pious man, and seemingly inclined to be of service to us, so far as he can prevail upon the villagers to attend the school, I intend to commence here. Thomas W., a coast guard, tells me that he will do his utmost for me. He is Mr. B.'s brother-in-law. I expect to meet opposition from the enemies of truth, but my intention is to persevere with diligence in this neighbourhood, relying upon the promise of my God to his people, who says that his eyes shall be upon the righteous, and his ears open to hear their cries. The few conversations I had with the inhabitants enable me to understand that their minds are contracted by priestcraft. May He who loved us, and washed us from our sins in his own blood, hasten the period when all shall know him and serve him in spirit and in truth. This I solicit in the name of my Redeemer, to whose name be ascribed all honour and dominion now and for ever. Amen.

From a Scripture Reader.

Sligo, April 14, 1830.

REV. SIR,

I AM after returning from my district, and although the times are hurried, I found the schools pretty well attended, and I am happy to state that the priests are giving no annoyance to any of our schools at present. The people are very happy to be at liberty to embrace the opportunity which the Baptist Society is affording the poor of Ireland, and many of them are lifting up their hands, praying for a blessing to attend the Society, for giving their poor children free education, which many of themselves are destitute of.

There is one of our teachers, of the name of A., who I trust is brought to the knowledge of the truth through the reading of the sacred volume; he is a most steady, sensible young man, and a very good scholar. When I inspected his school last week, he began to thank God for the knowledge he had got, and, said he, "it was a happy day for my soul when I began to teach for the Baptist Society; for I might have remained in ignorance during my life, if I had not been employed by them;" and, said he, "when I began to teach, I was as ignorant of the scriptures as a cow or a horse, although I read Greek and Latin." He had many passages marked in his Testament which seemed mysterious to him. He begged of me to explain them to him, which I did, as well as the Lord enabled me; and no man could be more thankful than he seemed to be.

A few nights ago, I was invited by a priest's brother to stop with him, which I did; and after dinner, he asked me, did I believe that St. Patrick was in Ireland? I told him that it was possible that such a man might be in Ireland. "Well," said he, "Do you believe in all the miracles that he performed?" "No," said I, "for miracles ceased with the apostles." "Is that to say," said he, "that you do not believe that he banished the devil's mother off Croagh Patrick?" Then I shewed him the folly of his belief, for that the devil had no mother, and that he was created a spirit. "Well," said he, "I see plainly that you are telling the truth, although I believed in that since I recollect to hear it first, and I see that we are taught to believe many false stories." Then I began to shew him the danger of believing any thing that is contrary to the word of God, and the necessity of being acquainted with it; and then I endeavoured to shew him the way of salvation through a crucified Saviour. He paid the greatest attention, and requested of me to call upon him when I should go that way again.

I had a satisfactory meeting in my own house these three Sundays past. I had a good many persons to hear me read the word of life, and some of them have promised to come often in future. There is an old woman in my neighbourhood who is always glad to see me, and she is very attentive to the reading of the scriptures. She came into my house a few days ago, and my wife gave her something to eat. She told the old woman that she would have given her a bit of meat, if she would eat it in Lent. "I will," said she; "for I see from what Mr. Brennan was reading for me the other day, out of the Testament, that the people who forbid to eat it have departed from the faith, therefore I am not bound to obey them." Then, after she had refreshed herself, I took the Bible, and shewed her that eating flesh or letting it alone was not calculated to bring us to heaven; that there was nothing to bring the soul to heaven but a saving faith in the Lord Jesus Christ. She thanked God often in my presence for bringing her to hear the holy scriptures read, and for shewing her the danger of her former belief.

From an Irish Scripture Reader.

Carhue, March 12, 1830.

REV. SIR,

MY delay in not sending you a copy of my journal for the month of January, has been occasioned by a long sickness, which began with me in the end of January.

I have made thirty-two visits in the month of January, some of which it pleased the Lord to favour, an account of which I shall to you.

Thomas K., a carpenter, a converted protestant for several years, and although not a tenant of M., was sending his children to his school; but being threatened by the enemies of truth, he turned to mass, withdrew his children from the school, and sent them to the priest's school; and also often spoke lightly of protestantism after leaving them. On the 4th of January I first visited the said K. and read the 15th of Matthew, upon which his eldest son (who remained always a papist) took a Douay Testament and compared it with my Irish Testament through several parts of it, but could find no difference; which greatly surprized them, and gave me more room to work. My next visit to them was on the 7th of the same month, and seeing a catechism in one of the children's hands, I asked him for it, and desired him to bring his Douay Testament. I read the general confession in the catechism, and observed that not a word or petition was addressed to the Lord Jesus Christ, who was the only mediator between God and man; and got the boy to read the following portions in his Douay Testament:—1 Tim. ii. 5; 1 John ii. 1, 2; Heb. vii. 25; Matt. iv. 10; John xvi. 23. I then desired them to get a Douay Bible, and compare God's ten commandments with those in the catechism, and that they would find their own very deficient. These reasonings surprized them beyond measure. Michael K., who compared the Testaments, became desirous of learning Irish. He came to me the following night, and took an Irish spelling-book. On the 14th I visited them again, and the younger children being out, the said Michael K. took his Irish book and read a lesson. I asked him to bring his Douay Testament, that we might further compare them. We

then read the 19th chapter of Acts and the 22d of Revelations, whereon I observed that neither St. Peter nor the angel from heaven would allow any to worship them, but directed John to worship God. Again, I visited them on the 29th, and took their Douay Testament, and read the 9th and 10th chapters of Hebrews, shewing that the sacrifice of the mass was quite contrary to the scriptures, and that Christ, by his sacrifice on the cross, saved all believers in him. I referred to John iii. 15, 16. K. has, in the end of February, sent his children to Mr. S.'s school, and has returned himself to attend prayers at Mr. S.'s meeting house.

I have been employed in the mornings during this month in writing a ledger for Mr. S., wherein the names of his tenants, and such of his neighbours as he has an opportunity of having a religious intercourse with, are alphabetically arranged, with room to each name to mark their degree of religious knowledge; the number of names amount to nearly one thousand.

Mr. S. on the 17th of January began to administer the Lord's supper, when only five attended; on the 24th nine attended; and on the 31st fourteen attended. He has continued the same on every Lord's day, and about the latter number has attended to receive.

During the month of February I was laid up, and unable to do any thing; but since the time I was able to sit up, to such of my acquaintances as came to see me, I gave tracts. Since the 1st of March, I am beginning to visit my next neighbours, being yet unable to go far. I attended on the 5th inst. to hear the Rev. Mr. Gregg preach at Carbue, where about one hundred persons attended to hear him, and many more would attend, but not having time to give them notice. He preached very delightfully, both in English and Irish. Our schools and meetings are considerably increased, thanks be to God!

CONTRIBUTIONS.

	£.	s.	d.
Received by Mr. Burls.			
Thomas Key, Esq. Water Fulford	100	0	0
T. a Wellwisher	5	0	0
An old Right Hand	1	0	0
Robert Wigney, Esq. Brighton	1	1	0
Received by Mr. Ivimey.			
Buckingham Assoc. Churches:			
Amersham, Mr. Morten, sen. Subscription	1	1	0
Collected by Mr. Cooper	0	8	0
Haddenham, Collected by Misses Franklin and Tyler	1	7	0
Chesham, Collected by Mr. Pope, jun.	3	16	6
W. Tomlin, Subscription	1	1	0
Received by Mr. Dyer.			
Bewdley, by Rev. G. Brookes	2	10	0
Boxmoor, Friend, by Mrs. Carey	0	5	0
Howarth, by Rev. M. Oddy	5	0	0
Kington, Missionary Association by Rev. S. Blackmore	5	0	0
Goswell Road Auxiliary, by Mr. Green (one-third):			
Male Branch .. 6 15 10			
Fem. Branch .. 2 9 1			
Sabbath School 0 7 1			
	9	12	0
Beaulieu, Hants, Rev. J. B. Burt	1	0	0
Friend, by Ditto	1	0	0
Rev. R. Horsey, Wellington	1	0	0
Ilford, by Rev. J. Smith	10	0	0
Worstead, Norfolk, by Mr. Blakeley	2	0	0
Fakenham, by Mr. Lynn	1	15	0
Collected by Rev. S. Davis.			
At Liverpool (additional)	8	19	7
Manchester	25	4	0
Nottingham	2	1	0
Coventry	9	10	0
Leicester	2	1	0
Cambridge	13	3	6
Norwich	86	16	8

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire-Street, Queen Square; and Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretaries.

MISSIONARY HERALD.

CXXXVIII. JUNE, 1830.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 15.

MORNING, 11.—The Committee of the Society will assemble at Salters' Hall Meeting House, Cannon Street, when the Company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 16.

MORNING, 11.—Sermon for the Society, at the Wesleyan Chapel in the City Road, near Finsbury Square, by the Rev. JOHN BROWN, A.M. of Edinburgh.

EVENING, 6.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. JOHN HOWARD HINTON, A.M. of Reading.

THURSDAY, JUNE 17.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the country is expected to deliver an Address.

11.—Annual Meeting of the Society, at Spa Fields Chapel, when JOHN FOSTER, Esq. of Biggleswade, is expected to preside.

FOREIGN INTELLIGENCE.

BENGAL.

By a Letter from Mr. James Thomas, dated the 30th of September last, we learn that, in order to supply the station and maintain divine worship in the chapel at Howrah, it had been thought best for him to remove to Sulkea, which adjoins the village of Howrah, and where the population, both of Mussulmans and of Hindoos, is exceedingly great. The Letter we have mentioned contains an account of interviews and conversations with the natives, which we shall subjoin.

On the 9th instant I had been over to Calcutta, and on my return had distributed a few tracts, both in the Bengalee and Hindostanee, which were received with great readiness. Soon after my return home, I went out to look at some ground, with a view to hire it for school premises. Near this spot were several persons employed, preparing an article used in smoking. With them I entered into conversation, but of a general nature. A considerable number of persons soon collected about us, and I felt desirous of saying something which might prove useful, and soon found an opportunity of leading on to such discourse, though somewhat indirectly. A Brahman, to whom half an hour before I had given a tract, brought it, and wished to read it to me, and would hardly be dissuaded from doing so, though he was again and again told I did not understand that language. On this, several began to speak in Hindostanee, and at the same time a Mussulman, who is employed in the College, was observed standing in the road, and immediately called upon to speak to me. He came forward, and, to display his learning, addressed me first in Arabic, then in Persian; but finding I understood neither, he condescended to converse in Hindostanee. He began, in a very abrupt and rather offensive style, to inquire

whence I came, where I resided, and what I was, &c. I did not much like his interrogatories, and, to put an end to them, asked in reply who and what he was, and learned that he was employed in the College as a Moonshee, and understood Arabic, Persian, and Hindostanee. I observed that such knowledge might be useful, and if properly employed must be so, at least for the present life; but that something else was necessary for the life to come. He said he did not understand me. I explained. "You, and I, and all men, must shortly die; perhaps in a few days, perhaps to-night; but when death has taken place, what then?" He, in a manner I have often observed with pain, replied, "*Kosehh nuheen*;" a term implying that it was a matter of perfect indifference. I reminded him that man is compounded of body and soul; that at death these become separate, when the body rots, and mingles with the earth: but not so the soul; this lives, and lives for ever. "But when the soul leaves the body, what becomes of it?" Answer: "Returns to God." "And what then?" "What God pleases. Nay," I said, "the soul at death returns to God, and from him receives a righteous sentence." "Yes," he replied, "an examination takes place." "And then," I observed, "the soul must either enter heaven or hell. Now to whether of the two are you and I going?" "O, this is known only to God." "But," I said, "it may be known to us now, and it is necessary for you to examine the subject now, while you live, and ascertain to which place you are likely to go at death. God will judge the soul, it is true, but according to its character and actions while in the body; and the future state will be determined by the present, and not by any arbitrary act of God. Just as when a person on some charge is brought to trial in a court of justice; if previously innocent, and that fact can be made manifest, he is not punished, but acquitted; if guilty, and this be proved, he is condemned, and punished according to his offence; not because he has been tried, but because he has been found guilty:—so here, if we are sinners, all our sins are known to God, and he will deal with us according to our conduct. If in that day, when we appear before God, we be found guilty, we shall be punished for our crimes. (*Assented to.*) Now it is necessary for you and me to inquire whither we are going, or for what place we are fit. What is heaven? who are its inhabitants, and who can enter there? Hell—what place is it? for whom and wherefore made? Heaven is a holy place: God who reigns there, and angels and the souls of men who inhabit it, are all holy; and nothing unholy can enter there, for God cannot suffer sin to remain in his presence. Hell, like a prison, is a place of torment, made for the punishment of sinners. Now for which are we preparing? If we would go to heaven, we must be made meet for that holy place, its inhabitants, and employments. If my heart be in love with sin, and set on the world, I could not be happy in heaven. Were a drunkard, who is only happy in the society of drunkards, and while drinking intoxicating liquors, to be taken by force from such society, and placed in company with sober, steady, and good people, and compelled to do as they do; he would say, 'these are not my companions; this is no place for me:' and as soon as opportunity offered, he would hasten to his drunken companions and his cups. So, were the sinner, in his sinful state, to be taken to heaven, he would not be happy; his heart is on the world and sin, and finding neither, he would say, 'this is not my place, these are not my companions;' and would gladly flee from such a place. Again, if I know that God is holy and just, and hates all sin—and know too that I am a sinner, I shall be afraid to appear before him. Like a person who has fallen into some filthy ditch, or whose body is otherwise defiled, and occasions a disagreeable smell; and whose character and conduct too are such as to prove him a mean and wicked man; were such an one to be summoned to appear before a great king, surrounded by his ministers, &c. would he like to go? No: he would do any thing, or flee any where, rather than go before the king. And were he compelled to go, he would be covered with shame, and hide his face, and retire as quickly as possible. So the sinner, conscious of his guilt, knowing how offensive his conduct and character must be to God, dreads to appear before him, and would gladly hide himself, though it were in hell, from his view. It is this sense of sin, and the uncertainty about the future, that makes men fear to die, which you know they do. (*Assented.*) Death is a friend or a foe to every one. If my sins are forgiven, and I am fit for heaven, death will be my friend; if I am not fit for heaven, death will be my enemy; it will take me from all my enjoyments, and introduce me to an abode of everlasting misery."

To these things the people seemed to assent, as true and serious. I then said, "It is important for us to inquire if there be any way in which our sins can be forgiven, God and ourselves can be reconciled, and we made fit for heaven. Is there any way?" I asked. "Yes," said the person before mentioned, and proceeded to repeat something in Arabic, which I did not understand; when an old man, who was standing by, stopped him, and said, "Prayer and fasting are the way of forgiveness." The

thority we have yet to learn) have enacted that the law shall go into operation *on the 1st day of August next*, unless his Majesty shall have been pleased, before that day, to notify his disallowance of it, the necessity for a prompt decision becomes every day more urgent.—How fully prepared many of the colonists are to carry these oppressive enactments into effect, and what would be the results with respect to our Missionaries and their congregations, may be safely inferred from the details of grievous oppression contained in the Appendix to the Annual Report of the Wesleyan Missionary Society just published. That document, we believe, will be generally circulated among the members of both Houses of Parliament, and surely all who peruse it must feel the necessity of prompt and effectual interposition, on behalf of those who are labouring for the spiritual benefit of the negro population. Our friends, we trust, will not fail to commit the cause, at this important crisis, to his watchful care who "*hath prepared his throne in the heavens*," and is able "*to turn the hearts of men, as the rivers of water are turned.*"

As a proof that Jamaica contains some individuals capable of estimating aright the character of Christian Missionaries, and the natural result of their exertions, we insert the following paragraph from the *Watchman*, one of the Kingston newspapers, conducted, if we mistake not, by persons of colour.

That the moral and general improvement of the West Indian slave is justly attributed to the labours of the Missionary, no thinking man will attempt to deny. The slave has been raised from the demoralized and unnatural state of a brute, to a measure of morality and civilization that would do honour to a higher grade in the scale of ... By enjoying the benefits of re

struction, he has been taught that first and most practical lesson in Christianity, to do unto all men as he would they should do unto him. It is thus that he respects the time and property of his owner, and thus that the dangerous doctrines of anarchy and insubordination have fled for ever from our shores. Who then can deny the meed of praise, so justly due to the indefatigable and invaluable labours of the Missionary? No honest man can, is our reply; and yet that the Missionaries should be the subject of vituperation and undeserved reproach, is not to be wondered at, if we take a view, a cursory or passing review, of the state of society in Jamaica.

We are grieved to add, that a letter by the last mail announces the decease of our much-esteemed missionary brother, Mr. James Mann; who has been, during his residence in the island, the active and indefatigable coadjutor of Mr. Burchell, of Montego Bay. Mr. Mann was pastor of the newly-formed and flourishing church at Falmouth, but exerted himself greatly in itinerant labours in various directions in that part of the island. A few days after the arrival of our friends by the Garland Grove, he proceeded to Spanish Town to meet them, and travelling on horseback, was overtaken with rain on the second day, which occasioned a fever, that terminated his valuable life on Wednesday, February 17. Mr. Mann left his native shores to engage in the work of the Lord in Jamaica, about four years ago; and his constitution appeared to promise fair for long-continued exertion therein. It has pleased God, however, to disappoint these expectations; but short as the period of actual service was, he was privileged to accomplish more than usually falls to the lot of ministers, at home or abroad, in the longest life. Further particulars of his decease will probably reach us soon; in the meanwhile, we close this article by inserting a letter lately received by the Secretary from a most respectable gentleman, on whose estates Mr. Mann was accustomed to preach. The communication is not only highly honourable to the memory of the brother whose loss we deplore, but valuable in its bearing on the general question.

It gives me great pleasure to have it in my power to afford you the following satisfactory evidence of the conduct of your Missionaries in Jamaica, as extracted from a letter of my brother to me, dated August 28; and that the following statement may and should carry the more weight with it, I think it right to say, that he has been a resident in that island for upwards of two years, and that both he and I, having a considerable interest at stake there, must necessarily feel much alive to every circumstance likely to disturb the peace and well-being of that colony. He begins by speaking of your Missionary at Falmouth, Mr. Mann.

"I cannot help expressing my astonishment, that men placed in the situation of Mr. Mann, holding strongly upon the affections of the people by the medium of religion, should use their influence so wisely, because so moderately, that they scarcely seem to clash with the prejudices of the planter. Can there be a greater proof afforded, of the temperate exercise of power over these uneducated people's minds, than that, though every eye is upon the alert to detect an abusive influence, and every imagination is at work to construe some disturbance amongst the negroes, as attributable to the Baptists, no proof has yet been given, founded upon any thing like liberality or fairness, that they have ever worked upon any other calling than that of religion. Through good and through evil report they travel on, availing themselves of the assistance of the proprietor, wherever the least encouragement is held out to them, and disconnecting themselves from local as well as general politics." He then goes on to say, that in compliance with my desire, he had made arrangements with your Missionary, Mr. Mann, to go once a week to my estates, distant from the place of his residence seven miles, in order to preach, and teach the negroes, for which purpose a part of Wednesday is appropriated. I need now merely add, from the great good, moral and religious, which I anticipate from this labour of love amongst them, how much I should deplore any steps being taken by the Legislature in Jamaica, and to be sanctioned by his Majesty's ministers at home, likely in the remotest degree to frustrate what I am convinced can alone tend to improve the condition of the slave, and raise him in the scale of our common humanity.

Since the preceding article was sent to press, further communications respecting this painful event have arrived. Mr. Burchell writes thus, under date of March 8.

MY DEAR SIR,

You will hear by this packet, if you did not before, of the death of our dear brother Mann. Our heavenly Father has seen fit in his wise providence, to diminish our little and our happy circle, and to take from us to his own home, one whom we loved and with whom we often took sweet counsel. We dare not dispute the wisdom nor the goodness of God in this afflictive and painful dispensation, but we feel it most deeply. As a society you have lost one of your most disinterested and devoted missionaries. As brethren we have sustained an irreparable loss! He was a *good* man—an indefatigable missionary—a kind friend—and an unassuming servant of our Lord Jesus Christ. Very few missionaries have laboured so much in so short a period, and so successfully as our dear brother; his soul was wholly absorbed in the cause of the mission and of Christ: to promote that he lived, and laboured, and died. He was bent on the work of the Lord, and to that he would make every thing subservient. If duty called, neither distance, nor difficulties, nor fatigue would deter him; he must be at his post. If there appeared a favourable opening in Providence to extend the cause of the Redeemer, he never hesitated as to his duty; there he was found the herald of mercy, proclaiming the tidings of the cross. In his zeal he was influenced by the best of motives, a desire to promote the glory of his divine Master: he was far from being ambitious for a name or worldly applause; he never magnified his labours or success, he sought an approving conscience and an approving God. Very few, except those immediately connected with him, are aware of his exertions, his fatigue, and his sacrifices. His pleasure consisted not in the enjoyment of personal ease, but in labours to extend the Redeemer's kingdom. "He was a burning and a shining light." When the last enemy assailed him, it found him at his post discharging his duties.

Tranquil amidst alarms
It found him on the field,
A veteran slumbering on his arms
Beneath his red-cross shield.

His sword was in his hand
Still warm with recent fight,
Ready that moment at command
Through rock and steel to smite.

Sunday, the 7th of February, he preached at Stewarts Town, whence he proceeded to Oxford Estate on Tuesday, and preached there in the evening. About midnight or early the next morning, he was attacked by ague, which was succeeded by fever. Thursday he had another attack. Friday he sent to me stating his indisposition; adding, he thought he was in the way of recovery, and requested me to get brother Cantlow to supply his place at Falmouth. Fearing his sickness was severer than he expected, I sent an express to him Saturday morning, begging him if the fever returned again, to let me know by another express, and I would hasten to him after morning service on Sunday. However, I heard no more of him till Monday afternoon, when I, brother Knibb, and Cantlow, started for Falmouth; from thence I and Mr. Knibb proceeded little after midnight to Cambridge Estate, where he then was, when we found him something better than we feared; little did I think he was so near his heavenly home. The day before he died, he opened his mind very freely to me, nor shall I ever forget the affecting, the heart-rending interview. On asking him how he felt, he said, "I have no ecstacy, but I have no fear. I think I have a good hope. I feel I have a solid hope; my hope is founded on the atonement, the precious atonement of Christ. I feel I have no merit of my own, nothing on which I can lean, nothing on which to trust; the merits and atonement of Christ are my hope." He was very tranquil and composed: dear fellow! I shall never forget my parting interview. In the evening I asked him how he was, and whether he was willing for us to proceed to St. Ann's, where our duty called us. He replied, "Brother Burchell, it is your duty to go; you must do your duty; but if brother Cantlow can remain, I should like it, I should like a brother to be with me." Here you see him in death, what he was in life; he would never neglect duty.

Death has thus intruded into our small Missionary family in this part of the island. We have been a happy and united family; we have generally consulted each other in our concerns; in most cases of church discipline and in every instance where we have attempted to extend the Redeemer's cause. We have had very hard work, but we have enjoyed peace among ourselves. The addition of brother Knibb to our number we felt to be an addition to our comfort. He is a brother of a kindred spirit and we hailed him among us: since he was been with us we have been increasingly happy and united; we have felt a common interest in each other and in each other's station, and in all public concerns we have met and prayed and consulted together. We gladly wel-

comed brother Cantlow to our shores and to our union, and rejoiced on the arrival of so friendly and devoted a brother, little expecting our happiness was so soon to be interrupted. Our first social quarterly Missionary meeting was held at Montego Bay, Feb. 2, 3, and 4, when on the evening of the last day our dear brother Mann finished his addresses in that chapel.

As it cannot be doubted but poor brother Mann has fallen a victim to his immense exertions, I do sincerely trust you will not allow other lives to be sacrificed by the least unnecessary delay. In my former letters I have repeatedly told you what must be the consequences of too long delay; though I little expected brother Mann would have been the first. If you could come and see, or if some of our Committee had but to go through our labours for three months, our appeal would never again remain so long unnoticed. Had brother Cantlow been sent forthwith after the Missionary meetings, it is very likely, (humanly speaking) brother Mann would have been still with us. But the weight of a straw placed upon a camel's back beyond what he is capable of bearing will press him down.

Another letter, signed by all the three brethren in that district, reiterates this earnest petition: and, from the statement annexed, our readers will judge for themselves whether it ought not to prevail.

We do most earnestly entreat you to lose no time in sending us at least two brethren to supply the vacant stations. We urge this upon you, because we are really incompetent to the discharge of our duty, and from the firm belief we have that our dear brother has fallen a sacrifice to his zeal. We cannot help the crowds who flock to hear us, nor the outpouring of the Spirit manifested in this part of the island. We hope that to you it will be a source of joy, and that your gratitude will be evinced by a speedy supply of the help we need.

The following are the lists of our stations, and more could be obtained, could we possibly supply them.

			Members.	*Inquirers.*
Montego Bay			1216	3348
Shepherd's Hall	16 miles	from Montego Bay		1014
Putney	19	Do.		916
Crooked Spring (or Salter's Hill)	10	Do.	642	1224
Dyce's Mount	13	Do.	....	....
Falmouth			617	2847
Stewart's Town	18 miles	from Falmouth	57	716
Rio Bueno	16	Do.	71	760
Oxford and Cambridge	7 and 9	Do.	....	....
Savanna-la-Mar			62	394
Fuller's Field (or Ridseland)	10 miles	from Do.	90	184
Total 14,108			2685	11423

SPANISH TOWN.

Extract of a Letter from Mr. Philippo, dated Dec. 30, 1829:—

I was exceedingly gratified with your account of the apostolic spirit that was displayed at the last anniversary of our society. I cannot help regarding it as a new era in the history of our mission, and as a manifest token of God's approval and determination to bless the plans that have recently been adopted for the promotion of revivals of religion throughout the churches. As Missionaries, we must hail this evidence of the outpouring of the Spirit on our directors, as a most auspicious sign of the times. Let once a spirit of ardent and persevering prayer be universally diffused among the families that call upon the Lord, and it will be the surest indication of the speedy fulfilment of the prophecies, which refer to the universal empire of the Redeemer. As another animating motive to the performance of that duty, I have to inform you that the sacred leaven is still operating on the great mass of the people by whom we are here surrounded. A few Sabbaths ago I had the pleasure to conduct the introductory service to a baptism of, I believe, 60 persons at Old Harbour, by my Missionary brother Mr. Taylor, and last Sabbath, assisted at the water-side by our newly arrived friend and fellow-labourer, Mr. Nichols, I baptized 129 at Spanish Town within the short space of forty minutes. The scene was not less solemn and interesting than at any former time, and it is my earnest hope that it may not exert a less beneficial influence. Mr. Nichols was engaged for me the after parts of the day, and on the Monday evening following, and I have every reason to believe that both himself, his amiable partner, and others were highly interested with what they heard and witnessed. On Christmas morning we had a very

interesting prayer meeting, and on the afternoon, after a public recitation of the chapters and hymns they had committed to memory, our school children were rewarded by Mr. and Mrs. Nichols, Mrs. Phillippo, and myself. All things with us connected with our work continue interesting, and warrant increasing expectations of success.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. G. Bruckner	Serampore	Nov. 27, 1829.
	Ditto	Do.	Jan. 11, 1830.
	George Pearce.....	Calcutta	Dec. 10, 1829.
	William Robinson ..	Do.	Dec. 29, 1829.
	William Yates.....	Do.	Dec. 28, 1829.
	Messrs. Alexander and Co.	Do.	Dec. 23, 1829.
WEST INDIES....	Messrs. Burchell, Knibb, and Cantlow ..	Montego Bay	March, 2, 1830.
	Rev. Thomas Burchell	Do.	March 6 & 8, 1830.
	Edward Baylis	Port Maria	March 2, 1830.
	Sam. Nichols	Kingston	March 12, 1830.
	James Coultart	Do. (2 Lrs.)	March 15, 1830.
	Joseph Burton	Do.	March 15, 1830.
	James Philippo.....	Spanish Town	March 15, 1830.
	William Knibb	Savanna la Mar....	March 5, 1830.
	James Flood.....	Annatto Bay	March 9, 1830.

HOME PROCEEDINGS.

DEPARTURE OF A MISSIONARY.

After spending a few days in town, our esteemed brother Daniel, with Mrs. D. and their family, consisting of three daughters, embarked at Gravesend, on Saturday, May 1, on board the Africa, Skelton, bound direct to Colombo, with government stores. As the wind has since been favourable, we trust our dear friends are now considerably advanced in their voyage, and we feel assured they have been attended by the prayers of many who esteem them highly in love for their work's sake.

MONMOUTHSHIRE.

May 11th and 12th, a Missionary Meeting was held at the Baptist Chapel at Caerleon in the county of Monmouth.

Tuesday evening the 11th, at half-past six, public service commenced. Brother E. Jones, Castletown, read the Scriptures and prayed; brother J. Edwards, Nantyglo, preached in Welsh from Isa. xlix. 8, 9; and brother B. Price, Newtown, in English, from Rev. xi. 15.

Wednesday morning at nine, the ministers held a conference in the vestry, with a view to stimulate each other to greater activity in the Missionary cause, and to form, it is hoped, a more efficient method of promoting this valuable object. At half-past ten, brother D. Saunders, Merthyr, introduced divine worship; brother C. Evans, preached in Welsh from Luke xv. 8; and brother W. Jones, Cardiff, in English, from Isa. lv. 13.

At three o'clock a public meeting was held, when brother D. Phillips, Minister of the place, was called to the chair. The following resolutions were moved and carried unanimously, accompanied with appropriate addresses by different ministers.

Resolved,

1. That this meeting, impressed with the infinite importance of disseminating the knowledge of Christianity, deem it expedient that a society be now formed comprising the Baptist churches in this county, in aid of the foreign missions conducted by the Baptist denomination.

2. That J. Jenkins, Esq. Caerleon, be requested to accept the office of Treasurer, and Mr. D. Phillips, that of Secretary to the Society.

3. That the plan to collect for the mission recently adopted in some districts of this county, be acted upon next year by the churches constituting this society.

4. That this meeting view with peculiar pleasure the flourishing state of the schools supported by the Baptist Missionary Society in India. And that the ladies of this county are requested to accept the warmest thanks of this meeting for establishing a school for the education of female children, called the Monmouthshire school.

5. That this meeting contemplate with grateful sentiments, the order in council for

the abolition of Suttees, issued by his excellency Lord W. Bentinck, Governor General of India.

At half-past six in the evening, the congregation assembled again for divine worship; brother T. Winter, Bristol, began by reading and prayer; brother M. Thomas, Abergavenny, preached in English from John xvii. 3; and brother F. Hiley, Llanwenarth in Welsh, from Mal. i. 11.

It is confidently hoped that the services, and the arrangements made at this meeting may prove the means of rendering a more regular and efficient aid to the cause of missions by the different churches in this county than has hitherto been afforded; and we would take the liberty with the utmost affection and deference, of suggesting to the ministers and churches in the other counties of the principality the propriety of adopting a similar plan. *Be not weary, brethren, in well doing, for in due time ye shall reap if ye faint not.*

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1830, not including individual Subscriptions.

	£.	s.	d.
Legacy of Mrs. Eliz. Wilson, late of Denmark Hill, by Edward Kemble, Esq. (duty paid)	50	0	0
Waltham Abbey, by Rev. James Hargreaves	3	11	0
Oxfordshire Auxiliary: Bourton Juvenile Society	2	0	0
Hammersmith, by Mr. Mundy	8	16	7
Kent Auxiliary, on account, by Rev. W. Groser	65	0	0
Goswell-street Auxiliary, by Mr. Green	20	14	0
Beaulieu, by Rev. J. B. Burt	7	7	6
Totteridge, Friends at Rev. Mr. Davies's	4	14	2
Hitchin, Auxiliary Society (and Subscription 10s. 6d.)	17	2	6
North Devon Auxiliary, by Mr. Veysey	14	10	6
Exeter, by Mr. Moxey	6	0	0
Manchester, York-street Sunday schs. by Mr. Culverwell (for schools)	6	6	0
Cardiff, by Mr. Hopkins	11	12	9
Rochdale, by Mr. H. Kelsall	14	8	0
Kington, by Rev. S. Blackmore	10	0	0
Haworth, by Rev. M. Oddy	14	10	0
North of England Auxiliary, by Rev. R. Pengilly, on account of Collections at Lancaster, &c.	35	0	0
South Wales, Western Quarterly Meeting, by Mr. Thomas	20	12	0
Trowbridge, by Mr. Wearing	20	8	0
Boxmoor, Collection, Missionary Association, &c.	12	16	2
Lincoln, by Revs. J. Crapa	2	8	0
Lymington, by Rev. J. Millard	21	15	7
Helston, (2d Church) by Rev. Mr. Read	8	10	6
Dublin, York-street Missionary Soc.	10	0	0
Bewdley, by Rev. George Brookes	3	10	0
North East Cambridgeshire Auxiliary, by Mr. Smith	44	9	5
Dunstable, by Rev. D. Gould	8	15	6
Norwich, &c. Sundries, by Rev. J. Kinghorn	7	1	0
Harpole, Collected at Prayer Meeting	3	0	0
Portsmouth, Portsea, &c. Auxiliary, on account, by Mr. E. H. Hinton	50	0	0
Collected by Miss Peake	0	16	3
Shrewsbury, Aux. Soc. by Rev. M. Kent	10	0	0
Wakenham, by Mr. R. Lynn	2	5	0
Perthshire, Missionary Society, by Rev. John Newland	20	0	0
Ilford, by Rev. J. Smith	21	0	6
Kettering, by Mr. J. C. Gotch	22	11	0
Leeds and Horsforth, by Rev. James Acworth	19	16	3
Suffolk, Independent Association, by S. Ray, Esq.	11	13	8
Bucks Association, by Rev. P. Tyler	33	0	3
Western District, by Rev. R. Horsey:			
Bradninch	5	2	6
Crewkerne	3	10	0
Chard	1	1	0
Honiton	1	0	0
Hatch	7	4	7
Isle Abbotts	2	14	6
Montacute	0	0	4
Taunton	22	15	7
Uffculm	2	10	0
Wellington	2	1	0
Watchet	2	0	0
Yeovil	9	16	7
	60	16	1

DONATIONS.

	£.	s.	d.
Thomas Key, Esq. Water Fulford	100	0	0
Juvenis, by the Secretary	30	0	0
Friend at Devizes, by Ditto	20	0	0
"An old Right Hand," by Mr. Burls	1	0	0
R. S. T., Brighton	1	1	0
Mr. John Branch, Eye	1	0	0
Friend at Mr. Upton's, by Rev. E. Daniel	0	10	0

WEST INDIA FUND.

	£.	s.	d.
Thomas Key, Esq. Water Fulford	50	0	0

WIDOW AND ORPHANS' FUND.

	£.	s.	d.
Rev. Eustace Carey (amount of his share of the sum raised for this object, by the labours of the Calcutta brethren)	200	0	0
Half profits on Mrs. Judson's Memoirs (2d edition)	20	8	6

TO CORRESPONDENTS.

Our esteemed Correspondent at Bewdley is informed, that Dr. Newman succeeds the late Rev. Timothy Thomas, in the office about which he inquires. His letter has been handed to the proper quarter, for the further information he solicits.

We are not sure that we quite understand the wishes of our Friend who writes from Gloucester. There can be no objection, of course, to the arrangement he appears to wish, provided *all* the parties concerned concur in it.

The Editor will be happy to receive the account from Shrewsbury.

A parcel, containing articles for the Native Schools in India, has been received from a Lady, by Rev. C. Birt; also eleven volumes of the Evangelical Magazine, from Miss Robinson, Cockermouth; and various Pamphlets, from R. Wigney, Esq. Brighton.

Printed by Littlewood and Co. Old Bailey.

THE

BAPTIST MAGAZINE.

JULY, 1830.

Memoir of Mr. Robert Westley.

Mr. Robert Westley, the eldest son of William and Mary Westley, was born Dec. 27, 1742, at Hatfield Heath, in the county of Essex. At that time his parents attended at the Independent meeting-house. On their removal to Bishop Stortford, his father became a member of the Independent church at that place.

The design of this brief account is not so much to detail the secular events and circumstances of our friend's history, as to record those things which relate to his spiritual interests, the means through which, by divine grace, he was conducted into the way of peace. It may, however, be briefly stated, that Mr. Robert Westley twice entered into the matrimonial relation. Of the particulars of the first connection, we are not in possession. His second marriage was with Mrs. Wm. Thompson, Sept. 27, 1787, a widow, whose husband had been a deacon of the Baptist church at Lynn, under the pastoral care of the Rev. Mr. Richards. He survived both his partners, and had no children by either.

The subject of this memoir received a religious education, and like Timothy, knew the Scriptures from his youth. Having been taught the importance, and trained to the religious observance, of the Lord's day, he constantly attended divine worship among Protestant Dissenters; but, although the morning of his days seems to have been preserved from youthful immoralities, it does not appear that he was seriously impressed with divine things, or earnestly concerned for the salvation of his soul, until he was about twenty years of age. He then resided in London, and was in the habit of attending the means of grace under the ministry of the Rev. Mr. Porter, who preached one part of the Lord's day at the meeting-house in Miles's-lane, for about ten years. The church and congregation afterwards erected the meeting-house in Camomile-street, which was opened in the year 1766.

Our friend was first awakened to an experimental knowledge of the truth under a sermon by Mr. Porter, on the death of Christ, from 2 Cor. v. 14, 15. "If one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." At the close of the sermon, he, with others, attended to witness the administration of the Lord's supper, when Mr. Porter addressed the spectators, explained the nature and design of that divine ordinance, enforced the obligations of Christians to a devotional observance of it, and so forcibly and affectionately appealed to all who were present, that our friend felt his appeal to be irresistible. The impression sunk deep into his heart: he seemed never to have lost the savour of it. He experienced the most humbling sense of his guilt, wretchedness, and ruin, as a sinful, condemned creature before God, and saw that he must inevitably perish, unless he

obtained mercy through the perfect righteousness and atoning sacrifice of the Lord Jesus Christ. He was fully convinced, that he could neither be safe nor happy without an entire change of heart and life; and therefore solemnly resolved that he would not henceforth live to himself, but unto him who died for sinners. Retaining and acting upon the impression he had received when his conscience was awakened under the sermon and address of Mr. Porter, he now more diligently read the Scriptures, attended the means of grace, earnestly sought, in prayer, pardon and acceptance with God. In this holy course he persevered for some time, and experienced great encouragement and hope. He was gradually led into a clearer knowledge of divine truth, was increasingly convinced of the evil of sin, the depravity of his nature, and the method of salvation revealed in the Gospel.

About this time, Mr. W. was so intent on his own salvation, and concerned for the spiritual benefit of those with whom he was connected, that he embraced every opportunity to be useful. Living with professors of religion, who neglected the duty of family prayer, he could not remain satisfied till he had convinced them of the sin and danger of this neglect. The master of the house acknowledged his fault, and wished to commence the duty; but, never having been in the practice of this exercise, could not be prevailed on to begin it himself, but entreated our friend to conduct it for them, which he did for some time; and it was afterwards continued by different members of the household. About this period, the subject of this memoir had several interviews with Mr. Porter, with a view to Christian fellowship. Mr. P. being satisfied of his piety, proposed him to the church, and in due course he was admitted a member, on his written experience being approved, and the testimony of the pastor in his favour.

Mr. W. continued in communion with this people about ten years, when Mr. P. resigned his pastoral charge. This occasioned our friend to attend the ministry of the Gospel elsewhere: he occasionally heard Dr. Gill, at Carter-lane, and afterwards his successor, Mr. (now Dr.) Rippon; with whose youthful liveliness and animation, Mr. W. used to say he was then much impressed.

He began now seriously to consider the subject of Christian baptism, on which he read several treatises, and diligently examined the New Testament. This convinced him, that the only scriptural mode of believers' baptism is by immersion, on a credible profession of faith.

Having deliberately considered this subject, and sought divine direction, he was convinced of his duty, and resolved to follow the dictates of his conscience, although he knew that, if he avowed himself a Baptist, his former acquaintances, who were Independents, would be likely to forsake him. This, some of them did; though others continued to shew him respect and kindness. When his father, who was a member of an Independent church, was informed of his son's change of sentiments, and determination, he said, "I think Robert is right." After consideration and prayer, our friend resolved to unite himself to the Baptist church in Carter-lane; and with this view he had several conversations with Mr. Rippon, whose ministry he had for some time attended. At the close of the year 1773, he was proposed by the pastor as a member, and at a meeting of the church, he verbally

declared what God had done for his soul. To the questions asked him by the venerable Mr. Lepard, then one of the deacons, respecting his faith and practice, being familiar with his Bible, he readily answered in the words of Scripture. The church agreed to receive him to communion, and he was one of the first four or five persons whom Mr. Rippon baptized, soon after his ordination. From that time to the day of his death, (about fifty-five years,) our friend continued a consistent, and honourable member of the church, and about the year 1793, was chosen to the deacon's office, which he sustained with fidelity and diligence.

During his lengthened profession, he constantly filled up his place at all the meetings of the church, and was scarcely ever known to be absent, either on Lord's day, or the Monday evening weekly prayer meeting, till within a few years of his death, when, by increased age and infirmities, he was unable to attend. He survived his first and second wife, and not having any family, was left rather solitary in the closing period of his days, though this solitude was relieved by frequent interviews, and kind attentions of relatives and friends.

Mr. W. generally enjoyed a serene state of mind, characterized by equanimity of feeling. Much of his leisure time through life, had been employed in reading and reflection; he had acquired a considerable knowledge of men and things, both in the world and the church. His doctrinal views were strictly Calvinistic, and in discipline he closely adhered to primitive principles. He seldom advocated what are considered modern improvements, and apprehended the liberty of sentiment and practice which some professors of religion plead for, verged to latitudinarianism. He strenuously protested against ecclesiastical or priestly power, in all its forms; especially when it appeared in the spirit or conduct of protestant dissenting ministers. Mr. Westley was a man of inflexible integrity: he would never disguise his sentiments, nor compromise a principle of conscience; but would, with firmness, invariably avow his opinion, sometimes with an asperity of temper, which his friends lamented as his imperfection.

Though he was in principle and practice a strict Baptist, Mr. W. cordially united in affection with all who love the Lord Jesus Christ, among the various denominations of good men, In prayer, he manifested an experimental knowledge of the human heart, and of the doctrines of divine revelation. He enjoyed holy complacency in contemplating the sovereign and eternal purposes of God to his people. He always spoke with sacred savour of the harmony of the divine perfections and character, as illustrated in the economy of salvation. He delighted to dwell on the everlasting love of the Father, the perfect righteousness and atoning sacrifice of the Son, and the sovereign, efficacious influences of the Holy Spirit. In conversing with him, not long before his death, on the foundation of his hope and confidence, he told the writer there were three things, which for many years had proved an unfailing source of holy support and comfort to him, and these continued to be the solace of his soul:—First, an unshaken belief of the truth of divine revelation; Secondly, a firm reliance on the perfection of the mediation of Christ, and the omnipotent influence of the Holy Spirit; Thirdly,

an assurance of the immutability and faithfulness of God's love and promises to his people.

Our friend did not express any fearful apprehensions of the consequences of death, but he had some timidity respecting the act of dying; and wished he might not be left without a friend near him, when he should be called to die. When the time of his departure drew near, he was observed to be rapidly sinking into the vale of death, but said he was in no particular pain. Being reminded by a relative, of the divine doctrines and promises which had been his support and comfort through life, he immediately raised his withered hands, and clasping them together, said, "Yes, the same divine doctrines and truths are every thing to me now; and then falteringly added, "I cannot converse with you much, for I am quite worn out."

A few hours after this, a decided change in him was observed, and feeling himself worse, he desired to go to bed. Walking across the room to a chair, his eyes became dim, and before he could be placed on the bed, he calmly expired, on Monday, Jan. 18, 1830, at his apartments in Long-lane, having entered the 88th year of his age.

He was interred in the vault adjoining the meeting-house, Collyer's-rents, Southwark, Jan. 26; on which occasion Dr. Rippon, his pastor, delivered a short address, and, with affectionate feeling, closed in prayer.

Mr. Westley was not opulent, but, according to his means, he was ever ready to contribute his pecuniary assistance to the cause of his Redeemer; nor did he forget its claims upon him in the act that anticipated the close of his personal contributions. He bequeathed the following legacies:—to Dr. Rippon, his pastor, 20*l.*; to poor men, members of the church, 20*l.*; to Rev. T. Griffin, 10*l.*; to the Baptist Missionary Society, 50*l.*; to the Baptist Fund, 50*l.*; to Stepney Academy, 20*l.*; with several other minor legacies.

Hackney. G. B.

An Essay on the Writings of Dr. Dwight.

(Concluded from p. 138.)

The Divine Decrees.

The doctrine of Divine Decrees is another of those profound subjects which have occupied the worthy Professor's attention, and which he has treated with his usual fidelity and circumspection. To pursue into detail his views of this doctrine, in comparison with those of other American writers, would extend the present Essay wider than is compatible with its prescribed limits. "If I mistake not," he observes, "both its friends and enemies have perplexed it not a little, by the manner in which they have represented the doctrine, and each other's opinions." The learned President then proceeds to point out, in several particulars, the view which some divines have entertained on this subject, and to qualify his own.

I. In the first place, he objects to whatever implies the idea of succession in the Divine Mind.

"It has been frequently said, *that the decrees of God are the consequence of his knowledge, and that his foreknowledge is in consequence of his decrees:* and it is asked, *How is it possible that God should foreknow the existence of any thing until he has decreed that it should exist?* This phraseology, if applied to men, or other finite beings, might be correct; but when applied to God, it is necessarily erroneous. Whatever is intended by knowledge, foreknowledge, or decrees, all is simultaneous, or absolutely co-existent."

II. The distinction between the *general* and the *special* decrees of

God, Dr. D. conceives to be an unmeaning distinction, and of dangerous tendency.

"The decrees of God are often said to be *general* and *special*; the *special* decrees being those which respect the acceptance or rejection of mankind; and the *general* decrees, those which respect other things. This language is also in my view erroneous, and leads those who adopt it into mischievous consequences. There is no metaphysical or real distinction in the nature of the several decrees of God; nor are they distinguishable from each other, except either numerically, or by means of the objects which they respect. Nor is there any more *specialty* pertaining to one of them than to another. God wills, or chooses the existence, conversion, or salvation of a man, the fall of a sparrow, or the descent of rain, with a volition in every sense metaphysically, or in its own nature, the same. The strict truth is, that one indivisible act, perhaps it might be as properly called *state*, of the divine mind, gave birth to the existence of all things."

III. Dr. D. believes, "*that in the nature and operations of things there is inherent a foundation for preference or choice;*" hence he objects to those views of the sovereignty of the divine decrees which refer them to his will, independently of his wisdom—"which represent God as *willing because he wills*, which means nothing;" or "as choosing, or decreeing, without any reason, and to no end." Such a notion of the decrees of God, he considers to be amenable to the charge which has sometimes been urged—

"Of introducing into the Christian system the stoical doctrine of fate, and making an iron-handed necessity, or blind destiny, the ultimate and irresistible disposer of all things. It is observable (he adds) that the Scriptures rarely speak of this subject under the name *decree*. This word, and others derived from it, are used in the Old Testament *twelve times with a reference to God*. In each of these instances, *a particular determination or sentence concerning a particular thing* is spoken of; and in no instance, that general determination, or system of determinations, usually denoted by this term in theological discussions. In the New Testament, the word, as referring to God, is not used at all. Whenever the subject of this doctrine is mentioned in the Scriptures, the words *counsel, purpose, choice, pleasure, will*, or some other equivalent words are employed to express it. These words are, in my view, more adapted, in the exact metaphysical sense, to the subject, than the word *decrees*; and naturally lead the mind to more just conceptions of its nature. In accordance with this fact, I shall express my own views of it in this manner. *What is commonly intended by the decrees of God is, that choice, or pleasure of the divine mind, eternally and unchangeably inherent in it, by which all things are brought into being.*"

The human mind is ever prone to extremes. Eager to escape the embarrassments felt to be attendant on one system of belief, men often take refuge in another, as remote from the truth, and encompassed with equal difficulties. The contingence of moral actions, is considered by some to be essential to the liberty of responsible agents; and divines of this class,—in their strenuous endeavours to guard the free agency of man, and their extreme jealousy of whatever may endanger or weaken the hold of moral truth upon the conscience,—have relinquished the doctrines of the decrees and foreknowledge of God; or have held them in so partial and qualified a sense, as to leave nothing in those doctrines worth retaining. "The voluntary actions of mankind," says Dr. Gregory, "are foreknown as *mere contingencies*;" and Dr. D. informs us, that "he is declared, by a writer of respectability, to have merited the thanks of the learned world for this discovery." There are other writers, on the contrary, holding the absolute certainty of the knowledge of God, and the eternity and sovereignty of his decrees, who have carried out their system to an extent, and adopted a mode of expressing themselves on these subjects, not more consonant with the simple statements of revelation, and certainly not less mischievous and demoralizing in

their direct influence upon human conduct. Errors, the most palpable and pernicious, sometimes lean upon truths the most obvious and important. The entire dependence of every being upon God, and of every intelligent being, for the possession of his faculties, and the power to exercise them, has induced some, not only to give up the free agency of man, but to merge all distinct and individual agency into that of the infinite and eternal mind; thus making God the only agent in the universe, and of necessity, the great agent and author of all moral evil. That a portion of the American divinity has tended in this direction, we have on the authority of the present respectable writer, whose candid manner of stating the fact will be a sufficient security for its correctness.

"*That God, by an immediate agency of his own, creates the sinful volitions of mankind,* is a doctrine not warranted, in my view, either by reason or revelation. There are, I know, many respectable men in modern times, and particularly in our own country, as there have been at other times and in other countries, who have thought this the easiest way of arriving at satisfaction concerning this abstruse subject. I cannot, as some persons have thought it proper to do, attribute to these men evil designs. In many instances, at least, they appear to give as unquestionable proofs of piety and virtue as are given by any others, and to devote their labours as cheerfully and faithfully to the promotion of truth and righteousness in the world. Still, I cannot accord with this doctrine, nor hesitate to believe, that they have in several instances '*darkened counsel by words without knowledge.*' The theology of a part of this country appears to me to be verging, insensibly perhaps to those who are chiefly concerned, but with no very gradual step, towards a Pantheism, differing materially in one particular only from that of Spinosa. He held that the universe, which he supposed to be matter, and which he divided into cogitative, or intelligent, and incogitative, was God; and that the several parts of it were no other than separate parts of the same great and universal Being. Thus he excluded the existence of all creatures, and of any work of creation, as well as all that which is usually meant by the providence and government of the Creator. The theology to which I have referred, teaches that God is immaterial, intelligent, and infinite; but denies, with Spinosa, the existence of finite intelligent beings, as well as of those which we call bodies; declaring that what men usually call minds or spirits, are no other than continued chains, or successions of ideas and exercises, created immediately and successively by the Infinite Mind! The same reason is alleged by this system for the exclusion of finite agents from existence, which was alleged by Spinosa for excluding the existence of such agents, as well as an infinite, immaterial one, from his system; viz. that mankind cannot conceive of such things, nor comprehend their nature: a reason which, if admitted, will indeed exclude from our belief and reception almost every doctrine. Particularly on this ground we ought certainly to deny the existence of the infinite agent."

Nothing can be so offensive to the sanctity of the divine nature, or so embarrassing and distressing to a pious mind, as the belief that God is the *efficient cause* and *immediate source of all moral evil.* That he who cannot bear the sight of sin, should have *produced* it; that he should *create* the sinful volitions which he every where condemns; and that he will eternally punish in his creatures, the very crimes of which he is himself the author;—are suppositions, not only counter to the whole tenor of revelation, but which do violence to every rational estimate we can take of the divine character, and every feeling and affection we are bound to cherish towards the beneficence, rectitude, and purity of his moral government. "Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.*" "Let no

* Job xxxiv. 10, 11, 12.

man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."* In accordance with these doctrines of divine truth, an American writer has well remarked—

"When God's gracious will prevents our will from having its course, then we are saved; but when God says, concerning any one, 'he is joined to idols, let him alone, I am weary with repenting; my spirit shall no longer strive with him;' then the sinner is carried along by the current of his own propensities to the bottomless abyss. Cast a lifeless body into the water above the cataract of Niagara, you need not apply your hand to propel it down the precipice. A *living* person would require your aid to make effectual resistance and escape the brink of ruin; but the natural course of the floods will bear the *dead* to the gulf, and grind them on the rocky bed to atoms."†

"It will be sufficient for the present purpose to observe," says Dr. Dwight, "that the Scriptures directly inform us, that God is the author of holiness, and this in many forms, and with great emphasis; that they no where assert that he is the author of sin, in the sense now under consideration; and that they every where attribute blame to man, as the guilty, and, in my view, the efficient cause of his own sins. A plain man reading the Scriptures, never, I presume, derived from them the doctrine, *that God creates the sins of men.* Nor can he, without great pains-taking and previous perplexity, be induced to admit it as a part of his creed. And let it be remembered, as a very just and very important remark of Doddridge, that the plain sense of the Scriptures, or that which naturally strikes the minds of plain men as the real meaning, is almost of course the true sense."

Between the opposite extremes of system, the middle line of truth is commonly situated. The doctrine that makes God the author of sin, and the one that makes him the author of a universe, in which he foresaw that sin would exist, are essentially different. Dr. D. unites with those who assert, "that *God permitted the existence of sin*, or, in the Scripture language, that he has in times past *suffered all* men to walk in their own ways." The permission of moral evil is a doctrine involved in the fact of its existence. Sin is in the world. Unless all distinction between right and wrong be denied, the reality of its being cannot be doubted. If we admit the omniscience and omnipotence of God; that he foresaw its occurrence, and, for reasons known only to himself, did not choose to interpose his power in order to prevent it; his *permission* of moral evil becomes a *doctrine* as unquestionably established as is the *fact* of its existence. Or, should it be said, that the interference of almighty power to prevent the intrusion of sin into the universe, is incompatible with the liberty of moral agents, and destructive of their character as probationary beings; this objection (which, however, is founded in error,) is easily avoided, by introducing the *goodness* of God into the argument, instead of his *power*. The infinite benevolence of the divine mind, associated with his omniscience, will conduct our thoughts to the same conclusion. If Infinite Intelligence foresaw the existence of sinful actions, with the interminable train of direful consequences which would ensue, he could easily have prevented them, by omitting the existence of the beings whose actions they would other-

* James i. 13—17.

† A Contrast between Calvinism and Hopkinsianism, by Ezra Stiles Ely, A.M. Stated Preacher to the Hospital and Almshouse in the City of New York.

wise be. This supposes no act of divine power, but merely the refusal of divine power to act, in obedience to the dictate of infinite benevolence. The omniscience and the benevolence of Deity are eternal attributes; but the operations of his power are not eternal. "In the beginning God created," &c. The apostasy of man, which of course was subsequent to his creation, and dependent upon it, must have been previously ascertained; and, if the attributes referred to are eternal, it must have been eternally present to the mind of the great Author of his being. The divine permission of moral evil is, therefore, a doctrine, to the belief of which we are irresistibly impelled, unless we are prepared to give up the perfection of the knowledge, the power, and the benevolence of the Deity. Admitting the infinitude of these attributes, we cannot escape the conclusion, whatever difficulties it may involve, that for ends worthy of God, though inscrutable to us, moral evil was *permitted* to exist; that its existence was anticipated, and has been provided for in the system of the divine economy; or, in the language of our author, "*that all things, both beings and events exist in exact accordance with the purpose, pleasure, or what is commonly called the decrees of God.*" Beyond this line, it is humbly conceived, there is no necessity to extend our belief, and it is unsafe to carry our speculations.

To account for the introduction of sin into the world, and to assign the reasons *why* the Almighty permitted its existence, is not within the province or the power of man. But let it be remembered, that whatever difficulties may attend the belief of *the divine permission of moral evil,* they pertain to it not as a *doctrine,* but as a *fact;* a fact which cannot be disposed of, let our religious system be what it may, while the evidences of its being are daily pressed npon us from a thousand sources. The difficulty which attends the doctrine of *the divine permission of moral evil,* in reference to the disobedience of our first parents, is applicable to every subsequent act of transgression in their degenerate offspring. This apostate world is still under the moral government of God; and the crimes continually perpetrated upon it are equally foreseen, and equally permitted to be. We need not turn our speculations backward to the *creation* of the world; its *preservation* is a fact equally mysterious. The power that was originally necessary to form it, is still requisite to uphold it in being. On the same divine hand its existence is suspended. The withdrawment of that power for a single moment, would annihilate the material universe, with all its inhabitants, and thus put an effectual stop to that torrent of wickedness, which is not only spreading in every direction, but rolling onward to desolate future ages, and to involve in guilt and misery the unborn generations of mankind. Instead therefore of asking, Why did a Being, possessed of infinite knowledge, power, and goodness, create a world so soon to transgress his laws, and become offensive in his eye, we may as well ask, Why does he uphold it in existence? Why does Omnipotence still put forth his hand to sustain its revolutions, and to keep it from falling back into its primitive nothingness; knowing, as he does, the full amount of its present, and the multiplication of its future enormities and crimes?

An answer to the question under either of these forms, would be an answer to it under both; and with this answer God has himself sup-

plied us—"For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "*Because* I am God, and not man, *therefore* the sons of men are not consumed." That no other system of things, upon the whole, would have been so well as the present, may be safely inferred from the fact, that infinite wisdom, in concert with infinite beneficence, and all the benign attributes of the Deity, has devised and adopted no other, out of all the possibilities that may be supposed to have presented themselves to an infinite mind. Viewed in its immense bearings, and calculated on the scale of eternity—a scale, be it remembered, on which all the arrangements of the Deity proceed—we may safely rest in the conclusion, that the largest revenue of glory to himself, and the greatest sum total of happiness to his intelligent creation, will be secured by the present economy of the universe; that a greater amount of good will result from the admission of partial evil, than would have been effected by its entire exclusion. Beyond this we have no data, and it is vain to pursue our inquiries. Whatever circuit our speculations may take, they must at last subside into the sentiment of the poet—

"In spite of man, of erring reason spite,
One truth is clear, whatever is, is right."

Mr. Bellamy's four Discourses on "the wisdom of God in the permission of moral evil," it is conceived are but very partially satisfactory. The analogy between divine and human governments is faint, as an *illustration* of acknowledged principles; but as an *argument* by which disputed principles are to be supported, it is much too feeble and slender. Dr. Dwight has adopted a wiser method. While he acknowledges the impossibility of affording a complete solution of the difficulty, he has taken care to entrench himself on the negative side of the question, and cast the *onus probandi* back on his opponent.

"*It cannot be proved,*" he says, "*that the existence of sin will in the end be a detriment to the universe.* Until we know what will be both the progress and the end, we certainly can never prove this proposition, because the means of proof lie beyond our reach. All moral beings are governed by motives only. What motives will, upon the whole, produce the greatest good, united with the least evil to the intelligent kingdom; and how far the fall and punishment of some moral beings may, in the nature of the case, be indispensably necessary to the persevering obedience of the great body, cannot be determined by us. But until this is done, and indeed many other things of great moment to the question, it can never be proved that the existence of moral evil is injurious to the universe, or the permission of it inconsistent with the most perfect good will on the part of God. At the same time, I acknowledge myself utterly unable, and my complete conviction that all other men are unable to explain this subject, so as to give to an inquirer clear and satisfactory views, by the light of reason, of the propriety of permitting the introduction of moral evil into the intelligent system."

There are two things especially, in reference to the sublime doctrine to which our thoughts have now been directed, against which it becomes us sedulously to guard. One is, that we do not practically pervert it: the other is, that we do not exercise towards it a spirit of unhallowed speculation. From the *fixedness* and *immutability* of the divine purposes, some have inferred the inefficacy and folly of all human efforts, in things pertaining to their eternal interests. "If I am to be saved," say such, "I shall be saved, whether I try to obtain salvation or not: and however strenuous be my efforts, if I am to perish, I shall perish." Now this is a manifest perversion of the

doctrine, as irrational as it is awful.

I. For in the first place, it stands directly opposed to the whole tenour of the divine word, to the universality of its invitations, and the unqualified promises and assurances connected with their acceptance. "Ho, every one that thirsteth, come ye to the waters." "Whosoever will, let him come;" and "he that cometh unto me I will in no wise cast out." Between the decrees of Jehovah's will and the precepts of his word, we may rest assured there is no discordance; though we see not the point of their union. And there is no hazard in affirming, that not an individual will be found at last shut out of the heavenly world, by the sovereign decrees of God, who was not self-excluded from that blessed abode, by his criminal rejection of the terms of his admission. We know nothing of what has passed in the mind of the Deity, but from his own revelations; what then can be greater folly, than to attempt to frame an excuse for the neglect of those parts of the divine will, which he has graciously revealed to us, in deference to those which lie hidden in the recesses of eternity? The latter are not even objects of faith, excepting so far as prophecy may have developed them. It is the former only that constitute the ground of our obligation, and the rule of our duty. "Secret things belong to the Lord our God, but such as are revealed unto us and to our children." This mode of reasoning, it may also be remarked, loses sight of the fact, that in the divine counsels the *end* and the *means* are inseparably connected. The *fixedness* and *immutability* which attaches to the one, attaches also to the other. By adopting the prescribed *means* therefore, we infallibly secure the *end* connected with them, because this connection is indissoluble. Hence these qualities of fixedness and immutability, which when viewed solely in relation to the *end*, appear to militate against human effort, encourage and strengthen it when transferred to the *means*, by making success certain: and thus supply one of the most powerful motives to exertion.

II. If the inference drawn from the doctrine of divine decrees were correct, it would require a much more extended application than the usual appropriation of it supposes. For it applies no less to our secular than to our spiritual interests. The farmer would be compelled to follow it out in the affairs of husbandry—the merchant in the concerns of business—the man of science in his pursuits of knowledge. Every project of ambition, every enterprize of skill, would have to contend with this very difficulty. Such an universal application of the objection, indeed, as consistency would require, would entirely paralyze all human efforts, and put an effectual stop to every moral, mental, and physical action; for to all these the decrees of God are undoubtedly extended. "Not a sparrow falleth to the ground without your Heavenly Father, and the very hairs of your head are all numbered." There is therefore no alternative between relinquishing the principle as unsound, or following it out to its legitimate consequences; and instead of limiting it to the affairs of human salvation, we shall then have to apply it universally, to the ordinary business and occupations of life. Yet no man, in the possession of his intelligent faculties, has ever been found surcharged with folly enough to press the argument in this direction, and afford a practical illustration of its correctness.

III. The argument is as unphilosophical as it is antiscriptural and inconsistent. The decrees of God, though immutable, irreversible, and eternal, do not interfere with the liberty of responsible beings, nor when rightly stated, involve the ideas of coercion, co-operation, or constraint.

The impossibility of any thing else occurring, than what is foreknown and fixed in the divine counsels, imparts no such necessity to the action as is destructive of the liberty of the agent. If we were to dismiss from our creed the doctrines in question, unless we can disprove the position—that whatever will be, is eternally certain of being—we shall still have to contend against the difficulty under another form. For a man is not the less certain to act, though no being in the universe take cognizance of his actions. It is as true of every man at the moment of his birth, that he will or will not be saved, as at any subsequent period of his history, although the alternative, which shall be realized, be not then ascertained. So long, therefore, as we are unable to dispose of this abstract certainty in relation to future events, or what Mr. Locke denominates certainty of truth, in distinction from certainty of knowledge, we retain the difficulty in all its force, which is urged against the decrees and foreknowledge of God; while in relinquishing these doctrines, we lose also that of a divine Providence, which is essentially connected with them; and all the satisfaction, consolation, and confidence, which a belief in the immutable purposes of infinite wisdom is fitted to cherish in the mind.*

Every thing on earth is characterized by incertitude and change. If we look behind us, what a dream! if we look around us, what a discord! if we look before us, what a speculation! Amid this universal mutation and fickleness, where shall we find any thing of stability on which the heart of man can repose itself? Where, but in those purposes that never change; and in that wisdom that never errs; and in that love that never wavers? "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

And while we are thus concerned to draw from this doctrine of the divine word,† that complacency and assurance which it is designed to administer, may we be careful not to press our inquiries beyond the bounds of its inspired statements.

"It is not meet," says Calvin, "that the will of God should be brought down into controversy amongst us. First, therefore, let this be before our eyes, that to covet any other knowledge of predestination than that which is set forth by the word of God, is a point of no less madness than if a man should have a will to go by an impassable way, or to see in darkness. Let us willingly abstain from the searching of that knowledge, whereof the excessive coveting is both foolish and perilous, yea, and deadly.‡

The works of the divine hand are spread open before us, and invite our inspection; but into the council-chamber of the Deity we are not permitted to enter. *Verily, he is a God that hideth himself.* And let us ever remember, that the decrees of his infinite mind is a doctrine in-

* In a pamphlet published a few years ago, entitled "Remarks on the Foreknowledge of God, suggested by passages in Dr. Adam Clark's Commentary on the New Testament," the writer had occasion to enter more fully into this subject than would be compatible with the design of this paper, or its prescribed limits. Those readers, therefore, who may wish to pursue the argument further, he takes the liberty of referring to that publication; a few copies only remain on hand, and may be had of our publisher.

† See Job xxiii. 13; Isa. xliii. 13; Dan. iv. 35; Acts xv. 17, 18; Rev. iv. 11.

‡ Book iii. chap. 21. sec. 2.

vested with a sublimity and grandeur which may well suppress and awe every thing like a spirit of curious inquiry and unhallowed research. The mount whence Jehovah published his laws, was fenced and guarded on every side, and he said unto Moses, "Go down, charge the people lest they break through unto the Lord to gaze, and many of them perish." †

Let us beware, therefore, in our investigations of divine truth—especially truth which has direct reference to the nature and counsels of the Deity—that we press not beyond the sacred boundaries of his written word, lest we incur the displeasure of its author, and endanger the vitality of our own piety.

(To be continued.)

† Exodus xix. 21.

The Good Samaritan's Deposit.

An unbeliever, taking his seat in the scorner's chair, may impiously say, "How improbable is the tale that a certain Samaritan conveyed a wounded man to an inn, and took care of him, and on departing the next day, took out *two pence*, and giving them to the host, said, Take care of this man." Luke x. 35. Thus misled by his impiety and ignorance, he may exclaim, "What a paltry sum to ensure suitable supplies for a man who had been robbed and wounded!" Here we may see that "for the soul to be without knowledge is not good." Prov. xix. 2. For the two pence given were not such copper pence as we are accustomed to see, nor yet such silver pennies as were current in England in the days of those who translated the Bible into our Mother tongue. But the pence given by the Good Samaritan were, two Roman silver pieces, each of which was a little larger than our sixpence, being in weight equivalent to an English silver coin that would pass for seven pence three farthings.* Another thing too must be taken into the account; and that is what a denarius or Roman penny would procure. On turning, therefore, to Mat. xx. we perceive that the Saviour founds a parable on the circumstance of men being hired to work in a vineyard for a penny a day. Now it is well known that a man competent to do justice to *our* vines near London; can obtain four shillings a day.

We see, therefore, that while two Denarii or Roman pennies are in weight worth fifteen pence halfpenny of our money, there is reason also to believe that in their actual currency at the time in question, two such pence were to the wounded man what eight shillings would be at some country house of call in England at the present day. Under such circumstances then, the money deposited for the wounded man's benefit. was not a sum to be despised, especially as the good Samaritan said to the host, "Whatever thou spendest more, when I return I will repay thee." Thus from the remains of antiquity "God has perfected praise that he may still the enemy and the avenger."

Moreover, the account of the good Samaritan was calculated to convince the inquiring Jew that God was not to be misled by specious appearances; but that despised as the Samaritans were, if they showed that mercy which the "Priest" and the "Levite" denied, the first would be last, and the last would be first.

* The writer of this has in his possession a denarius, current at the time when our Lord said to the dissemblers, "Show me the tribute money;" and this denarius with the "image and superscription" of Tiberius Cæsar, having been carefully weighed, justifies the above statement.

We may learn, therefore, that those whom God is training for the heavenly world, are characterized by a merciful disposition founded on Christian principles; whilst those who are hardened by the love of this present evil world, or by a course of flagrant impiety, have hearts like the "nether millstone." "A righteous man," as Solomon states the fact, "is so compassionate that the lowest range of his disposition is kindness, inasmuch as he regardeth the life of his beast; but the very best feelings of a sordid wordling, or hardened profligate, are replete with cruelty. Prov. xii. 10. Look at Pharaoh in the moment of his tender mercies. "Go," says he to Moses and Aaron, "both ye and the children of Israel, and serve the Lord as ye have said. Also take your flocks and your herds, as ye have said, and depart; and bless me also." Exod. xii. 31, 32. But the real nature of the Egyptian monarch's mercies was unequivocally developed when, amidst his numerous captains, he roared out like a lion, "I will pursue, I will overtake, I will divide the spoil."

From such an affecting sight it is a relief to withdraw our contemplation, and to descry in the mingled classes of society, a generation who, seeking mercy through the efficacious sacrifice of the great Redeemer, exemplify the sacred adage; "Freely ye have received, freely give." Matt. x. 8. In such sons and daughters of the Father of mercies, the fatherless and widows in their affliction find invaluable friends. In these precarious times too, those who retain their integrity amidst a thousand temptations and manifold discouragements, find that "the righteous is more excellent than his neighbour." For whilst the word respectability in a worldly man's mouth would be applied to him whom the dogs excelled in compassion, the Good Samaritan will consider that man respectable, who whether rich or poor, has angels for his attendants, and the blissful abode of Lazarus for his palace. Nor is it necessary to have two pence to give to the host in order to be assimilated to the good Samaritan. For God looks at the Christian love that glows in the bosom. Blessed, therefore, is the sympathizing friend who on heavenly principles imparts spiritual consolation at a time when Satan leaves no plan untried to add sorrow to sorrow. "The Lord," says Paul, "grant mercy to the family of Onesiphorus; for he often refreshed me, and was not ashamed of my chain. But being in Rome, he sought me out very diligently and found me. The Lord grant to him that he may be the recipient of mercy from the Lord in that day." 2 Tim. i. 16—18. In the days of adversity, though it is proper to feel the affliction, yet overmuch sorrow tending to destroy useful energies, a good Samaritan will use his utmost efforts to impart new animation, and thus "strengthen the weak hands, and confirm the feeble knees, saying to them that are of a fearful heart, be strong, fear not." Thus the designs of Satan will be counteracted. For that adversary of God and man well knows that he has little to fear from a prostrate antagonist; and therefore, when he has found a good man's integrity inflexible, he aims to make the tried Christian believe that heaven and earth are against him because Providence seems to frown. Under such circumstances the apostle's directions should never be forgotten. "Rejoice," says he, "in the Lord always; yea, I repeat it, re-

joice. Let your moderation be known unto all men. The Lord is nigh to help. Be anxiously solicitous for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God: and the peace of God which surpasseth all understanding will safely guard your hearts and your minds through Christ Jesus." Phil. iv. 4—7. Jehovah is the proprietor of heaven and earth; and under discouraging prospects he may be only bringing good men nearer to himself, and when the hour of death shall be past the recording hand of friendship may have to testify that none of the evils they feared came upon them.

Stratford, Essex. J. F.

POETRY.

A BLESSING IMPLORED.

"And Esau said unto his father, hast thou but one blessing, my father? Bless me, even me, also, O my father! And Esau lifted up his voice, and wept."—Gen. xxvii. 38.

"And Jabez called on the God of Israel, saying, "O that thou wouldest bless me, indeed!"—1 Chron. iv. 19.

Bless'd Fountain of perennial joy!
O deign to hear a suppliant's prayer;
Impart thy peace, without alloy:
One blessing from thy fulness spare.

'Tis for no scanty boon I crave;
No earthly toys my soul doth prize:
Empires and crowns I would not have;
Thy love and favour, Lord, suffice.

Whom thou dost bless, is blest *indeed*,
Enrich'd beyond the power of thought;
No curse thy blessing shall succeed,
'Tis bliss secure—that faileth not!

Let others dread the frown of kings;
To earthly courts for smiles look up:
Ne'er shall these trifling, treach'rous things,
Or move my fear, or raise my hope.

Should foes insult or friends deceive,
O grant me this, my sole request;
All else with thee I calmly leave,
Make me indeed divinely blest!

A weary pilgrim trav'lling home,
With tearful eyes, thro' dang'rous roads,
For this, and for the world to come,
'Tis all I ask, all Heaven affords.

G. T.

THE CRUCIFIXION.

I ask'd the Heavens—"What foe to God
hath done
This unexampled deed?" The heavens exclaim—
"'Twas man; and we in horror snatch'd the
sun
From such a spectacle of grief and shame."
I ask'd the Sea:—The sea with fury boil'd,
And answer'd by her voice of storms—
"'Twas man;
My waves in panic at his crime recoil'd,
Disclos'd the abyss, and from the centre
ran."
I ask'd the Earth:—The earth replied,
aghast,
"'Twas man; and such strange pangs my
bosom rent,
That still I fear and tremble at the past."
To man—gay, smiling, thoughtless man,—I
went,
And ask'd him next: He turn'd a scornful
eye,
Shook his proud head, and deign'd me no
reply.

REVIEW.

The Work of the Holy Spirit in Conversion, considered in its relation to the Condition of Man, and the Ways of God, &c. By J. H. HINTON, A. M. pp. 390. Price 6s. London. Holdsworth. 1830.

In different ages of the Christian church, there has been much controversy relative to divine influence, as viewed in connection with human responsibility. The wisest and best of men have acknowledged a mystery in the connection, and our divine teacher once said to an inquisitive mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Many pious and sensible persons, therefore, unable to perceive and trace the reconcileableness of these points, satisfy themselves with concluding that there certainly is some mode in which they *are* reconcileable, though they perceive it not; and seeking continually, in child-like humility and implicit faith, the testimony of the sacred Scriptures concerning the grace of God and the duty of his intelligent creatures, they leave the development of these arcana of the Deity to the great decisive day.

But there are others who will not thus acquiesce. "How can these things be? Why doth he yet find fault?" have been questions reiterated from age to age. Hence the large share of attention which is claimed in church history to the name and writings of Pelagius, and the rationalizing of Abelard, Erasmus, and others; and to us there appears too much of the same philosophizing spirit, a spirit oft attended with an overweening vanity, mingling itself in the theological inquiries of the present day. Far be it from us to oppose the vigorous and manly discussion of religious questions, but we object to the confident daring which is often shewn in these matters, and we have little faith in any merely human system of moral philosophy. We object to philosophy, *falsely so called*, especially when applied to the mysteries of religion; for we are not ignorant, that in many instances, the attempt to be wise above what is writen has involved the theological disputant in increased difficulties, has darkened the counsel he vainly thought to illuminate, has dissipated a large measure of the blessed unction of the Gospel from his mind, and given birth to statements alike contrary to common sense, christian experience, and the word of God.

And is the difficulty unravelled in the book before us? It does not appear to us that it is; nor has the work given us satisfaction. Forbid it, however, every sentiment of justice or brotherly kindness, that we should exhibit an unfair representation of the work, or attribute to the author any opinion which he would disavow. The volume comes before the public, certainly with very high pretensions. The author tells us, that he has "no name to add weight to his opinions," though "he is sure that the names who originated the discussion called the modern question, would be happy in having led others to a view somewhat clearer and more accurate than their own;" and that his object is to oppose "a sentiment which has long been impressed upon the public mind," with which "the ministry of the divine word has been widely and deeply impregnated," and which, "into the breast of almost every creature who has received any evangelical instruction at all, has been infused, and, like his mother's milk, become insensibly incorporated with his whole being;" and the sentiment thus controverted, is denounced as "a pernicious notion," "poison," and that of "the most direful kind;" while its prevalence is deplored as "an evil of great magnitude," and "a mischief which it is time that vigorous efforts were made to correct."

And what, gentle reader, is this fearful sentiment? It is *that* sentiment which probably you have thought to be almost indisputable, and which you will find, "with melancholy uniformity," as Mr. H. expresses it, in all the formularies for the instruction of the young. We just select a statement of it from one of those referred to in the preface. "My good child know this, that thou art *not able to do these things of thyself*, nor to walk in the commandments of God, and to serve him, without his special grace." (Catechism of the Church of England.) Instead of this, you are now told, that by the "faculty of attention, every man is put in possession of the key of his own heart;" and that "a sinner can come to Christ, *whether he will or not:* that is, suppose either case, that he will, or that he will not, still he *can* come." pp. 42. 294. This last is the sentiment which the ministers of the gospel are now called upon, in this book, zealously to declare, under the solemn assurance, that if they "will not *lead* in the progress of truth, they must *follow!*"

In the discussion of this subject, the book is divided into three parts. Part I. treats of the absolute necessity of the Spirit's influence in conversion, and its certain efficacy. By this necessity, we beg the reader to observe that the author expresses himself as meaning, that conversion to God never has taken place, and never will take place without it. He does not say, it never *can* take place without it; on the contrary, the object of his work is to prove that it *can*. Part II. considers the work of the Holy Spirit in conversion, in relation to the condition of man, and treats of the structure and operation of the human mind, and attempts the definition of terms. It is then argued, from the nature of the case, that man, in his natural state, has power to repent;—also, from the work of the Spirit, that in the conversion of a sinner *power* is not imparted;—that the possession of *power* is involved in the praise and blameworthiness of actions;—and that it is implied in the divine commands,—in the distribution of rewards and punishments,—in the divine use of means independently of the Holy Spirit,—and in the gracious and sovereign character of the Holy Spirit. It is asserted to be maintained in the Holy Scriptures, and to have a tendency to humble the sinner and glorify God. We have then an argument from experience; objections are considered, considerations are set forth for those who may not be convinced, and the necessity of the Spirit is viewed as implying contrariety of *disposition*. Part III. treats of the ministration of the Spirit in answer to prayer, in his unsought agency, and as connected with the work of redemption. We have then practical addresses to the unconverted, on the principles of the work, and, finally, an exemplar for a new mode of catechetical instruction on the subject.

Now, we must candidly state, it appears to us that our author has fallen into a complete fallacy on the subject of *power;* that he has involved himself in notions very little, if at all, different from that of the self-determining power of the will, and that in conducting his argument, he has sometimes confounded the faculties of the mind with their operation. There may be as great an impossibility of connection between a particular state of mind and some other state, or between an individual under the paramount influence of a certain disposition, and an act which is consequential upon a different disposition, as there is betwixt an animal without wings, and the act of flying. Hence is it said, in the case of a rich man entering into the kingdom of God—"With men this is impossible."

The claims at this time made on our pages, will not admit our entering into a full analysis of the argument; but Mr. H. appears to us to have lost sight of the distinction, so essential to the present question, between instrumentality and efficiency, in a considerable portion of his work. There is also a clear difference between the *faculty* of attending, considering, &c. and *attention* and *consideration;* which we conceive our author has not sufficiently observed. *Consideration* is the actual exercise and operation of the mind

in its faculty of considering. "By the faculty of *attention*," says Mr. H. "every man is put in possession of the key of his own heart: if we can choose what topics shall impress the heart, we can choose what the state of the heart shall be, since it always corresponds with the topics which bear upon it; and if we can choose what the state of the heart shall be, we can equally fix our determination and our conduct, since they have an exact conformity with the state of the heart." (p. 42.) Again, "he can make it," (that is, the prevalent and habitual state of his mind,) "what he pleases, let him only fix his thoughts with corresponding intensity on congenial topics." (p. 43.) "It needs nothing more than a due consideration of all the topics presented to you, to change your whole state of mind, and to produce within you a new heart and a right spirit." "If a due regard be paid to all the objects presented to our understanding, the state of the heart will infallibly be right." "The Spirit does nothing more than lead us to due consideration; but we are able to give due consideration to any object without the Spirit: wherefore we have power, without the Spirit, to do that which we actually do only under his influence." "Let but the same instrument (consideration) be similarly employed, it matters not by what hand, and it will produce the same result." p. 238.

Who, we ask, sees not an utter fallacy in all this? True enough is it, that in consideration we become wise; but whence arises this consideration? is it not obvious, that *attention to the things of God*—that the *very choosing of right and holy topics of thought*—that a *due consideration of all the topics of the Gospel*—that the *paying a due regard to all the objects* presented to our understanding—indicate *a heart already renewed*? What is that which a man pleases, but the same thing as the habitual state of his mind? What is a *due regard* to right objects, but a right state of heart? Is not this minding the things of the Spirit, spirituality of mind? What, then, does all this parade of reasoning amount to? Does it not presuppose the existence of a disposition in relation to these topics, which it is the very design of this apparatus of means to produce? For, by the use of such terms as "what he pleases," and "congenial," &c. it is implied that the moral distaste is already removed—which is arguing in a circle; or else the argument places the mind under the government of two counter dispositions at the same moment—which is absurd.

But it is refreshing to turn to the sacred Scripture, and to behold its all-impressive and luminous exhibitions of our moral state. Let us hear what the *Truth* saith:—"No man can come unto me, except it were given unto him of my Father." John vi. 65. "With men this is impossible." Matt. xix. 26. "Without me ye can do nothing." John xv. 5. The same faithful witness says, "Ye will not come unto me, that ye might have life." John v. 40. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. "And they all, with one consent, began to make excuse." Luke xiv. 18.

We compare these wholesome words together, and here we are satisfied; because we believe that it is not in us to improve on the mode of Scripture representation; because the author of this sacred book being He, who first formed man's mind, we expect to find in it the truest moral philosophy; because *that necessity* which arises out of a defect or contrariety of disposition, is very different in its *nature*, though it may not be in its *strength*, from that which consists in external impediments; and because the essence of character lies not in the *causes* of our dispositions, but in the *dispositions themselves*. For is it not the common judgment of mankind, that the stronger a man's disposition be towards piety and virtue, the more there is in him of moral excellence; and the more his inclination is determined to evil, the more wicked he is? Who deems it not the perfection of excellence in the blessed God, that he

is so holy in the exercise of all his glorious faculties, that he *cannot* do that *which is unrighteous or unlovely;* that his infinite will is so fixed on *truth*, that it is *impossible* for him to lie?

We are by no means pleased with our author's alleged excuse of the sinner, mentioned in page 93. "O," says he, "that is *natural* to me; I cannot help that:" also, in page 219, where the sinner is represented as speaking to himself: "They say I ought to be deeply ashamed of myself, but I could not help it; sin is *natural* to me, and I have no power to be otherwise than I am." Does Mr. H. really object to the expression of sin being *natural* to us! We would not willingly misrepresent him, but truly, whether the sinner plead it in excuse or not, such is the fact. "Behold, I was *shapen in iniquity*, and in sin did my mother conceive me." Ps. li. 5. "*By nature* the children of wrath, even as others." Eph. ii. 3. What is denoted in "walking as men," and what by "the lusts of men?" But why should the sinner plead a sinful *nature* as an excuse? Was our blessed Lord the less worthy, because, having been born without sin, it was *natural* to him to be holy? Is the devil the less to be abhorred, because it is *natural* to him to be wicked? Does it, in the common judgment of mankind, lessen the blameworthiness of a man who had committed a fraud, to plead that he is *naturally* thievish, and was so from his childhood? But Mr. H. is sometimes inconsistent with himself. He admits *the perverseness of the human will*, and speaks of *the nest of serpents in the human bosom*, and yet attributes to the unconverted sinner that power of serious consideration, which is compatible only with a will that is renewed.

"It is unjust," we are told in this book, "that I should be commanded beyond my strength. If," says Mr. H. "God's right to command is not limited by man's ability to obey, we place the Most Blessed in the same rank with unreasonable and cruel men, with unrighteous and merciless taskmasters!" &c. p. 112. "Proportionate power is necessary to just responsibility, therefore we have power to be and to do all that for which God holds us responsible." p. 113. "To say, I will deal with you according to your character, when we have no power to form that character to good or ill, is afflictive beyond all sufferance," &c. "The law takes for the measure of its demands, not the strength of our first parents, or of a state of innocence, but our actual and present strength." "Our Maker considers our strength for the performance of what he requires to lie in the possession of our intelligent faculties." p. 110. "Man is called to obey in his own strength." "In our own strength, and in that alone, it must be that we are to obey God's will." p. 127. "Hence," says Mr. H. "it is written, Thou shalt love the Lord thy God with all thy strength." Mark xii. 30.

And are these the conclusions of our author's moral philosophy! Then, say we, give us for these sophisms, as they appear to us, a little common sense, and especially the word of divine truth. We cannot, indeed, but regret, that in the confidence of his own powers, and the correctness of his reasoning, he should have ventured even a theoretic application of such terms as the above to the infinitely blessed God; because in the event of the failure of his argument, he has put into the mouth of the sinner an apology for his hostility to his Creator. But what saith the Scripture? "In the Lord, have I righteousness and strength." Isa. xlv. 24. Our strength is as much in the Lord as our righteousness. "I can do all things through Christ which strengtheneth me." Phil. iv. 13. What will Mr. Hinton's intelligent faculties do for him in moral conduct, without the *operation* of his disposition? What moral conduct can there be of any sort, abstracted from the exercise of the will? We believe that the service of strength demanded in the law, is not that which exists merely in our intelligent faculties, but the whole might and energy of an individual whose heart is perfect toward God; and it is just that which was originally required from innocent man.

Let us seriously consider the language and manner of instruction in the Scriptures. If it is written, "Turn

ye," "Wash your heart," &c. "Make you a new heart," &c. it is also written, "Turn me, and I shall be turned," "Turn us again, O God," &c. "A new heart will I give you," &c. Here we have the divine command, a prayer for grace, and a gracious promise. Let these be viewed in connection, and they will shew us, as we apprehend, not our powers for moral action, but our real helplessness, in its peculiar nature and evil character; what we ought to be; where lies the true source of help; and in what way the grace of God is received. And he who is humbled and subdued by the majesty of the law, will be won by the mercy of the gospel. There is, too, in all this, the most admirable adaptedness of means to our mental constitution. The Spirit shining with the truth into the heart, remembrance thereof, with meditation and consideration, will assuredly *follow;* for as we read in the Scriptures that it was through *hardness of heart* that certain persons of old "considered not" the miracle of the loaves, it appears to us evident, that due attention and consideration, &c. can result only from our intelligent faculties *graciously renewed.* Happy, indeed, is it, when, with the truth in all its grand varieties, especially as set forth in the Cross, the Spirit thus shines into the inner man; then truly is every passion of the soul awakened, the heart itself is won, and to behold and *consider* the glory of the Saviour, will be henceforward its highest joy. We conceive it important that the sinner should know, that even for the due consideration of divine truth, his intelligent faculties will not avail, without the grace of the Holy Spirit.

We object to Mr. H.'s statement, that the passage, 2 Tim. iii. 15. "The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus," &c. asserts a sufficiency apart from the influence of the Holy Spirit; for in the attainment of *wisdom* by them, a certain state of mind is implied; and it is evident that the author falls into the error before referred to, that of confounding *efficiency* with *instrumentality.*

We also object to Mr. H.'s comment on John ix. 40, "Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see: therefore your sin remaineth." We consider this parallel with Rom. i. 19—22. "*Professing* themselves to be wise, they became fools." By "those who see," we understand that our Lord meant the "wise and prudent," mentioned in Matt. xi. 25.; which are not the really wise, but such as are so in *their own esteem,* from whom in fact the things of the Gospel are hidden, they being revealed to *babes;* and by "those who do not see," such as have the spirit of a little child, and, as Paul expresses it, "become fools, that they may be wise." We thus understand our Lord: "If the evidence before your eyes were not in itself clear, and abundantly sufficient to satisfy every honest mind, you would not be guilty in rejecting my claims; but now that ye are so wise in your own esteem, and yet reject me, not believing, through your preference of darkness to light, therefore your sin remaineth, and will be confirmed in your judicial blindness and final ruin."

But let us learn humility, and beware that we make not too free in our discussions concerning the ways of God, lest we be found running "upon him, even on his neck, upon the thick bosses of his buckler." Our Heavenly Father has graciously given us his blessed word, to be a "light unto our feet, and a lamp unto our path;" and that word shines with a glory peculiarly its own—a glory that penetrates and warms the heart, that scorns all aid from the glow-worm light of a vain philosophy, and that is most fully perceived by him that is most humble and earnest, and most dependent on the Divine Spirit.

A philosophizing spirit in the affairs of religion is objectionable partly on account of the inadequacy of such exercises to the discovery of divine truth, which lies beyond the precincts of reason, and above its reach; and partly on account of the pernicious re-action of such speculations on the mind that indulges them. It has been justly observed—

"That where the authority of the inspired records loses its control, there is no length of absurdity and dangerous error to which the mind, ever watched by a malignant and subtle spirit, may not be carried: that all theological inquiries, commenced on the dim and changeful bases of high human reasonings, uniformly end, under different forms, in that 'philosophy and vain deceit,' of which the apostle speaks, as 'spoiling' the primitive churches; and that all pretended 'truth, which is not according to godliness,' cannot, however arrayed, whether in the fascinations of style, or what is more imposing on many, the 'pomp and circumstance' of reasoning, be the 'word of the truth of the Gospel.' Socinianism, on the one hand, and Antinomianism on the other, join to warn us against too great a confidence in, and too incautious a use of, metaphysical theology."—Watson's Review of Chase's Antinomian Unmasked, Armin. Mag. Feb. 1820. vol. xliii. p. 111.

Memoirs of Practical Piety, as exemplified in the Lives of Miss Marianne Benzeville and Mrs. Bridget Byles. By their Sister ESTHER COPLEY. London: Holdsworth. pp. 139. Price 2s. 6d.

WE have read this book with interest and satisfaction, and consider it to be a pleasing memorial of departed excellence. There was nothing indeed very extraordinary or brilliant in the course of the amiable individuals thus brought before us; the tenor of their way was noiseless and unattractive to the worldly observer, nor were they distinguished by any particular eminence of station in the visible church or in intellectual society; but nevertheless they were truly sensible and pious females; their path shone with a mild and steady light, their names are embalmed in the memory of their numerous surviving friends, and "in that day" they will doubtless be numbered amongst the jewels of the Lord.

We are no advocates for the indiscriminate publication of the instances of practical piety, for books of this class often exaggerate to adorn the tale, and evil as the world is, we believe that examples of genuine godliness may be very numerously supplied; but, after all, the fondness of surviving friends for the departed dead, though it meet no sympathy in the public mind, is amiable and ought to be respected; and it is edifying to review the course of any of the saints who, through faith and patience, are now inheriting the promises.

This little book, however, of Mrs. Copley, will not only form for the family and connexions of the deceased, a memorial that shall be more ample and more influential than that which often meets their eye in the interesting little burial-place where they sleep under the green sod, but it may be truly edifying to many a pious sufferer, and encouraging to the humble Christian: and being written in a style of amiable simplicity, with a careful avoidance of all high-wrought statement, and with an evident desire of benefiting the reader, it is highly creditable to the head and heart of the biographer.

The first ninety pages are occupied principally with the record of Miss Benzeville, who was a great sufferer for many years from bodily affliction, and as the brightest impressions of the truth of God have generally been effected on the subjects of his grace by means of suffering, so she appeared to have been meetened in this way for a peaceful end and a happy immortality.

We subjoin an extract from that part of the book which refers to Mrs. B. Byles, and which will serve as a specimen of Mrs. Copley's style, and as a useful admonition on the subject of the Christian temper.

"And here I cannot refrain from noticing a feature in my dear sister's character, which contributed very much to her own happiness, to the comfort of her family, and to the credit of the religion which she professed. I mean an habitually contented, grateful, cheerful disposition. It is to be feared, that too many professors of religion do not consider it in the light of an incumbent duty, thus to glorify God; do not feel themselves guilty of a libel on the ways of religion when they give way to moroseness, discontent, and gloom; or to peevishness and irritability. Surely religion has not accomplished *all* the purposes for which it is designed and calculated, until it has brought the mind into habitual acquiescence in the dispensations of Providence, habitual superiority to the trifling irritations of life, and

habitual kindness, forbearance, and benevolence towards those with whom daily intercourse is maintained. Even an infidel could say that 'a disposition to look on the bright side of every thing is worth ten thousand pounds a year;' and surely the Christian who has not found out a cure for looking on the gloomy and dissatisfactory side of every thing, must be very ignorant, very poor, and very miserable."

A Guide to the Practical Reading of the Bible. By WILLIAM CARPENTER. Holdsworth and Ball. Price 5s..

MR. CARPENTER is well known, we hope, to our readers, as one of those whose names will be honoured by posterity for having applied their acquisitions to the elucidation of the sacred writings.

The first part of this little work contains a bibliographical and critical account of the *English* Bible. The first edition of this translation was printed in 1611. Mr. C. adds, "It has been subsequently revised three times;" but he does not tell us *when* or by what authority. To the honourable list of those who have attested the fidelity of the English vulgate, he might have added Bishop Lowth (Pref. to English Grammar) and Archbishop Newcome in his "Historical View of the English Biblical Translation, 1792."

The second part gives suggestions and observations on the reading and study of the bible. Here we could gladly make some large quotations, which however our limits will not permit. We cannot help thinking the author would have done better, if instead of the rules from Vitringa, he had given us an abstract from Dr. Smith's discourse on the Interpretation of Prophecy, or a page or two of his own.

The third part will entertain and interest the Christian reader with many valuable things "on the genuineness, authenticity, and divine origin of the Bible."

The appendix, including "a chronological arrangement of the Scriptures, Chronological Æras—A comparative table of the empires, states, and sovereigns connected with Scripture history—Asmonean princes, Herodian, or Idumean princes," will be valued by all who are desirous of studying the sacred volume with advantage.

Luke informs us that Philip the Evangelist said to the Ethiopian, "Understandest thou what thou readest?" And he said, "How can I except some man should guide me?" The elementary Scripture Manual before us is full of solid proof that Mr. C. is well prepared to be a guide in this most important case. He has also very handsomely made reference to other guides who have recently appeared, particularly Professors Stewart and Hug, Dr. John Pye Smith, Mr. Leifchild, and Mr. Greenfield.

We recommend this little book to those who are deeply read in the evidences of Christianity, to refresh their memories with many things which they have seen in the ponderous tomes of antiquity. Those who are not deeply read will certainly find many things both old and new. Students of theology will do well to add this to the compendiums already prepared for them by Porteus, Beattie, Gregory and others. In addition to these there is now a large and rapidly increasing class of intelligent young persons, of both sexes, who may learn here how to give a reason of the hope that is in them. And the infidels may see that they are almost 1800 years too late with their petty cavils. Oh that they might learn before it is too late, how vain it is to attack the impregnable fortresses of the facts of the Bible, which have stood so long and still immoveably stand. May they yet learn that if the facts in the Christian system be true, the authority of it can be nothing less than divine; nay more, that the very existence of the New Testament in the nineteenth century, in this apostate unbelieving world, is evidence that it came from heaven. For if otherwise it would surely have long since perished.

Anticipating many future editions of this work, which we are glad to observe is beautifully printed, we respectfully request the industrious author to be-

stow a little time on some needful corrections. We take the liberty of pointing out a few particulars which require revision.

Page 2, 1390 should be 1380; John de Wycliffe died in 1384. Page 17 note, for Oliveton read Olivetan. Page 102, at the bottom, "Man in his sinless state," could not need *salvation*, better say *eternal life*. Page 163, first line, for *has* read *have*. Page 188, for *oberætos* read *obæratus*. Page 238, 239, God *alone* for God *only*, in several instances. Page 252, line 10, omit "the interests," or explain how the first preachers of the gospel declared open war with *the interests* of the world.

Voluntary Churches the true Churches of Christ. By the Rev. JAMES MATHESON.

WE are much indebted to those at whose request this publication was undertaken, and should be glad, were their judicious example to be more frequently followed. The subject is one of no mean importance, and the sermon is worthy the subject. Nothing in our world, except the gospel itself, is of higher value than the principles of Nonconformity, and, were these entirely banished from us, that which is pre-eminent would either follow, be corrupted until nearly useless, or fail of a salutary promulgation. Were we not allowed to preach the saving truth of Jesus Christ, and to profess and obey it, our case would much resemble a man who, having a fine estate, was prevented by some tyrant from cultivating it for the support of his family and the welfare of the poor. And, as we so value religious liberty, it can excite no wonder that we wish the sermon before us an extensive circulation, it being one of peculiar merit as an exhibition and defence of the immortal principles of Nonconformity. And we do this the rather because we fear that too many of the children of dissenters are but slenderly informed on the subjects here presented. They do not well understand their nature, or they do not fully appreciate their value. Nor are we quite sure that some who are far above the age of children are wise enough on these points.

This valuable sermon was preached at the ordination of the Rev. Simon Binks, over the church assembling in Livery Street, Birmingham, and it presents, as is customary on such occasions, the views which are entertained of the nature of the Redeemer's kingdom.

The author contends, 1, that the Holy Scriptures contain the only authoritative rule of faith and practice. 2. That the Holy Scriptures are amply sufficient to give us all necessary information respecting the nature and constitution, the duties and privileges of a Christian church. And 3, he proposes to shew that simple adherence to the principles of the New Testament churches, will produce all the hallowed and universal results which were intended to be accomplished by the Head of the Church. These points are well stated, and defended so sensibly, that none will fail to treat the representations with respect; so clearly, that none can fail to understand what is meant, and so convincingly, that we think no one in quest of truth will long refuse to embrace what is here recommended to his understanding and his heart. The three great principles which have been mentioned are carried out to their practical results. So much, and such valuable matter is rarely indeed found compressed within so small a space; while there is nothing obscure or wanting to a useful view of the proposed subject of elucidation.

We regret that we cannot afford specimens confirmatory of the character we have given of this performance; we cordially recommend our readers to procure and read it for themselves.

NEW PUBLICATIONS.

1. *Thoughts on Prayer at the Present Time. By James Douglas, Esq.* Longman and Co.

A very serious evangelical pamphlet, not unworthy of the distinguished author. He begins thus (we can give only a few lines from the commencement:) "There is a general opinion that some great change is about to take place in European society. In this view writers of very different turns of mind, and who draw their conclusions from very various sources of information, are agreed. This of itself would give some colour of probability to the opinion which they entertain, but the conviction that great changes are about to arrive, is strengthened by every view of society which can be taken."

2. *An Essay on Evil Speaking: with an Appendix. By William Shuttleworth.* Holdsworth and Ball. 2*s*.

A vigorous and well-directed blow at the root of one of the greatest evils that have afflicted, do afflict, or will afflict human society. We would warmly recommend it to all our readers, and not least of all, to those who are in the holy ministry. The appendix contains an interesting paper entitled "An irreverent use of Scripture in conversation considered and censured."

3. *Fifteenth Report of the Society for superseding the necessity of Climbing Boys, by encouraging a new Method of Sweeping Chimneys, &c.* 6d.

Very worthy of being read by all the friends of humanity.

4. *Evangelical Biography for Young Persons. By Ingram Cobbin, A.M. Vol. I.* Westley and Davis.

Children will be reading something; let us then furnish them with something worth reading. This Mr. Cobbin has done in giving them an account of John Howard, the philanthropist, Rev. John Newton, and Captain Wilson.

5. *Spiritual Novelties. By the Rev. Edward Craig, M.A. St. Edmund Hall, Oxon.* Second edition enlarged. W. Baynes, London. 6d.

An admirable little tract to which we cannot but wish the widest possible circulation. "The present era of the church is strongly marked by two characteristics—an impatience of restraint, and a desire to inculcate new and peculiar opinions."

6. *An Inquiry into the Birth-place, Parentage, Life and Writings of the Rev. W. Gurnall, M.A. formerly Rector of Lavenham, in Suffolk, and Author of the Christian in complete Armour, &c. To which is added, a Biographical Sketch of the Rev. W. Burkitt, M.A. who preached Mr. Gurnall's Funeral Sermon, &c. &c. By H. M'Keon.* Holdsworth and Ball. Price 3*s*.

Very curious and entertaining particularly to those with whom Gurnall and Burkitt are the greatest favourites.

7. *The Elegy of Life. A Poem.* Whittaker, Treacher, and Co. 5*s*.

8. *The Indian Brothers; Facts and authentic Sketches, illustrative of Eastern Manners and Character, as connected with the Progress of Christianity in India.* Dublin: Curry and Co.

9. *A Funeral Discourse on the Death of Rev. William Orme. By the Rev. Joseph Fletcher, A.M. To which is prefixed, The Address delivered at the Interment, by Dr. Winter.*

10. *Melmoth's Great Importance of a Religious Life. A New Edition with a Vignette.* Royal 32mo. cloth. Price 1*s*. 6d.

11. *The Same with Talbot's Reflections, Thoughts, Poems, &c.* In extra cloth, price 2*s*. 6d.

12. *The Affectionate African, or the Reward of Perseverance. By the Rev. J. Young, Author of Scripture Balances, &c. &c.* In 1 vol. 18mo.

13. *The Dying Hours of a Young Villager; a true Narrative. By Field Flowers, B.A. Curate of North Thoresby and Grainsby.* Second edition. Price 2d.

14. *Illustrations of the Practical Power of Faith, in a Series of Popular Discourses on Part of the Eleventh Chapter of the Epistle to the Hebrews. By T. Binney.* 8vo. Price 10*s*. 6d.

In the Press, &c.

An Exposition of the Doctrine of Original Sin, by A Layman, is nearly ready for publication.

The Olive Branch for 1831, is to be published in October next. The size of the volume is to be enlarged, and the work will in every respect be greatly improved. Communications are received for it till the end of July.

OBITUARY.

REV. JAMES BRADFORD,

PASTOR OF THE CHURCH AT HILL CLIFFE IN CHESHIRE.

THE ministry of the late venerable John Thompson, formerly pastor of the church at Hill Cliffe, was blessed to the conversion of Mr. James Bradford in the year 1808. In the same year he was baptized, and received into full communion with the church at Hill Cliffe. Some time after this, his pastor encouraged him to preach in the neighbouring villages, and his humble efforts were crowned with success.

On the 12th of October, 1820, Mr. Bradford was ordained co-pastor with Mr. John Thompson; and Mr. John Swinton, Messrs. Lister and Fisher, of Liverpool, conducted the ordination service, and the aged pastor, Mr. John Thompson, concluded with prayer. For the last five years, Mr. Bradford was the sole pastor of the church, which office he filled with credit and usefulness. He laboured much in village preaching, and in this department his labours were successful. A few days before his illness he visited Liverpool, to collect for a chapel which he had been the instrument of building, in a village a few miles from his own residence. He was received with great kindness, he prayed and preached in public, and appeared to be very happy. He was successful in his undertaking, and his interview with the friends at Liverpool will long be remembered with a mournful pleasure. He was an humble Christian, his piety was ardent, and his zeal persevering and disinterested. He received no salary from the church for his ministerial labours.

Mr. Bradford was healthy and robust, but he was suddenly cut down in the prime of life, and when bright prospects of usefulness were opening to his view. In the short illness which terminated in his dissolution, he said to one of the members of the church, "Cleave close to the Lord in the time of health;" and added, "What could I do now, if I had a guilty conscience, or had my God to seek?" To another friend he remarked, "Precious salvation! precious salvation!" and then repeated—

"Earth is too narrow to express,
His worth, his glory, or his grace."

He then addressed some of the members of the church: taking them by the hand, he said, "This is a final parting in this world; O live in love one with another, cleave close together, and may the peace of God rest on you all!" He then lifted up his hands, and exclaimed, "Jesus has broken the barriers of the grave, he has ascended on high, he has led captivity captive, and has received gifts for men, even for the rebellious." He also repeated those lines—

"Dear dying Lamb, thy precious blood,
Shall never lose its power," &c.

To one of the members of the church he said, "Trust in nothing less than the blood and righteousness of a precious Redeemer." He then took leave of his beloved wife and family. Calling his dear partner by her name, he observed, "Thou wilt not grieve, because I am going to heaven." He continued praying, praising, and preaching, for two hours, when after a short pause, he said, "O, sweet home at last!" The last words he uttered, to be understood, were—

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

Mr. Bradford departed this life on the 10th of February, 1830, in the 44th year of his age. He has left a widow and nine children to bemoan his loss, and who are in a great measure unprovided for. He was interred in the burial ground at Hill Cliffe, when Mr. Fisher of Liverpool delivered an address at

the grave, to a very numerous and attentive audience. On the following Sabbath, Mr. Lister, of Liverpool, preached to the bereaved church, and on Lord's day, the 21st. of March, a funeral sermon was preached by Mr. Fisher, from Heb. xi. 4. "He being dead, yet speaketh." The greatest respect was shewn to the memory of the deceased; hundreds of persons attended who could not gain admittance into the chapel, the service therefore was performed in the open air, in a field adjoining the burying-ground; upwards of 1600 persons attended, and notwithstanding the coldness of the weather, the greatest attention was paid, and a deep solemnity appeared to pervade the assembly. "The memory of the just is blessed."

INTELLIGENCE, &c.

DOMESTIC.

Recent Death.

We have the painful task of recording the death of Samuel Favell, Esq. of Camberwell, who on the evening of Lord's day, June 20, 1830, in the 71st year of his age, closed a life of uncommon activity, devoted alike to the service of political freedom and Christian benevolence.

He was more extensively known as the constant and fearless advocate of political and religious toleration, having entered upon public life before the close of the last century, and maintained his principles with admirable consistency for nearly fifty years. Though deeply embarked in the stormy politics consequent on the French Revolution, he was preserved by a higher and inward principle from the taint of libertinism and infidelity which debased many of his early associates; and while called, during the last twenty years, to take a leading part in the discussions of the Council Chamber of the City of London, he succeeded eminently in harmonizing what some called the fierceness of ultra Whiggism, with the urbanity of the gentleman, and the amenity of social life.

Since the close of his public and municipal career, at Christmas, 1829, he received from men of all parties in the Corporation a token of respect and esteem; which proved, that amongst his political antagonists he had not one personal enemy.

But to us it is the most gratifying to record, that he was the subject of a still nobler ambition, and laboured with an equal degree of energy for the welfare of the Christian church, in which he honorably bore the responsible office of a deacon more than twenty-five years; and also for many other Societies, which the ingenuity of Christian benevolence has projected in our days, chiefly such as had a reference to the important object of education. On this latter scene of exertion he entered in the year 1785, as an advocate for Sunday schools; and after exercising his talents and influence on behalf of several charities among the Dissenters, he was principally instrumental in founding the Mill Hill Protestant Grammar School.

The evening of his days, we are informed, presented a scene of solemn, but yet, in some respects, pleasing interest. The death of his pastor, the Rev. Mr. Orme, had deeply affected his mind; and, combined with the growing infirmities of age, led him to express to some of his intimate friends, the thought that his own course was almost finished: but the few days previous to his removal, were marked by more than usual activity and cheerfulness. On the Sabbath which he began on earth and terminated in glory, after attending divine service twice at his regular place of worship, he accompanied a minister who was visiting him, in the evening, to hear a popular clergyman at Camden chapel, and then returned to spend a social hour in the midst of his family.

It was observed, that in domestic worship on this last occasion, his prayer embodied in a remarkable degree the leading points of the three sermons he had heard during the day. After taking leave of his children, he retired to his own room, where, having laid himself down, in the presence of his wife, after a momentary struggle, he expired. Happy they to whom sudden death is sudden glory. "Absent from the body, present with the Lord."—*World*, June 21, 1830.

THE PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

This Society held its Nineteenth Annual Meeting at the City of London Tavern on Saturday, May 15th. The Right Hon. Lord Nugent in the Chair. The following resolutions were unanimously adopted :—

1. "That this Society can never grow weary of promulgating the vitally important principles they were established to defend: That they continue to regard the right of every man, whether Jew or Christian, Catholic or Protestant, Methodist or Episcopalian, to worship God according to his conscience, as an essential and unalienable right, which it is absurd and oppressive to impugn: and that such rights are daringly, unwisely, and impiously infringed, whenever any peculiar immunities are bestowed, or any punishments or exclusions are inflicted, in consequence of Religious Faith.

2. "That although this Meeting devoutly acknowledge the memorable triumphs that have crowned the sacred cause of religious liberty since the commencement of their Institution, and would rejoice in the advent of the hour when those triumphs should be consummated, and their Institution might expire—they cannot but perceive from general observation, and the experience of their Committee through the past year, that such happy hour has not yet arrived—that yet an unkind and persecuting spirit extensively exists—that while policy or indifference may have induced occasional and important concessions, yet the great principles of liberty are scarcely acknowledged and imperfectly understood—and that their Society must yet exist to maintain doctrines essential to the purity of religion and the happiness of man—and to extend the Ægis of protection to those whom petty tyrannies and local persecutions yet venture to assail.

3. "That this meeting are confirmed in this opinion by the recollection of various important matters justly desired, and that remain to be accomplished, and which would not only add to the security and comfort of persons dissenting from the Established Church, but increase the welfare of the state: and that they therefore urge the committee steadily to pursue those objects, and recommend that all Members of their Communions should explain their nature and necessity to all their representatives in Parliament, and to those who may solicit their support when a general election shall occur, and especially as the meeting are convinced that the early and liberal concessions of needful relief will add to the union and greatness of the country, and promote its stability and power.

4. "That among the measures so justly desired, are some improvements in the Toleration Acts, by which their objects would be better effected, and some practical difficulties and doubts be removed—the correction of a power assumed by clergymen to exclude the corpses of Dissenters from the church, and to omit parts of the service on their interment—the amendment of the law by which Baptists may be excluded from the rites of burial in the churchyards of the parishes in which they reside, and for whose preservation they pay—and the conversion of marriage into a civil contract, and thereby relieving Dissenters of all denominations, as well Orthodox as Unitarian Protestant as Catholic,—from a compulsory celebration of marriage, as the holy sacrament of a church to whose ritual and connexion with the state, they consistently and conscientiously object.

5. "That the exemption from poor's rates of all places of religious worship, including equally the new Episcopal churches and chapels built out of the 1,500,000*l.* granted by Parliament, and which are supported by the letting of pews—as the chapels and meeting-houses of Methodists and Dissenters, is also another measure that appears to this meeting to require the renewed attention of the legislature and an early enactment, as an unjust tax on charity and Christian instruction would be thereby prevented, a large source of parochial discords and expensive appeals would be removed, and the liberal concession and purpose of Lord Liverpool and his administration, be crowned with success.

6. "That this meeting also especially desire the validation of Dissenting and Methodist registries of baptism or birth—or rather the substitution for the present imperfect and injurious system of registry, prejudicial to all property, and to Churchmen as well as Nonconformists, of a general civil registry of births, such as continental countries have long since adopted, and which may supply statistic information, establish pedigrees, facilitate the transfer and increase the value of estates, and obviate many evils now extensively felt, and which many enlightened statesmen and lawyers perceive and deplore.

7. "That to William Townsend, Esq. the Treasurer, and to the Committee, this Meeting offer those cordial acknowledgments, which their zeal and prudence amply deserve; and that the following ministers and laymen of different denominations, and in equal proportions, constitute the Committee for the ensuing year :—

Revs. W. B. Collyer, D.D.
George Collison.
F. A. Cox, LL.D.
Alex Fletcher, A.M.

Revs. Joseph Fletcher, A.M.
Rowland Hill, A.M.
Thomas Jackson.
J. Lewis.
W. F. Platt.
Thomas Russell, A.M.
John Styles, D.D.
William Bateman, Esq.
J. B. Brown, Esq. LL.D.
James Esdaile, Esq.
Roger Lee, Esq.
J. Pritt, Esq.
William Townsend, Esq.
Thomas Walker, Esq.
Matthew Wood, Esq. M.P.
Thomas Wilson, Esq.
John Wilks, Esq.
James Young, Esq.

8. "That while this Meeting indulge their affectionate recollection of the services rendered to the institution, from its commencement, by Thomas Pellatt, Esq. one of the Honorary Secretaries, and whose death they truly deplore, they express their pleasure that they are yet favoured by the exertions of John Wilks, Esq. his enlightened and energetic colleague; and they respectfully entreat his continued assistance, till all the objects for which he has well and enthusiastically struggled shall be attained, and the triumphs of Religious Liberty be all complete.

9. "That this meeting desire to discharge the debt of cordial gratitude to the Right Honourable Lord Nugent, their noble chairman, for the promptitude with which he consented to add his name to the illustrious personages who have presided on these occasions—for the courtesy and talent he has manifested—and for the liberal sentiments he has evinced—and whereby he has added to the honours he has acquired, by his long, dauntless, eloquent, and effective efforts, in favour of Civil and Religious Freedom, and Public Reform."

The eloquent Secretary, J. Wilks, Esq. in detailing to the meeting the transactions of the past year, delivered a spirit-stirring address, enforcing the claims of the Society, and illustrating the value of Religious Liberty by instances of civil and ecclesiastical intolerance. He also read a letter from Lord Holland expressing his Lordship's opinion that the period had not yet arrived for the Society to terminate its labours.

The following brief statements prove but too clearly the correctness of this opinion.

About seventy cases had required attention during the past year. Of these, nine related to cases which ought not to have been brought to the committee; because the applications related to matters with which the committee could not interfere. Disputes in churches, disputes between ministers and people, and between ministers and trustees, and similar local affairs, a Society for the protection only of general rights could never fitly regard. There were eleven cases where demands had been made of poor's rates, and similar parochial charges for places of public worship. In all those cases he thought he might say, such advice was given as prevented the recovery of rates from any congregation; although in some of the cases they had to contend with very great power, and power exercised with tenacity and unkindly zeal. Nine other of the cases submitted to the committee were connected with a subject often mentioned at their meetings—the demand of turnpike tolls, from persons going to and returning from the places of worship where they usually attend. At the last annual meeting he mentioned an important opinion of Sir N. Tindal, now the Chief Justice of the Court of Common Pleas, which extended that important privilege. By a liberal construction of the exemptive clause of the general turnpike act, it was held to embrace even methodist ministers visiting periodically (themselves) places in their circuits according to the quarterly arrangement, as well as Dissenters who attended regularly their usual and accustomed places. Among the other cases seven were for pecuniary demands. They related to church-rates, and to various claims connected with the church. The question respecting the new churches was undoubtedly important, particularly when they recollected all the circumstances under which those new churches had been reared, and the liberality of the dissenters, acknowledged and avowed by Lord Bexley, the Chancellor of the Exchequer, in not opposing the grant of fifteen hundred thousand pounds of the public money on that account. Well, under all these circumstances, might dissenters feel some jealousy and discontent when, in some large parishes, to swell the patronage of the incumbent, several and costly churches rose like exhalations, and new and enormous rates were immediately imposed; and when, even in smaller places, expences quite uncalled-for were incurred for organs, and stoves, and ornaments. In those cases, the reply given by the committee was, that churchwardens had no right to put up organs, or stoves, or mere ornaments, without the previous consent of a public vestry, duly convened, with at least three days' previous notice, including a special statement of the matters that were to

be proposed. Then, if indeed dissenters would not attend these vestries—if they would not be true to their neighbours and to themselves, nor would endeavour, either by their number to avert, or by their arguments to dissuade from such expenditures, they must not complain.

"Misappropriated charities were the next class of cases on which he would report. Several such cases had been presented. The advice given in those cases would prevent expense, and yet attain the end. He had directed application to the commissioners for inquiring into public charities, and the result would be, that when they reported on those charities, they would state the abuses and the remedies to be applied. Of a miscellaneous nature, there had been fourteen cases, two relating to preaching out of doors. He knew that was a subject which at the present moment excited, perhaps, some peculiar interest. He would neither discourage nor excite. Discretion was as necessary as zeal. Charity and prudence must go hand in hand. Persons preaching out of doors, in unregistered places, should be apprised that they were not entitled to the special protection which the law afforded to persons that preached in registered places of worship. The law, since the revolution, and the first toleration act, had said to Protestant Dissenters, 'Provided you notify to the various ecclesiastic and civil authorities the places where you intend to meet for religious worship, there you shall be protected, and there shall be afforded not only general protection, but special protection, and the same which is granted to the Established Church." That special protection was extended by a late act, increasing the penalty on offenders from twenty to forty pounds, and inflicting the penalty, not merely on persons who entered places of worship and offended, but on persons who externally interrupted worship by any kind of molestation. Thus the legislature had done much for Protestant Dissenters, and were probably entitled fairly to expect that all places of religious worship should be notified; as otherwise, magistrates and civil officers could not discriminate between a pious assemblage and a seditious mob; between those over whom they should place the ægis of the law, and those whom the public safety might require them to punish or disperse. With the consent of owners or occupiers such notice could be given, and then against out-of-door preaching none justly could complain, yet he must recommend caution to his friends in their proceedings. Undoubtedly it was contrary to law to occupy public streets and public highways for preaching; and for so doing they were indictable, and subject to imprisonment and fines; and wishing well to them and to their cause, he would advise his friends to select with judgment the times and places for such labours—to abstain from all that would place them in disadvantageous circumstances, and to act with a caution not inconsistent with the noblest daring; since temerity was not fortitude; since rashness and courage were not fruit of the same tree, nor sprang from the self-same stem. But, on the other hand, he would say to those who rashly interfered with those well-intentioned men, 'Let them be cautious as to the proceedings they adopted!' He would tell them, that if they would enforce the law against such offenders, if they would have the pound of flesh, they must take care they took nothing but the flesh; 'the pound—no less, no more—no blood!' He would tell them that the course of such prosecutions too, was thick set with doubts and perils. That they would be watched with an eagle's eye, and punished if they exceeded their authority, with no pitying heart.*

Six cases had occurred during the past year, of refusals by clergymen to bury the corpses of dissenters. In these cases the committee were able to enforce the law and humble the offender, excepting where the individual had *not been baptized*, even by what is termed lay-baptism, to whom it appears the law does not extend. Instances of riot and persecution formed also another important part of the business of the committee, but into the detail of these our limits will not allow us to enter.

"From various cases brought before the committee, to some of which he had alluded, and from various letters received, he also discerned that dissenters began to feel the burdens of the new churches, built and ornamented, and now to be sustained at the public charge. He was not surprised—they were becoming a great local burden, as they had absorbed a large portion of the public funds; especially, too, as it was whispered that an application would be made for some further grant. In the past, dis-

* "It is with great satisfaction that we state, on the best authority, the fact, that no interruption will in future be given by the police of the metropolis, to those learned and pious men who, in obedience to the commands of Him whose messengers they are, "go out into the highways and hedges, and compel men to come in," to partake of the happiness which he has provided for all his creatures." *World, June 28.*

senters had acquiesced, though they built their own chapels, endowed their own schools, supported their own ministers, and contributed, as well as their church-going neighbours, to church rates and to tithes. But acquiescence must have an end. If the church wanted new buildings, let the vast revenues of the church support the charge; and assuredly, if further grants were sought, he at once, and beforehand, would avow, that the committee would deem it now their duty to obey the feeling of the people, and steadily resist the grant.."

The Revs. Dr. Bennett; Mr. Robinson of Witham; Professor Hoppus; Dr. Cox; Dr. Newman; Mr. Pyer, City Missionary; Mr. Stewart, Dublin; Dr. Humphrys, Dr. Styles, and others, proposed and seconded the above resolutions in speeches worthy of themselves and the cause they advocated. We cannot afford room for extracts from these,* two or three from the closing address of the noble chairman, may be taken as at once an echo to the voice of the meeting, and a specimen of the liberal principles of his own enlightened understanding.

"The glorious and holy principles which we have met to commemorate and extend were imbibed with my earliest notions, and they have been clung to as the principles of my public life. We are met under auspicious circumstances this year. We are met not merely to congratulate each other on our common triumphs, and the advantages we have reaped, but we have come together to do a great public service—for a great work yet remains to be done. But it can only be achieved by the patient, energetic labours of meetings like these. Man has sowed the seed, but God has given the increase; and it is for the industry, the patience, the perseverance, and resolution of the many, to gather in the harvest. This must be done by patient and resolute proceedings; by firmness which never wavers, boldness which never flinches, and vigilance which never slumbers. Ladies and gentlemen, I have, from the bottom of my soul, from the earliest moment that I could estimate the value of words, abhorred that word "Toleration." I hold the act of toleration of William to have been one of the best acts, with one of the worst names in the English language. It is the weapon of persecution gilded over; it is the mask drawn over the hideous features of intolerance. Toleration is not the opposite of persecution. It is a mischievous fallacy, into which people sometimes fall, to put toleration on the right hand, and persecution on the left. But they are not, I repeat, opposed to each other. The word shameful is not opposed to the word shameless; the word pitiful is not opposed to the word pitiless; they are not opposed, they are much of the same nature, the one is only the other a little mitigated. But I have always considered the word toleration, not only to be most foolish, but most impious. To tolerate the worship man gives to God is impious, if not blasphemous. In the act of worship there are two parties; there is the creator who receives, and the creature who worships; and the man who tolerates the worship of the creator, does so blasphemously. Toleration places itself, then, not between man and man, nor between one denomination of religion and another; but between God and man; between the being who worships, and the Being who is worshipped; and by the same act of authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it. If there be one principle which attests its divinity more than another, it is that in Christianity—it is that which teaches men that the Christian religion was the first, and has been the only one which teaches us to bend before the footstool of God, as a being who allows us to repose on his bosom as a father; and I protest against any prince, priest, or governor, who dares to interfere between the tribute of humble affection which man pays to his father. There will be a day, we all believe, in which we shall stand to answer for our deeds, not before the tribunal of an earthly sovereign, but at a tribunal before which privilege will be abashed, and orthodoxy itself stand in doubt; before him, in whose sight the publican did not fail to obtain mercy, and from whose presence the Pharisee did not go home justified. I look to the time, and believe it to be fast approaching, when the word toleration shall be swept away, and the sound be drowned in that voice which shall proclaim universal and undistinguishing—unqualified religious liberty. Religious liberty, if it be possible, with an established church, but at all events, and in the name and sight of God, religious liberty. I do believe, that let the present parliament die when it will, it will be immortal for what it has done in promoting the cause of religious liberty. But one great act still remains, and I rejoice to observe how the mention

* Those of our readers who may wish to peruse a fuller report of this meeting, we must refer to "The World," to whose ample columns we are indebted for these brief extracts.

of it has been received to-day; I mean the emancipation of the Jews. Until that great end is achieved, we are not a free country, and our religion is not perfect freedom."

It may be proper to remark, that at these meetings no collections are made, and to state that donations are needed, and may be transmitted by post to the treasurer, William Townsend, Esq. No. 325, High Holborn, or No. 23, York Place, City Road; or to the secretary, John Wilks, Esq. Finsbury Square, to whom applications for advice should be addressed. From each congregation in England, the annual contribution expected is two pounds; and from each in Wales, one pound. The subscriptions became due at Lady-day. Country ministers or their friends, will always be received with pleasure by the committee, at their meetings, at the King's Head Tavern, Poultry, at half-past six in the evening, on the last Monday in every month.

EDUCATION OF THE CHILDREN OF BAPTIST MINISTERS.

On Wednesday, the 16th ultimo, at the King's Head, in the Poultry, after the annual dinner of the Friends of the Baptist Missionary Society, a Resolution was passed, expressing the desirableness of providing means for educating the children of Baptist Ministers. A provisional Committee was formed, consisting of the following Gentlemen:

Rev. Dr. Rippon,	Rev. J. Dyer,
Dr. Cox,	Mr. Gurney,
J. Ivimey,	W. L. Smith,
J. Hughes,	Bickham,
W. Southwood,	Napier,
J. Chin,	Bailey,
I. Mann,	Salter.

Mr. Penney, of Scotland-yard to be Treasurer, and Mr. Southwood, the Secretary. Nothing could be more delightful than the hearty manner in which the company entertained this truly benevolent object. May the Lord give it permanence and strength!

ABERGAVENNY ACADEMY.

On Wednesday, the 28th of April, the students at the above Academy were examined before the Committee, when the three seniors read essays of their own composition, in the Welsh language. The progress they have made also in the English, Latin, and Greek languages, furnish a very pleasing evidence of the diligence and assiduity of their application to their studies during the year; whilst the evident improvement which they have made in general knowledge, reflects the greatest credit on the talents, attention, and vigilance of their respected tutor. It is gratifying to state, that at no former period in the history of this Institution, its general design appears to have been more happily realized, than in the last year.

APPEAL TO THE FRIENDS OF INDIA.

The author of "*India's Cries to British Humanity*," (8vo. pp. 518, price 8s.) of which an enlarged edition has just been published, is desirous of circulating *a hundred and fifty copies* of it among the members of the Committee now sitting on the great East India Question—the members of the Hon. Court of Directors, and the Board of Controul—and also the European Functionaries of Government in India. The recent measures for the abolition of the Suttee in the Presidency of Fort William (a happy pledge of its suppression in those of Madras and Bombay,) and the favourable manner in which suggestions are received for the melioration of that part of the British empire, shews the propriety of adopting every measure calculated to remove British support of idolatry in India—Infanticide—the exposure of sick, and slavery, under which thousands of our fellow-subjects in the East groan. About twenty copies have been subscribed for, and subscriptions to promote this object, either as it respects the gratuitous circulation of the work in this country, or in India, will be received by the editors and publishers of this Magazine. It may be proper to add, that the entire profit of this edition, will be devoted to liquidate the debt on the chapel now occupied by the author.

ASSOCIATIONS.

BEDFORDSHIRE.

Tuesday the 4th of May, the Bedfordshire Association of Baptist Churches was held at Biggleswade, when two sermons were preached by Messrs. Fordham from Isaiah xxxii. 1, 2. and Knight from 1 Tim. vi. 6. Brother Belcher preached in the evening from 1 Cor. i. 24. The next Association to be held at Hale Weston, the 11th May 1831. Brethren Middleditch and Early to preach: in case of failure brother King.

BRISTOL.

The Bristol Baptist Association, held their Annual Meeting the 1st and 2nd of June, at Devizes; when the brethren Hall, Aitchison, and Newman preached, and brother Walton read the Circular Letter on

church discipline. Brethren, Webby, Roberts, Dunn, Shakespear, Norgrove, Yates, Winter, Kune, Saffery, and Elliott (Indep.) engaged in the devotional parts of the services.

The next meeting of the Association was fixed for Badcox Lane, Frome.

At the meeting of brethren and friends of other denominations of the town and neighbourhood after dinner, the following resolutions were adopted :—

1. That, as British subjects and Christians, we deeply deplore the abject condition, both political and religious, of that portion of our fellow-subjects who are involved in slavery in the West Indies.

2. That as ministers and others, we will endeavour to excite the attention of our various friends and congregations to this matter, and seek to prepare their minds for a general and strenuous effort in the way of petitioning, and by every other method, and by publicly introducing the subject, where expedient, *before* the next session of parliament.

3. That we are convinced that nothing but the expression of a united and strong feeling on the part of the friends to the abolition of slavery, can now enable the parliament, and oblige the planters to adopt the most effectual measures for its entire suppression.

4. That we have heard with deep regret that, in a law recently enacted by the legislature of Jamaica, there are clauses affecting the religious liberty of the slave population, and the operation of Christian missionaries, and we pledge ourselves to adopt and second to the utmost every prudent measure set on foot to prevent the operation of laws so opposed to the rights of British subjects, and to the paramount claims of the Almighty.

The importance of employing travelling agents for awakening attention to the present state of the anti-slavery question, and of forming district societies for each county for defraying expences incurred in such districts was agreed to, but time not permitting the drawing up of any comprehensive plan, no resolution was proposed respecting it, but an early meeting of ministers and laymen connected with the county, determined on as necessary.

SOUTHERN.

On June 1 and 2, the Southern Association of Ministers, held their Annual Meeting at Trorton, near Gosport. On Tuesday evening, brother Crossman read and prayed; brother Davies of Whitchurch, preached from Rom. xv. 29; and brother Trutcher, of Longparish, closed in prayer.

On Wednesday morning at seven o'clock, the brethren, Davies, jun. Clay, Jones, Davies, sen. Crossman, and Tilly prayed. At half-past nine the letters from the churches were read, and at half-past ten o'clock, brother Burnett of Lockerly, read the Scriptures and prayed; brother Watts, of the Baptist College, Bristol, preached from Eph. iii. 19; and brother Mursell of Lymington concluded. Brethren Birt and Arnot, of Portsea, gave out the hymns.

The evening service took place in the Independent chapel in Gosport, kindly offered for the purpose, when brother Cakebread of Portsea, read and prayed; brother Davis of Newport, preached from 2 Cor. v. 18. Brother Tilly concluded in prayer. Brother Carruthers, (the minister of the place) gave out the hymns. The meetings were highly interesting, all present appeared to come together in the "fulness of the blessing of the gospel of Christ," and separated exclaiming, "Behold how good and how pleasant it is for brethren to dwell together in unity."

OPENING OF CHAPELS.

STEPNEY BAPTIST COLLEGE.

On Tuesday, the 1st of June, was opened for divine worship, the chapel belonging to the Baptist College at Stepney. Two most excellent and appropriate sermons were preached to congregations, which were overflowing and respectable, in the morning by the Rev. Joseph Fletcher of Stepney, and in the evening by the Rev. Thomas Griffin of Prescot Street. Ample testimony was borne by the preachers to the highly satisfactory state of the institution, to the usefulness of the students in promoting the best of objects in the immediate neighbourhood, and the acceptableness of their services to the congregations they are called to supply. The Rev. J. Hughes, Dr. Newman, W. H. Murch, T. Brawn, and T. Thomas, engaged in prayer. The collections at the doors after the services, amounted to £60.

The ministers and friends, to the number of nearly 150, dined together in the spacious schoolroom belonging to Rev. Joseph Fletcher's Chapel, when a further contribution was made towards the liquidation of the building debt to the amount of 72*l*.

On Thursday the 17th of June, the annual sermon for this institution was preached at Devonshire Square Chapel, by the Rev, Thomas Crisp of Bristol, who, in a very interesting manner and with truly Christian simplicity urged the claims which this and kindred theological seminaries have upon the support of the denomination. Several new subscribers entered their names, and

the sum collected at the doors was 37*l.* 16*s.* 6*d.*

MANCHESTER.

On Lord's day, the 18th of April, a chapel, newly built, situated in George-street, was opened for public worship. The sermons were preached by the Rev. Dr. Steadman and by the Rev. Wm. Stephens of Rochdale. Dr. S.'s text in the morning was Phil. i. 12., and Mr. Stephens's, in the evening, Matt. xx. 25—27. The devotional services were conducted by the Rev. Dr. Jack, of the Scotch Secession, Manchester; Mr. Thompson, of Woodhead, near Cheadle, Staffordshire; and Mr. Rees, from the Bradford Academy. Before the close of the morning service, the members constituting the newly-formed church, standing up, gave each other the right hand, in token of Christian fellowship, and afterwards Dr. Steadman addressed the church. After the afternoon service, the Doctor administered the Lord's supper to between forty and fifty communicants. The collections towards defraying the expence of the purchase of the chapel, amounted to upwards of *sixty-six* pounds.

SHIPDHAM, NORFOLK.

On the 9th of April, a Baptist Chapel was opened in the centre of this large and populous village. Two sermons were preached on the occasion, one in the afternoon by Mr. Kinghorn, of Norwich, from Psal. xxviii. 9.—In the evening by Mr. Puntis, of Norwich, from Phil. ii. 16. The devotional parts of the services were conducted by Mr. Williams, of Dereham, Mr. Ilewett, of Swaffham, Mr. Kinghorn, and Mr. Puntis; and the hymns were read by Mr. Thompson, of Fakenham, and Mr. Rowse, the minister of the place.

The Baptists here have been patronized, and are still patronized by the Baptist Home Missionary Society, and the churches at Norwich under the pastoral care of Mr. Kinghorn and Mr. Puntis. Without the assistance kindly rendered by these friends of the Redeemer, the inhabitants of the village, and other adjacent villages, would have been nearly destitute of a gospel ministry; but now it appears probable that a Christian church will be formed, ere long; and it is hoped the divine blessing will accompany the means.

ORDINATION.

WINCANTON, SOMERSET.

On Thursday, April 8, 1830, Mr. George Day was publicly set apart to the pastoral office, over the recently-formed Baptist church, meeting at Union chapel, Wincanton. Mr. Chapman, of Yeovil, delivered the introductory address, and asked the usual questions; Mr. Gough, of Westbury Leigh, offered the ordination prayer and delivered the charge; and Mr. Price, of Montacute, preached to the people. Brethren Glanville of Warminster, Whitby of Yeovil, and Dymond of Sherborne, engaged in the devotional exercises of the day.

Most of the persons composing this little flock were originally members of the Independent church at Wincanton, of which also Mr. Day was a deacon for many years. A separation took place in 1826, and the re-opening of the above chapel, which had been relinquished by the Wesleyan Methodists. After some time, several of them, through searching the Scriptures, changed their views respecting the ordinance of baptism, and on Good Friday, 1829, Mr. Day and seven others were baptized at Yeovil by Mr. Chapman. More soon followed, and on the 19th of July in the same year, their union as a church of Christ was publicly recognized, and the minister by whom they had been baptized, administered to them the ordinance of the Lord's supper.

The Head of the church continues to bless this part of his flock with much prosperity, and many are now waiting for admission to their fellowship.

On the day after the ordination, a small, but neat meeting-house was opened for village preaching, in connection with this Society, at Charlton Musgrove; on which occasion, sermons were preached by Messrs. Chapman, Price, and Dymond, to overflowing congregations.

NOTICE.

Mr. D. M. Williams, of Stepney College, is engaged to supply at Little Wild-street during the months of July and August.

DEATH OF THE KING.

By the Supreme Disposer of all events the Sovereign of these realms has been called to resign his earthly crown. The death of our beloved King George IV. took place on Saturday, June 25, at a quarter past three o'clock in the morning, in the sixty-eighth year of his age. It is too late in the month to do more than merely record this national bereavement, the tidings of which will no doubt have reached our readers before the appearance of this publication.

IRISH CHRONICLE,

JULY, 1830.

ANNUAL MEETING.

THE Sixteenth Anniversary of the BAPTIST IRISH SOCIETY was held on the 18th of June, at the City of London Tavern. The speakers who addressed the Meeting were peculiarly happy in advocating the claims and recommending the objects of the Society. The Report stated, that there were fifty-seven readers of the Irish Scriptures, one hundred and two day schools, and five hundred ministers. The expenditure had been supplied, with the exception of about 200*l*. Several of the Members of the Committee, impressed with a conviction that the present amount of income was insufficient, presented *five pounds* each, and agreed to double their annual subscription; an example which it is hoped will be generally imitated. The Treasurer, from the commencement of the Society, William Burls, Esq. has resigned his office, and has been succeeded by William Napier, Esq. for several years a member of the Committee, who entered warmly on the duties of his office.

The Meeting was opened by singing the 117th Psalm, and prayer by the Rev. Wm. Southwood, when

The *Chairman* rose, and said, that the assembly were well acquainted with the object for which they were convened, it was therefore quite unnecessary for him to occupy any portion of their time upon that subject. The Report would detail the proceedings of the Society during the past year; and several gentlemen, who had been appointed to conduct the proceedings, would address the assembly.

The Rev. J. Ivimey, one of the secretaries, then read the Report, of which the following is an abstract:—

"By referring to the First Annual Report, in 1815, it will be seen that the beginning of this Society was indeed very small. The Committee, it is said, resolved to establish two schools in the neighbourhood of Sligo; and at that time there was only one itinerant reader of the Irish Scriptures: this was Mr. William Moore, who has proved a remarkably useful man. His being engaged by the Committee to teach the native Irish the knowledge of religion, by reading to them the New Testament in their own language, is spoken of by the Committee in that Report, as what they considered "a particular interference of divine providence;" and so it has been found. Mr. Moore was an aged man then, and has been preserved till now; and though eighty years of age, is still most extensively employed. The number at present employed, who read the Scriptures and explain them, both in the Irish and English languages, is fifty-seven.

"Mr. William Thomas, the Society's itinerant at Limerick, says of the fourteen readers under his direction:—'I have placed them in important stations, and under the superintendence and controul of the respectable and influential gentry of the country. They labour in very extensive districts, and have taught numbers to read the Irish Scriptures; they have read the Bible, I believe, to tens of thousands, and, I hope, to the everlasting benefit of many.'

"One of the readers, who had gone from Limerick to Kilfera, a distance of sixty miles, says, 'It is impossible for me to describe what God has wrought there, by the reading of the Holy Scriptures. I trust many of them are brands plucked out of the burning.'

"The readers also, who are situate in the province of Connaught, have been very useful. Mr. Wilson enumerates several remarkable cases; one of a man ninety years of age, who had been converted by the instrumentality of Mr. William Moore.

"If the Committee cannot mention numerous circumstances in which persons have read their recantation of the Popish religion, by publicly embracing the Protestant faith, they could state many instances, which are probably still more satisfactory, of small congregations assembling, in the respective cabins of the readers of the Scriptures, for hearing the word of God read and expounded, for mutual conference, and social prayer.

"It is a very gratifying fact also, to find that many persons, who are still Roman Catholics, mix with the new converts; and that it is common with them to compare the

Douay Testament with the Protestant Irish version, and express their satisfaction with the general coincidence of the translations.

"In reporting the present state of the schools, the Committee are gratified in quoting an extract from a letter of Mr. Thomas, as to the schools under his superintendence in the counties of Limerick and Clare:—'With respect to the schools, I am happy to say they are increasing in attendance, and the progress of the children is highly satisfactory. The number of chapters committed to memory, and the facility of the scholars in accomplishing it, is almost incredible. Some children, who were educated entirely in our schools, have become excellent teachers of schools; and several others are filling respectable and responsible situations.

"From the returns of the quarter ending the 1st of April, there are eighty-two day schools, sixteen of which are exclusively for girls, who are taught knitting and sewing, in addition to reading, writing and arithmetic. The day schools have, in some instances, been violently opposed, but, on the whole, the number of scholars has not been greatly diminished. The evening schools in which grown-up persons, are taught to read the Scriptures in the Irish language, were very well attended throughout the winter months. 'It was pleasing to behold," says a correspondent, "men, from fifty to seventy years of age, manifesting an anxious desire to be able to read, that they might search the Scriptures for themselves, and from them learn the right way of salvation.

"Mr. Allen mentions a pleasing instance of nine adults, from twenty to thirty-five years of age, who, in the course of a few weeks learned to read the Irish language; to each of them he presented a copy of the New Testament: most of these were Roman Catholics.

"The Committee have, during the past year, engaged the Rev. James Allen, to settle at Ballina, instead of the Rev. J. P. Briscoe, who left the Society in order to become pastor of the Baptist church in the city of Cork.

"The thirst felt by Mr. Allen to extend instruction in the native Irish language, has led him to visit Achill and Achill-beg Islands, opposite Westport, to ascertain their condition. He has, in consequence, with the approbation of the Committee, sent one of the schoolmasters and Irish readers, a man of tried character and principles, to settle in those islands. As the population is very scattered, Mr. Allen thinks that the plan of the Gaelic Society, to have circulating and ambulatory schools, will be best adapted to the state of the islanders; the school-master being expected to unite with his labours of teaching the children, the still higher object of reading and expounding the Irish Scriptures to the adult population. The Meeting is requested to observe, that these islands are a new field of labour, as no other Society has sent Scriptural instructors to them.

"The Society's five itinerant ministers are most usefully employed, both in preaching the gospel and superintending the schools in their respective districts.

"The Committee gratefully report, that, since the last Annual Meeting, the Committee of the British and Foreign Bible Society, generously voted, on their application, 500 English Bibles, 800 English, and 500 Irish Testaments. The Edinburgh Bible Society also kindly voted 1000 English Testaments. The number of the first and second spelling books, during the same period, amounts to 3726.

"The Society's expenditure for the past year, has been supplied, excepting about 200*l*.

"The contributions in Ireland, though not quite equal to some former years, have been bestowed with expressions of ardent respect for the Society.

"From the circumstance that the great mass of the population, in the provinces of Munster and Connaught, is made up of persons of the Roman Catholic religion, it is not wonderful the agents of the Society meet with occasional interruption from the priests of that communion.

"This Society, it is acknowledged, compared with some others, is but as 'Gideon's army;' having no carnal weapons; being supplied only with 'trumpets and earthen pitchers, with lamps within their pitchers.' Believing, however, that they are engaged in a holy cause, and under the direction of the great Captain of salvation, 'strong in the Lord, and the power of his might;' they feel confident, that, shouting 'The sword of the Lord and of Gideon!" the victory of Midian will be repeated: or rather saying, 'Christ, and his cross, is all our theme,' He who hath always put his treasure into earthen vessels, that the excellency of the power may be of God, and not of men, will cause the light of the knowledge of his glory, in the face of Jesus Christ, to extend the triumphs of the gospel over the errors of popish superstition in Ireland; until it shall be again said, to the honour of our God and Saviour, 'For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.'"

The Rev. Dr. *Cox*, in rising to propose the first resolution, said, that as an appropriate commencement of the observations he had to offer, he would take up the language which had been so emphatically and so properly introduced in the last paragraph

of the Report: "The sword of the Lord and of Gideon;" or rather,

"Christ and his cross is all our theme."

Doubtless, the salvation of the cross was the great theme: but he would recall the attention of the Meeting for a moment to the ancient declaration, through which the Midian conquest was gained, and which, rightly understood, was applicable to both dispensations—"the sword of the Lord and of Gideon." He would beg them to observe the expression. It was a striking exemplification of the necessity of divine agency in combination with human instrumentality. There was the sword of the Lord—divine agency—and of Gideon—human instrumentality. The church was the instrument which God had seen fit to employ for the diffusion of Christianity, and therefore to translate the ancient language into that of the New Testament, they would say, "The *word* of the Lord (which is the sword of the Spirit) and the efforts of the church." Without the former nothing *could* be done; without the latter nothing *would* be effected. The sword of the Lord was unsheathed. The word had been sent to the extremities of the world: it had been sent to Ireland, and was doing mighty execution. God had put the spiritual sword into the hands of men, that they might go forth and wield it; and they would wield it with mighty effect, just in proportion as they were conscious of their own unworthiness in the task which was assigned them. When it inspired dependence upon the agency of God it would enkindle their holy zeal, inflame them to action, and produce the great effects they were taught to anticipate, and had a right to anticipate from its declarations. They would therefore say, the sword of the Lord and the instrumentality of the church. The Report in its commencement adverted to one consideration, to which it was very natural to revert with pleasure, and with emotions of peculiar gratitude on an occasion like the present—he referred to the small beginnings of the work. It was stated, that in 1815, only one Scripture reader was engaged, and now, in the short space of a few years, no less than fifty-seven individuals were occupied in that great and important duty in connection with this Society. "Who hath despised the day of small things?" Certainly not the individuals who had seen how the tall and wide spreading oak emerged from the small acorn. Certainly not the individuals who, in marking the operations of God in nature, traced the rise of a noble river that flowed through a thousand vales, expanding as it travelled onwards to the mighty ocean, but which sprang from a small and insignificent stream, over which a man might step. Certainly not the individuals, who observed the progress of the morning light, from the first gleam of its lustre till it touched the mountain tops, and filled the intervening places with light and glory illuminating all around. That man would not despise the day of small things, who remembered, that from an upper room in Jerusalem, in a small contracted circle, the first disciples of Christ went forth till Asia Minor, submitted to Christianity, and till the opponents of the Gospel trembled as they heard that every city was filled with what they called the malignant poison of Christianity. But it was this infusion of truth in human nature that would manifest itself in all the beautiful fertility of the Christian graces, from the rising of the sun unto the going down of the same. Then he (Dr. Cox) would say—Who had despised the day of small things as it regarded this Society? He wondered not that they had fifty-seven Scripture readers. He wondered not that its effects, as detailed in the Report, had so much increased. "He must increase." Let that be the maxim of this Society: let that consideration be continually kept in view. It was that consideration which raised and combined the energies of the Christian world. There was another point in the Report which he must touch upon; in fact, it constituted a very important feature of this Society; he meant the reading, not of the Scriptures only, but of the Irish Scriptures. He anticipated that the Society would have many such men as John Nash, who not only read the sacred Scriptures, but who was able, and who felt himself animated by the truth he had learnt, to deliver discourses in the Irish language. Before the Irish could be induced to learn the English language, hundreds and thousands of them would go down to death without a proper attempt to arrest them in their mad career. There was another point which had been very properly introduced towards the conclusion of the Report, namely, the attitude which this Society assumed, and the spirit of uncompromising hostility, not to Catholics, but to the *system* of popery. He approved of this institution on that account. It was a delightful consideration that many Catholics had been brought to the investigation—what saith the Scripture? If every man upon the face of the earth would go forth with that enquiry, the most important results would be seen to arise; for all the corruptions of Christianity in the world had originated in the neglect of the Scriptures as the only unchangeable ground of appeal. He would condemn the corruptions of Christianity in whatever form they appeared. Every thing that would not bear the test of the Scriptures was radically wrong. Men must be brought back to the

simple principles of the sacred word. Away with their external decorations! their outward pomp and human rites and ceremonies! they had nothing to do with Christianity, and give him the simplicity that was in Christ. The Rev. Gentleman concluded by moving the following Resolution:—

Resolution I.—"That this meeting expresses its approbation of the Report which has been read, and approves of its publication; because, from its details, it appears that the objects for which the Society was established have been steadily kept in view by those to whom the management of its affairs have been entrusted; and because of the evidence it contains, that the blessing of the God of all grace has attended the labours of the agents employed."

The Rev. *I. Mann, A. M.* had always felt a great degree of sympathy towards Ireland. He had ever regarded the inhabitants of that country, as forming one of the most interesting portions of British subjects. The Irish people had, in all ages, as far as any history had been furnished of them, distinguished themselves by the benevolence of their minds, by their ardour, and by capability of doing great things when they were brought into action. He added, that he sympathised with that land, and that he felt strong compassion for its inhabitants. Englishmen ought to cherish such feelings on a variety of accounts. England was enriched with the wealth of Ireland. The present Meeting had been convened to promote the welfare of that country, but it was a well-known fact, that a number of Irish noblemen were constantly spending their property in this land, were constantly enriching Britain, while she had scarcely any means of returning the good she was receiving. It was however, a delightful consideration that by sending the Gospel to Ireland, they were conferring blessings eternal in their nature. The great point would seem to be, how those blessings could be brought most pointedly and forcibly before their minds. He rejoiced in the establishment of religion in his native country up to a certain point. Where any persons connected with the establishment heartily and truly sustained the cause of Jesus Christ, there he rejoiced in the establishment of religion. But it was the Dissenter that must carry the Gospel to its fullest influence, and to its entire ascendancy in the sister kingdom of Ireland. Were he a member of the Established Church of this country, he should always fear being met with remarks of the following nature:—"I believe, Sir, that your Church claims a right to decree rites and ceremonies; you regard something springing from tradition as binding upon you in religion; you present canons and creeds and articles to which I am called upon to subscribe. If your church have authority to decree these rites and ceremonies — if it have tradition to enforce upon my conscience —if it have all these articles to which I am to subscribe with my whole heart, whence has it received that authority." Would not the Roman Catholic ask him whether he did not receive them from him? Would not the Catholics say to him were he a member of the Established Church, "Are we not your fathers, and if it be right to take a part of our good, you had better come to us and take the whole of it." As a dissenter he (Mr. M.) could meet the Catholic and say, No, I am very glad to see the wisdom of your Bishops, I am very glad to hear any thing that will throw light across my mind, but this New Testament is my guide, and all these go for nothing with me, I must have Jesus Christ and him alone. He (Mr. M.) would remark, that the Irish were distinguished by the benevolence of their minds. When travelling through different parts of Ireland he had observed, that after giving a halfpenny to a beggar, the man bowed his head, and expressed his gratitude as long as he could be seen, but an English mendicant needed to be taught to say thank you, for six months together. If the mind who had so much good feeling, so much gratitude, could be consecrated to Jesus Christ, what would it not accomplish? He rejoiced to think that by means of the New Testament and the Irish Readers, the happiest effects, under the influence of the eternal God, might be produced in the sister kingdom. He begged to second the resolution.

Rev. *James Shiels*, from Ulster, moved the next resolution.

II.—"That it affords the Meeting peculiar satisfaction to learn the improvement as to their capacity for increased usefulness, which has taken place among those who are employed as the Scripture readers of the Society: and especially that several of them, to whom the Irish language is vernacular, are considered as qualified by their piety and knowledge; and gifts for public speaking, to be employed as preachers of the Gospel in the English and Irish languages."

If from a personal knowledge of facts, he could contribute to encourage their hearts, he should rejoice. In conducting the affairs of a Society having for its object the dissemination of that Gospel, which is the wisdom and power of God, to serve them that believe, there was one ground of consolation upon which its friends may always safely rest. It was this, that God was the author of that Gospel, the knowledge of which is Jesus Christ, it was their design to make known. He stood at the helm of the machinery for its dissemination, and ensured its success by his promises. The Scriptures

for many, many years were not printed in the native language of the Irish. The first edition of the New Testament was given to them in the year 1603, by Archbishop Daniel; and about thirty years afterwards, that good and excellent and beloved Bedell, Bishop of Kilmore, commenced the study of the Irish language when sixty years of age, for the purpose of conferring upon the people the Bible in their native tongue. After toiling for years, he terminated his labours and anxieties, without discovering his success, by the breaking out of that awful eruption, the rebellion. But thank God, the work upon which he had set his heart, was not long left unaccomplished. The Rev. Gentleman, then furnished a detailed account of the progress of biblical literature in Ireland, and made a powerful appeal to the meeting on behalf of circulating the Scriptures in the native language.

The Rev. *J. P. Saffrey*, of Salisbury, seconded the resolution, and urged the claims of the Society to the support of the Christian public, chiefly on the ground that it employed a machinery admirably adapted to check the infidelity of Ireland.

The Rev. *Thos. Griffin*, of Prescott-street, moved the next resolution.

III.—"That this Meeting has heard with feelings of regret, that the want of increased funds for several years past, has prevented the extension of the Society's operations in regard to enlarging the number of its schools, and the employment of more readers of the Scriptures; and, therefore, strongly recommends that attempts be made during the present year, to enlarge its pecuniary resources."

After reading the resolution, the Rev. Gentleman said his text related to money, and he thought there were four reasons, why every person present should contribute, what he or she could to the funds of the Society. These reasons were the following: *first*, the population of Ireland, which was enveloped in such darkness, was very large; *second*, Ireland had scarcely at any time been treated with common justice by England, and, therefore, we ought to treat her with common mercy; *third*, Ireland would be to this country a pestilential bog, or a mine of wealth; *fourth*, Ireland was degraded with the most awful superstitions. The Rev. Gentlemen then proceeded to enlarge upon each of these topics, and exhorted his audience to augment their contributions.

Mr. *A. Saunders*, one of the Committee said it had been proposed some time since, that some of the schools of the Society should be given up, because the funds were inadequate to support them. That, however, he could not agree to, and he asked the Meeting to let their funds flow into the treasury of the Society, that such an alternative might be prevented. Part of the debt of 250*l.* had been paid off, but if they wished to evangelize Ireland, they must exert themselves more than they had hitherto done.

The Rev. *J. Birt*, of Manchester, moved the next resolution.

IV.—"That the inseparable connection between divine influence and human agency is so evidently of divine appointment, that, while this Meeting feels the imperative necessity of augmented zeal, benevolence, and activity to sustain and carry forward the varied and valuable designs of this Institution, it is, above all things, impressed with the unspeakable importance of fervent, united, and continued prayer for that effectual blessing, which is essential to the wisdom of its counsels, and the efficacy of its operations."

The motion which he had to propose to the Meeting, was not only excellent in itself, but very appropriate at this moment of the Meeting. It referred to the inseparable connection between divine influence and human agency. He had been much pleased with the whole of the Report, but especially with the allusion it made to the historical fact usually commemorated with the quotation, "The sword of the Lord and of Gideon." He had been much pleased, when the allusion was seized upon by his esteemed friend Dr. Cox, because in his hands it had led to a course of illustration, admirably leading to the resolution which he (Mr. *B.*) had to propose. It would not avail us to say, personally we have inflicted no injuries on Ireland; for at least this would only be the meagre and vain excuse of the priest and levite, that they had done the traveller no harm, personally, and therefore, were not called to administer to his relief. When he spoke of injuries inflicted on Ireland, he alluded to something which had been well stated by a gentlemen from that country, who had previously addressed the Meeting—the determined opposition which had existed for a long time to the introduction of light and knowledge, and particularly of scriptural knowledge, into the country. There had been lucid intervals, in which provision had been made, to some trifling extent, to enlighten Ireland, but they were only of a momentary kind, and were resisted by the whole power of prejudice and bigotry. Still, however, he rejoiced to see the beginning that had been made, and thought it furnished an assurance that the time was not far distant, when a great change would be effected. This society, he was happy to say, had found the benefit of acting upon these principles, and walking according to the rule, of combining divine agency with human instrumentality. Allusion had been made to the practice of sending round agents; and he could bear witness to the benefit that had arisen from

that in his own town. Mr. Davis' visit was at this moment still spoken of with affection and delight.

Rev. John Shoveller. He remembered hearing of a certain individual who was applied to for his contribution to a mission, upon which he asked, "Do you think you can convert the heathen world," to which the answer was, "It is at least our duty to exert ourselves to the utmost, and we expect the Divine influence!" "Oh," said he, "if you expect the Almighty to help you, I have nothing more to say." And so it was here: it was not on their own labours they relied, but they expected the Divine influence in their aid. They expected the sword of the spirit to be employed, and not only was it to be employed, but it must be wielded by Him in order to make that sword effectual in piercing the hearts of sinners.

Richard Foster, Esq. of Cambridge: He had seen their agent from Ireland within the last few days, and he had told him that he had been to the sister university of Oxford. Having called on the master of one of the colleges there, he found him reading Dr. Gill's Commentary: the agent said, that he preferred Scott's Commentary; but the master gave the preference to Gill's: he should not have mentioned this little circumstance, however, but with a view of shewing how unnecessary it was to discuss their respective minor differences. When the enemy was six millions strong, it was no time to discuss whether one part of the army they had to oppose to them was fitter for horse or for infantry—whether one was too little for a drummer, or another too tall for a grenadier:—all that they had to do was to face the enemy and march forward; and when they had gained the victory, it would be time enough to settle their own differences. He was no prophet, nor the son of a prophet, and yet he could not help auguring better days for Ireland. They had the most sublime of all objects in view in endeavouring to convey into effect the designs of God. He then moved—

V.—"That acting upon the Scriptural doctrine 'Honour to whom honour,' this Meeting presents its cordial thanks to William Burls, Esq. who from the commencement of the Society has sustained the office of Treasurer; and regret that his continued indisposition has made it necessary he should resign his office. They hereby also acknowledge their sense of obligation to Mr. W. Burls, jun. for the kind attention he has paid to the concerns of the Society since the period of his esteemed father's lamented affliction. The Meeting also agree to appoint William Napier, Esq. as the Treasurer for the year ensuing; and request the Rev. Messrs. Ivimey and Pritchard to continue their gratuitous services as the Secretaries for the same period."

Rev. J. P. Mursell, of Leicester: He felt the greatest pleasure in numbering himself as one of an assembly which had met to advocate the cause of oppressed and depressed Ireland; and in his opinion, this Society had never occupied as prominent a place as really belonged to it. It certainly ought to have been wrought out to a more conspicuous aspect. The attention of the churches in the country ought to be more directed towards it. He should be extremely happy if some plan could be adopted to benefit this Society, but for himself he could only pledge himself this year to collect 20*l.* for it.

Mr. Napier, in returning thanks for his appointment as treasurer, said, he had never felt himself in a better situation than he then was. All he now wanted was funds, though he could not despair of them, for they had often been driven to such an emergency, that they did not know what to do, and had as often been assisted by that Power who provided grass for the cattle.

Rev. Jos. Ivimey, in returning thanks, said, that he was thankful that he was still able to devote his time to the objects of the institution. He must still ask them to increase their subscriptions, for they did not yet amount to his standard, which was 5000*l.* a year for the next seven years, and after that 10,000*l.* a year till Popery was exterminated in Ireland.

Rev. Thomas Welsh, of Newbury: There was no society in existence that had more of his approbation than this, for the promotion of the kingdom of Christ in the sister kingdom. He was glad that it was not the object of this Society to wink at the errors of popery, but to oppose them with weapons not carnal. Ireland had a powerful appeal to their pity, but while their sympathy was awakened they had to attend to a still higher principle. If he might judge by the sensation where he resided, there was more feeling for the Irish than ever, and the ministers had only to turn out and begin to beg to induce the people to put their hands into their pockets. At Newbury a collection had been made for Ireland during the last nine or ten years, and the Baptist Missionary Society was not 1*l.* the poorer for it. For himself he could not help thinking it a pity that there was not more doing and less talking. He then moved—

VI.—"That the Meeting request the following gentlemen to be the Committee for the next year, one-third of whom, instead of an equal number who have retired, are selected according to the standing rule of the Society, viz.:—Messrs. Thos. Bickham, Gilbert Blight, Edward Buttenshaw, William Bowser, John Chandler William

Cozens, John Danford, Job Heath, Samuel Jackson, Joseph Ivimey, jun., James Low, James Lowther, Stephen Marshall, Thomas Merrett, Paul Millard, John Parr, William Paxon, John Penny, Alexander Saunders, William L. Smith, Robert Stock, John Walkden, Joseph Warmington, Samuel Watson, Eleazer Wilkinson, B. C. Wilmshurst, and Charles Young. And that Messrs. Wilkinson and Young be the Auditors.

Rev. Thomas Middleditch, of Biggleswade, intreated the Society to keep in view the salvation of immortal souls, and the object which they had in view in Ireland, which was to bring it in the knowledge of the cross. They were not to consider whether they were Protestants or Catholics, but if they were strangers to God's redeeming grace, they were to exert their best energies in their behalf.

Rev. Jos. Ivimey intreated the Meeting to remember that they were not there either as Dissenters or as Baptists: for on this occasion they were content to merge their individual opinions in the feeling that they were *Protestants*.

Rev. Wm. *Giles* moved a vote of thanks to the Chairman, which was seconded by the Rev. Wm. Shenstone, and carried unanimously:—

"That the Meeting, sensible of the favour again conferred by him upon the Society, present its respectful thanks to the Chairman, J. E. Gordon, Esq. R. N., for the ability with which he has presided on the present occasion."

The *Chairman* disclaimed all obligation on the part of the Society towards him. If he had done anything, there was much to humble him as to the manner in which it had been done, and he therefore said, "Not unto me, oh Lord, but unto thy name be the praise." As often as he came among them he felt the better for it, and he therefore was the obliged party. There were a few observations which he would take the liberty of making. It appeared to him, that they were but imperfectly acquainted with the moral condition of the Irish; nor was it till they were placed by the side of the Hindoo, the Hottentot, the Caffre, and the Esquimaux, that their situation was rightly appreciated. The Romish Church claimed to be a Christian Church; and indeed there were some Protestants that thought it was so. He would not take upon him to assert that its disciples could not be saved; but this he would say, that if they were saved, it would be in despite of that church, and not by that church. In his opinion, therefore, the claim of the Irish Catholic was the same as that of the heathen, except that it was superior, inasmuch as it was more domestic, and mixed with their home feelings, on which account the Christians of this country were specially responsible for them. But even beyond this, they possessed other claims; and claims connected with our own interests. The steamboats were bringing them over to this country in crowds, and wherever a hundred were collected, there a priest was sure to find his way, and the consequence was, that as he found his own congregation too poor to support him, he set about making converts as fast as he could, and it was for this reason that Catholicism had been gaining so fast on the Protestant Church in this country. He had made a tour through Lancashire last year, and had gained some interesting information on this subject: in Preston in the year 1821, there were but 3000 Catholics, but in 1829 they had increased to 11,000. In 1812 there were 200,000 children under instruction in Ireland: in the year 1825, that number had increased to 600,000: the number attending on strictly scriptural schools in 1812, was only 20,000; in 1825, it amounted to 400,000; the whole number of readers in Ireland, now amounted to about 250, of which this Society had more than contributed its share. The effect of all this had been to spread at least a twilight in place of the darkness which had previously pervaded the country, and had even led to a discussion of the odious principles of popery, even at its very altars. At Tyrone and Westmeath, the people had requested their priests to come forward and discuss the various topics of their faith; and so much had they forgotten their former implicit obedience, that at Galway, they refused to receive the priest appointed by the Bishop, and on the Bishop continuing obstinate, they all crowded to service in the parochial church, and it was as much as the minister could do after service to escape being carried home on the shoulders of the populace.

A psalm was then given out by the Rev. Mr. Ivimey, which having been sung, the Meeting separated.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
Mrs. Holdsworth, Grove, Hackney	1	0	0
A Friend, by Mr. S Marshall	2	0	0
Mrs. Jesse Gouldsmith	10	10	0
Auxiliary Society, Lymington, by the Rev. J. Millard	5	0	0

Received by Mr. Burls, since 10th of June.

Carter Lane Irish School	12	6	6

	£.	s.	d.
From the Baptist Association, Kingston, Surrey, by Mr. Ruff, Treasurer	4	3	8
A. Hulme, Esq. Donation by ditto	1	0	0
Mr. R. Smith, ditto	1	0	0
Mr. Brown, ditto	0	10	0
Dartmouth Auxiliary Society, by Mr. Larwill	1	10	8
Modbury ditto, by Mr. Goss	0	6	6
Friend at St. Albans, by Rev. W. Upton	0	5	0
Rugby, Female Penny Society	2	5	0
Watford, Auxiliary Society	5	0	0
Lewes, Auxiliary Society by Rev. J. M. Sowle, (one third)	6	0	0
Halsted, Sunday School Union, by Mr. Lennett	1	12	6
Chatham, Zion Chapel, Clover Street, (moiety) by the Rev. W. G. Lewis	5	10	1
Dean Street, Borough, for Dean Street School, by Rev. B. Lewis	8	0	0
Northamptonshire Union Society by Mr. John C. Gotch, Treasurer			
Milton	1	10	0
Towcester, Collection at Union Meeting, (part)	2	0	0
Miss Roby	2	0	0
	5	10	0
Keppel Street Auxiliary Female Branch of Irish Society by Mrs. Napier, Treasurer	5	11	8
A quantity of presents for the Baptist Schools, Sligo, by Mr. Richardson, Taunton, "Scraps for Ireland."			

Received by Mr. Napier, at the Meeting.

Dormans Land, Moiety of a Collection by Mr. Chapman	6	0	0
Little Ailie Street Female Auxiliary Society, by Rev. W. Shenstone	8	0	0
Mrs. Duthoit by Ditto	1	1	0
Lieutenant Gordon, R. N. double annual subscription	2	2	0
Friend, by Rev. W. Groser, Maidstone	5	0	0
Collection at Wallingford, by Rev. Jos. Tyso	4	10	0
Mrs. Palmer, Wallingford, do.	1	1	0
Mr. E. Wells, Slade-end, do.	1	1	0
Mr. Field, Wallingford, do.	0	10	0
Female Missionary Society, East Lane, Walworth, by Mrs. Steward	13	2	2
Mr. W. Harrison, Hadlow	1	1	0
Mr. Jos. Baldwin	0	10	0
From Tring	3	12	0

	£	s.	d.
John Foster, Esq. Biggleswade	1	1	0
Biggleswade Penny Society	2	2	0
Friend, at Biggleswade, by Rev. Thomas Middleditch	2	0	0
Mr. John Howkins	0	5	0
Rev. Edw. West, Amersham,	2	2	0
Donation by ditto	2	0	0
Bexley Heath, by Misses Roberts and Waghorn, for a Scripture Reader	4	0	0
Mr. Ebenezer Davis	1	0	0
Mr. Adams, Leather Lane, Annual Subscription	1	1	0
Church Street, Blackfriars Road, one-third of Collections made 13th June, 1830, by D. Evans	5	0	0
A Friend, by Rev. Thomas Griffin	2	0	0
Lion Street, Walworth Female Auxiliary Society, one-third of its Funds, by Mrs. Chin.	30	0	0
"A Freewell Offering," by a few friends at Unicorn Yard, in aid of the Female Schools under the patronage of the Baptist Irish Society	2	2	6
From a friend to Evangelical Societies	1	0	0
George Kitson, Esq.	5	5	0
Mr. Millard, Walworth	0	10	0
Mr. Penny	5	0	0
Mr. W. Harrison, Hadlow, Donation	5	0	0
Rev. W. Shenstone	2	0	0
Ladies Association at Hammersmith, in aid of the Hammersmith School and the circulation of the Sacred Scriptures, by Mrs. Otridge, Treasurer	12	0	0
Rev. George Comb, Soho Chapel	1	1	0
Mr. John Parr, Annual Subscription	1	1	0
Mr. Abraham Jackson, Barking Church Yard	1	0	0
Collection at Doors	40	10	1

Collected by Rev. S. Davis.

At Newbury	15	14	0
Whitchurch	4	13	0
Basingstoke	1	1	0
Eynsford	5	1	0
Maidstone	5	11	0
Ashford	3	17	6½
Folkstone	1	0	0
Dover	8	5	0
Margate	5	3	2½
Ramsgate	10	11	3
Canterbury	15	0	0

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

We are perfectly aware that to employ, year after year, the language of joyful complacency, in describing the proceedings at our Annual Meeting, may be regarded by some as the mere result of prolonged habit, if not even as indicating a spirit of worldly policy. But whether any other feelings than those of grateful satisfaction and delight, ought to be cherished in reference to the services just closed, is a question we are quite willing to refer to those who attended on them, while we attempt to furnish as faithful an outline of them as it is in our power to give.

The Committee met their ministering brethren from the country as usual, on Tuesday morning, at Salters' Hall Chapel, John Broadley Wilson, Esq. the esteemed Treasurer, being in the chair. About sixty friends were present, to whom a variety of information was given respecting the progress of the society during the past year; and the pleasing contrast between the present financial state of the mission, and that in which it was placed at the corresponding period in the last year, was felt by all to be a cause of devout gratitude, and an argument to renewed trust and confidence in God on any future occasion of the same kind.

At the kind invitation of the Rev. James Upton, who has for more than forty years presided over the numerous church and congregation, assembling in Church Street, Blackfriars, a number of ministers breakfasted together on Wednesday morning, in the spacious vestry attached to his place of worship, when two or three hours were spent in prayer and friendly Christian intercourse. From thence the friends present adjourned to the more public service at the Wesleyan Chapel in the City Road, which was again kindly lent by the trustees for the morning annual sermon. Service commenced soon after eleven o'clock, when after Mr. Steane of Camberwell had read the Scriptures and presented prayer and thanksgiving to God, the Rev. John Brown, A.M. of Edinburgh delivered a discourse eminently characterised for its scriptural sentiments, ardent attachment to the cause of missions, and fervid eloquence. The passage selected as the foundation of his sermon was Psalm ii. 8, "*Ask, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*" After some introductory remarks, in which he shewed the salvation of a lost world by the mediation of the Lord Jesus, to be the great subject of Revelation—that the mediation of Christ consists in causing the salvation of men to harmonize with the divine perfections, and in putting them individually in possession of happiness—that, as in the economy of redemption the Saviour occupies an inferior station to the Father, so divine agency to carry on the designs of heaven, is only put forth in consequence of the expressed will of the glorified God-man Christ Jesus; and that Jehovah ever delights to put high honour on the Son on account of his mediation, and gives us as Christians all the blessings we enjoy on account of his merits and friendship—he proposed 1. To state the doctrine of Scripture in reference to the intercession of Christ on behalf of the Missionary enterprise; and 2, to shew the influence this truth should have on our minds who are engaged in carrying on this enterprise. In the illustration of his first head he addduced the testimony of Scripture to shew that the intercession of Christ related both to the *object* and the *means* of this great undertaking. The Redeemer died for the salvation of sinners, and hence it must even now be an object near to his heart. A variety of impressive quotations were made in proof of this remark, in connection with the text, such as Psa. lxxxix. 27—29; Isa. liii. 12, John xvii. 20—24, &c. The means of its accomplishment he considered to result from the intercession of Jesus, especially that

means by far more important than all others, the exertion of divine influence. This, which leads to personal sacrifices for the sake of the gospel, and to annihilate the differences between true Christians, which gives the holy union essential to prosperity, imparts wisdom to devise right plans and patience to execute them, forms the character of missionaries, supports them under trials, and gives them success, was prayed for by the Saviour before his death; that this blessing might be given us he died; and because he is now glorified the spirit descends. In proceeding to shew the influence this truth should have on our minds in carrying on this holy enterprise, he remarked that it shews us the dignity and importance of such undertakings, impresses our minds with the fact that we are doing what is pleasing to our Lord Jesus Christ, affords us the most abundant assurance of all necessary aid in the performance of duties relating to it, and inspires us with confidence that our undertaking must succeed. This powerful and excellent discourse was closed by shewing that those who pursue not the glory of Christ cannot possess his Spirit, that it becomes us to be humble in the review of the feebleness of our exertions in its promotion, and that we are encouraged to united, fervent, believing prayer, by the recollection that the dispensations of Providence tend, under the government of the Saviour, to accomplish the designs of his mercy; and that his intercessions are united with our prayers that the whole earth may be filled with his glory. Suitable hymns were given out by Messrs. Murch of Stepney, Winter of Bristol, and Tyso of Wallingford, and the service was closed with prayer by Mr. Copley of Oxford.

In the evening, the usual service at Surrey Chapel, was attended by a very numerous congregation. Mr. Upton, sen. of London, and Mr. Gray of Northampton, gave out the hymns; and Mr. Ivimey, after reading the Scriptures, engaged in prayer. Mr. J. H. Hinton of Reading, then delivered a sermon admirably adapted to impress the mind with the comparative feebleness of the exertions hitherto made to convert the heathen world, and to rouse into exercise the energies which God has given to his church. His text was Isa. lii. 1. "*Awake, awake, put on thy strength, O Zion.*" After shewing that the passage may properly be applied to the Christian church, before which brilliant prospects are opening, he proceeded to observe that he should direct the attention of his hearers to two classes of topics, those which *justified* the appeal in the text, and those which *enforced* it. Under the first head he observed, first, that the text assumes that God had imparted to his church the strength needed for the accomplishment of the intended designs, having furnished her with his word, the great instrument by which the Spirit of Jehovah converts the world; Secondly, that it implies a state of inadequate exertion. Here a deficiency was shewn to exist, both in pecuniary contributions, and in individual personal exertions for the spiritual benefit of others. Secondly, he considered the topics which enforce the appeal in the text. Such as the interesting character of the objects to be obtained, the increase of the church itself, the happiness of the world, the glory of Jehovah. The proximity of the most blessed results; success stimulates to labour, and triumph is at hand. The necessity of exertion in order to the expected result. God always works by means when there are instruments adapted to the end; and the results we desire are suspended on our obedience. Every thing is waiting and encouraging us to an effort proportionate to the object we have in view. This powerful appeal to the judgments and feelings of his hearers was closed by an animated exhortation to immediate, zealous, and persevering labour for the conversion of the world, and by an affectionate address to the unconverted to arouse their fears, and to seek the salvation they had too long neglected. The Rev. H. F. Burder of Hackney closed the service of the day with prayer.

At the Prayer Meeting held at Eagle Street, on Thursday morning, Messrs. Gardner of Burton Latimer, Packer of High Wycombe, and William Upton of St. Alban's, led the devotions of the assembly. A suitable address was delivered by the Rev. Thomas Winter of Bristol.

At eleven, a very large congregation was convened in Spa Fields Chapel. The meeting having been commenced with singing, prayer was offered by the Rev. John Smith of Ilford, after which—

The *Chairman*, (John Foster, Esq. of Biggleswade) rose and said, that in occupying the station to which the kindness of the committee had urged him, he was sensible that both on the right hand and on the left, he was supported by kind and indulgent friends; but it would be strange indeed, if he did not at the same time feel, that to the greater part of that large and respectable assembly, he was personally a stranger. There was one relieving circumstance, however, namely, that the important object of the meeting united them all in one great social family, and would give, even to an entire stranger, as well as the weakest advocate, the claims of a brother and a friend. But the idea of social and friendly compact was not only pleasing to him in his present circumstances, but it afforded an encouragement to every Christian in his attempt to promote the cause of

their common Redeemer. Union of affection in religious associations appeared to him to be the great uniting principle that bound the hearts of Christians to each other; it prompted and united them to co-operative exertion in the promotion of the best of causes. It was scarcely possible for them to reflect on recent events connected with these meetings, without feeling a strong conviction that a sacred influence had been granted in answer to prayer, to encourage the minds and animate the faith of Christians to almost unparalleled exertion. Those persons in the present assembly, who were advanced in life, and who could remember the past thirty or forty years, would feel surprised in contrasting what they now witnessed with the state of that part of the Christian world, in this kingdom, to which he had referred. He well remembered, that after the Baptist Missionary Society had been established, and when the London Missionary Society held its first meeting, a friend said to him, "This is only a flash of fire, that will soon be extinguished." But this good friend was mistaken, in more respects than one. If the commencement of these societies were compared with their present state, it would be seen that the former was but a spark which had been kindled into a flame of holy love and zeal for the salvation of sinners, which, he trusted, would continue to spread until it illuminated and enlivened the whole habitable globe. Surely they must discern the signs of the times. The timid, who had trembled for the safety of the ark and the cause of God, were encouraged; the luke-warm and the indifferent were roused to activity; even the sceptical appeared to be convinced, and the faith of the prayerful was confirmed. God was proceeding in an extraordinary way to fulfil his own gracious purposes, and the predictions respecting the kingdom of his dear Son. Those who were favoured to hear the excellent discourse delivered on the preceding morning, would be reminded, from the circumstances to which he (the Chairman) had referred, of the intercession of Christ in heaven, and their faith would be invigorated by the delightful assurance that what had been asked in heaven was about to be accomplished on earth—namely, that God would give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possessions. There was a vast moral engine set in motion by almighty power, in connexion with which the various labourers could work in concert; and he rejoiced to say, there was the happiest proof that a union of Christian exertion existed at the present day, to an unparalleled degree. In the proceedings of God there was a holy grandeur which commanded the energies, and which often elicited and consecrated the talents of the wise and learned, while at the same time there was in missionary operations a sweet, majestic influence, which drew forth the prayers and endeavours of the humblest Christian. One very encouraging circumstance was the enlarged attendance at public meetings. There were no symptoms of relaxation, no symptoms of indifference in the sacred cause. When he looked round upon so large and respectable an assembly as the present, he could not but feel convinced that a mighty influence rested on the minds of Christians to aid the sacred object of missions. The sum of money collected for missionary purposes confirmed the remark he had made. Three missionary societies, the London, the Wesleyan, and that connected with the Established Church, received in the aggregate about 150,000*l.* per annum. Those were all gallant vessels; their sails were unfurled to receive the winds of heaven, and they were steering in a prosperous course; but the Baptist Missionary Society had also strong and urgent claims upon Christian benevolence. That Society was embarked in the same glorious cause as the others.

"Then let our little bark attendant sail,
Pursue the triumph, and partake the gale."

He was sure that the Baptist Missionary Society had become increasingly endeared to many by the difficulties it had encountered and the trials it had endured, and also by the success with which it had pleased the eternal God to crown its labours. It would be found, from the report, that there never had been a period since the establishment of the Society, when its prospects were so cheering, its success so great, and the manifestations of the divine blessing so numerous, as during the past year. The Baptist Missionary Society had been instrumental in leading thousands from the darkness, cruelty, and idolatry of heathenism into the way of salvation, and thus there had been an ample reward for all the pecuniary exertions that had been made. He must, however, be permitted to say, that past exertions had been totally inadequate to furnish missionaries, according to the wants of the heathen. There was another topic on which he would briefly touch. If an additional circumstance were wanting to confirm their faith, and at the same time to animate them in their exertions, it would be found in the unity of affections which, he had already hinted, prevailed in the Christian church. He remembered attending a county association of the Wesleyan Missionary Society, about sixteen years ago, where he met with one of the excellent secretaries of the Parent Institution, who

urged him to speak to Dr. Ryland and Mr. Fuller, on the importance of sending missionaries to the West Indies. He (the Chairman) could never forget the remark with which the rev. gentleman closed his observations: "Do not let them be afraid that we shall be jealous, there is room enough for all our exertions, and for five or ten times more than we can bring into the field." He would now call upon the secretary to read the report, and he was well persuaded that the appeals which would be made to their liberality, would not be made in vain.

The Rev. *John Dyer* then read the report and the statement of cash accounts for the year, from which it appeared that the total receipts of the past year amounted to 17,185*l.* 14*s.* 3*d.*, the expenditure to 16,583*l.* 3*s.* 2*d.*, leaving a balance in the Treasurer's hands of 602*l.* 11*s.* 1*d.*, which sum, however, had been expended subsequently to the account being drawn out.

The Rev. *T. S. Crisp*, (of Bristol).—The encouraging details of the report proved in a very striking manner that God had during the past year put forth his arm of strength in order to give efficacy to the feeble efforts of man. Let every person present read that report, thank God, and take courage. But they must not forget that a sense of duty—a regard to what was right in the sight of God, ought at all times to be a sufficient motive to action; indeed it was sometimes worse than useless to appeal to any other source. If any thing was kind and generous, was it not an attempt to give the widest diffusion to the greatest blessings? If any thing was great and honourable, was it not to act in the spirit of the gospel, that gospel which sprang from the love of God, and breathed benevolence towards all mankind? It might be asked whether they had any proof that God was blessing the labours of the Society, and whether he had given them any encouragement with regard to the future. He would say in reply, "Examine the facts of the case. Unfold the map of missionary exertion. Look at the shores which missionaries have already visited, and the stations they are now occupying. Look at one small space only within the map. Take the accounts that have been given of the short period of the last twelve months. See the facts that present themselves to your attention, of churches being established and enlarged—of the increased number of inquirers after truth—of the aged as well as the young becoming enlightened—of those who are ready to endure persecution, and forsake all their earthly connexions for the sake of Christ." Let them look at all those things, and say whether they had not encouragement to go forward. From almost all the stations of labour the most encouraging accounts had been received, and at many of them the good effected was upon a most extensive scale. Look at that one delightful statement, that in the West Indies, within a period of twelve months, 1,400 members were added to the church, after deducting the losses by death and otherwise. When some of these facts were announced in the *Missionary Herald*, a prayer-meeting was held at Bristol, and thanks were presented to God for the tidings, and supplications were offered to the Throne of Grace, that those refreshing drops might be followed by copious showers. There was a period, as the Chairman had justly observed, when many would have looked upon efforts like these with no little contempt; and some worldly minded men did pronounce missionary exertions to be entirely visionary. That period, however, had passed by, and the motto of expecting great things, and attempting great things, had not only been acted upon, but accompanied with great success. Great things had been attempted, and great things had been effected. The attempt had been made, not in human strength, but in the power of the Lord; and for all that had been effected, thanks be to divine grace. "Not unto us, not unto us, but unto thy name, O God, be all the glory." That part of the report relating to the number of converts in the West Indies, had been peculiarly interesting. From thence the Society was constantly receiving the most refreshing intelligence: but that pleasure was not unmingled with pain. Dark spots were presenting themselves in that horizon. He referred to the enactment of the slave law, with all its most cruel and oppressive clauses. A law, the re-enactment of which entailed disgrace upon its authors, which no human language could sufficiently describe. The friends of the Society were deeply indebted to the Committee for the efforts they had made, and their urgent applications to the British government upon the subject. He trusted those applications would not be made in vain. He sincerely hoped that strong arguments would not be necessary to convince the liberal government of this country, that it was their duty to prevent the success of the foul and disgraceful efforts which were now being made by the Colonial government to suspend exertions that had already been so beneficial. But when his Christian friends received such painful intelligence as that to which he was now adverting, he entreated them to reflect upon the nature of the system from which it emanated—a system of slavery, of which this was one of the genuine fruits. But if a regard to justice and humanity did not abate the evil, and it were necessary to take decided steps on behalf of their brethren in the West Indies,

and to defend them from the evil with which they were threatened, he trusted that those steps would be taken most heartily and universally. He trusted measures would be taken, not by the Baptist denomination only, but by Dissenters generally. If they felt any real love to missionary efforts, they could not but be alarmed at the evils to which he had alluded. He trusted that petitions so numerously and respectably signed would be presented to government upon the subject, that it would be impossible for them to resist the appeals. If such an effort as that were compelled to be made, he trusted it would tend to keep alive a feeling in every mind relative to the evil of slavery itself. Hundreds of thousands of their fellow-creatures were still in the chains of slavery; not in Britain certainly, but British territories; and why should that which would be considered an intolerable evil at their own doors, be viewed as less abominable because it was at a distance; or why should it be viewed with less abhorrence because it was far off? In conclusion, he would merely remark, that the report was so encouraging that he would not dwell upon that view of it. He could not but feel that the Christian world had in some measure been awakened, though certainly not to the degree to which it ought. Let them take shame and humiliation to themselves on that account. Let every follower of the Lamb constantly cherish the feeling, that next to seeking their own salvation, they were bound by the most sacred ties to seek the salvation of others. They were all deficient in that point. Let them feel for those who, though they were at a great distance from them, had reason to say, "No man hath cared for our souls." The souls of idolaters were as capable of receiving the truth in its purity, and the spirit of God in his influence, as they were themselves. Let missionaries, then, go forward. Great were the obstacles to be overcome, yet great were the means to be employed, and fine were the materials upon which they were to operate. Britain was once an idolatrous land, and the elevation which it had now attained as a Christian nation, was entirely owing to the force of that truth, the power of that grace, and the efficacy of that blood, which it was the main object of this Society to proclaim to the perishing heathen.

The Rev. *John Birt* (of Manchester), who seconded the resolution, commenced his observations in so low a tone that we were unable to catch their precise import; but we understood him to say, that it was not now necessary to bring forward those arguments in favour of Missionary exertion, which the advocates of that measure were compelled to do at the commencement of their operations. Objections had ceased to be urged, which was a clear proof of the extent to which the cause of Missions had prevailed. Who would now venture to oppose the principles of Missionary labour? Indeed, little only could be said against the manner in which Missions were conducted. There was no one who would take upon him to declare that it was impossible to convert the Hindoos, and the objections that had been made by a celebrated periodical, were completely set at rest by the powerful arguments, and effective statements of the great Missionary apologist, who addressed that assembly at the last Anniversary, but who was now gone to his reward, (the late Reverend William Orme). He was not afraid of any objections that could be made against the missionary enterprise, though one of a serious nature had lately been brought against the London Missionary Society, and which no doubt would be seriously met (if it were so desired) by the representative of that Society whom he then saw on the platform. It was the following:—that the London Missionary Society, in the South Sea Islands, neglected to perpetuate the practice of hurling the spear. Before the introduction of Christianity into those islands, the practice was very general; and it was now urged as an objection against the Society, that they neglected to cultivate it. With respect to the report, he would say that had it been of a different character to that which it possessed, still it would be their duty to print it. Had it contained painful intelligence, it would have been as much their duty to circulate it as though it had contained favourable information. There was not a single circumstance narrated in the report that was not fraught with encouragement. He did not know whether upon the whole those things which bore a dark aspect, were not more encouraging than those of a more cheering description. It was very delightful to hear such intelligence from the East Indies—to find that the work of translation was not merely going on, but improving. It was pleasing to know that the numbers added to the churches were, comparatively speaking, so considerable, that the characters of the natives who had embraced Christianity stood so high, and that their graces were connected with such gifts as to afford encouraging prospects of future usefulness. He believed it accorded with the experience of all ages, that though the Gospel was introduced to a country by foreigners, yet that country must be evangelised by native teachers. A delightful anticipation of that kind was furnished to their minds, when they beheld the communications of Divine grace, accompanied with eminent spiritual gifts, imparted to the hea-

then, and thus preparing them for preaching the Gospel. One of the greatest hindrances, no doubt, to the general diffusion of the Gospel among the Hindoos, and which might be considered as an almost impregnable bulwark of their superstition, was the cruel practice (but now happily abolished) of burning living widows with the dead corpses of their husbands. There was, however, something momentarily painful to the mind, in contemplating the abolition of that rite. When they saw that the present liberal and enlightened governor, by one breath of his lips, and one stroke of his pen, for ever abolished suttees, who was there but must regret that such a measure had not been adopted twenty, thirty, or forty years ago? He would not, however, dwell upon any thing painful in the retrospect, but rather call upon the meeting to thank God for what had now taken place. There was one important consideration in connexion with this subject, that could not fail to suggest itself to their minds. It would be absolutely impossible, henceforward, to say that other rites, almost equally objectionable, were so identified with the mythology of the natives that they could not be abolished without exciting rebellion. The change that had thus taken place had excited the gratitude of the natives, and thus afforded a pledge that other measures might be taken with the same safety as it regarded the political tranquillity of the country. If that were the case, it could not be denied that it was the duty of the British government to suppress all the other rites, without any fear of undermining the peace of the country. Such a plan would have the most beneficial effect upon the minds of the natives. When they saw a European government professing Christianity, acting as the patrons of Christian kindness, and not supporting superstition by laying a pecuniary tax upon its cruel rites, they must inevitably receive a powerful impression in favour of Christianity itself. The bright prospect of a glorious day had thus dawned upon the world, it had made some delightful progress, and he called upon his Christian friends to rejoice in the assurance that the true light should, in God's own time, illuminate the whole of the present dark and degraded parts of the habitable globe. They looked to the eastern part of the world with some peculiar feelings, because the greatest obstacles existed there to the propagation of Christianity; but even those should give way when the great Zerubbabel should make bare his holy arm. From the West Indies they had received the usual delightful intelligence. The total additions to the churches during a period of twenty-one months, amounted to 2,500. He knew not the precise number of Baptists in London, but he thought that amount bore some considerable proportion to the Baptists in communion with the churches in this metropolis. He was far from adducing that circumstance as a reflection on the Baptist churches in London, he merely adverted to it in order that they might form some idea of what was doing in the West Indies; and he was sure, that if it led his friends present to greater zeal, to more constant activity, and more fervent prayer, the remark would be productive of no injurious results. With respect to the persecutions taking place in the West Indies, he was almost ready to say, that he rejoiced in them. He was persuaded they would accelerate the annihilation of slavery. Its advocates had succeeded in throwing a mantle over it, and thereby concealing a considerable degree of its real deformity. These persecutions tended to shew that the system of slavery was injurious to the characters of the masters, as it was destructive of the happiness and comfort of the slaves themselves. A slave proprietor was exposed to the influence of the worst passions, passions which darkened the understanding, and hardened and debased the heart. If they saw slavery in rags and chains, they saw to what slavery reduced a man; but if it were found under a hat like an umbrella, to keep the wearer from the sun, if it were found under a fine light garment, calculated to preserve the wearer from the effect of the climate, if it were found in a man who was waited upon by a number of abject creatures, who were his fellows by nature, and who had equal rights with himself, and over whom he had no just claim, should it be thought less disagreeable, less injurious, less abominable? No, certainly not. For the sake of the slave-owners, as well as the slaves themselves, every heart and every hand should be united against the disgraceful practice. Let them not fear that the presumption and the odious resistance of those men who sought to re-enact the slave law, would prevail with the enlightened British government. It was only due to the government of this country to say, that upon all occasions they had always listened favourably to every application made to them on that subject, and had ever shewn a disposition to resist, and to suppress all attempts at persecution; and there was no reason to fear it would not be so now. He was convinced that the opposition now made by certain persons in the West Indies, would issue in their own injury, and be productive of their own ruin. They could not injure the missionary cause. He felt a confidence, that would ere long be verified, that the only cause they were injuring, was that with which they had identified themselves, the cause of slavery; that their efforts would be instrumental, not only in promoting the mis-

sionary cause which was the spiritual freedom of the negroes, but also that which was the object of their dread, the civil freedom of the slaves, the opening of their dungeons, and the breaking of their chains. The Rev. Gentleman concluded by an affecting allusion to the death of the late Rev. W. Orme, and from that unexpected event urged his friends to renewed diligence in the promotion of missionary operations, particularly in their own denomination.

The Rev. *J. Brown*, (of Edinburgh) rose, amid great applause, to support the resolution. To prevent any thing like disappointment, he must begin by saying, that he did not mean to make a speech. Many of his friends knew that he had a perfect horror of making speeches at a public meeting. He had reason to thank his Master, that he had not the same great disinclination to proclaim his Gospel, or he knew not how he could proceed in the discharge of his sacred functions. He had had the honour of preaching for the Society on the previous day, though that was not the first, and, if his life were prolonged, it should not be the last time. He had frequently preached for the Society in Scotland, and the pain he felt in making an appearance like the present, was only mitigated by the satisfaction he felt in publicly expressing the high esteem which he had long cherished for this Institution. He had long been persuaded that the Christian public in this country were under deep obligations to the Baptist Missionary Society, not only because they took the lead in the great and good work, but also on account of the sober-minded Christian manner in which they had conducted their missionary operations. He had been in the habit of admiring the motto of Dr. Carey—"Expect great things: attempt great things." The Society had acted upon the motto, and they had attained great things. A more appropriate motto, for a Society, he apprehended could not easily be proposed. The two principal obstructions to missionary exertions were, pride and unbelief. Pride, they were apt to think that they had done a great deal. Unbelief, they were apt to think too little of what God had done, and gave him too little credit for what he had promised to do. But in reality they had not done much, when they compared what they had effected, either with what needed to be done, or what they ought to have done. Then, with regard to what God had accomplished. He had done great things for them, for which they ought to be glad. And when they considered how much there was wanting, and how much there was wrong in the end, and the manner of their missionary exertions, the subject of wonder really was, that so large a portion of the divine blessing had rested on their labours. Let them trust in the Lord and do good. Let them give God thanks and take courage. He had no doubt the Society would continue to be stedfast, immoveable, always abounding in the work of the Lord, forasmuch as they knew that their labour was not in vain in the Lord.

John Poynder, Esq. rose to move the second resolution. As a layman, he was relieved from the necessity of saying much upon the subject, either of the duty or of the want of missionary exertions. Though not privileged to hear them, yet he had no doubt of the excellence of the sermons delivered on the preceding day; and as it regarded the addresses delivered that morning, he must say, after many years attendance upon public meetings, that they had come home to his heart and to his judgment, with unusual force and power. If that large assembly had needed encouragement to proceed in this important work, against every species of opposition or objection that could be raised, he thought they certainly must have found it, not only in the report, but in the addresses that followed it. With regard to the objections to which Mr. Birt had alluded, though they were once heard, he rejoiced that they were now happily subdued. If they turned their attention towards the West Indies, what had been done there was in itself a sufficient argument for the support and continuance of this Society. For himself, he must confess that before he came to that meeting he was unacquainted with the particulars of what was going on there; nor did he know that such attempts were still making to enslave the minds of the inhabitants. He had already stated to the meeting that he was a layman, but if he were called upon to preach a lay sermon, let his text be what it might, he should divide his discourse into three heads: the first was the need of making exertions for the sake of their perishing brethren; the second was the necessity of corresponding efforts on the part of those who called themselves Christians; and the third, the encouragement thus afforded to persons who engaged in them, when setting their feet on the rock against which the gates of hell could not prevail. In a book that had been published, relative to the want of Missionary Societies, he had met with a note, stating that more than half of Asia was involved in all the darkness of Paganism, or in that of the religion of the false prophet. It likewise appeared that there were 330 millions in China in the same state; and that almost all Africa, together with half the vast continent of America, was similarly situated. And in Christendom itself, what corruption prevailed! All this mischief mainly proceeded from the want of the Scriptures, and of Missionaries to instruct the people in their meaning. Taking the whole population of the world at 800 or

900 millions,' and dividing this into thirty parts, the calculation was, that nineteen of these parts were Pagans, six Mahometans and Jews, and only five nominal Christians. In presenting this statement to the meeting, he was presenting them with a most afflicting and appalling fact. He need add nothing more, to shew that it was the duty of every Christian to support a Society, the object of which was to lessen the amount of this enormous evil. Surely they were commanded to convert the heathen; surely they were commanded to go and teach all nations, and to preach the Gospel to all the world. With respect to the encouragement which they had received, he would take the liberty to say a few words about himself, though only so far as it gave him an opportunity to do honour to God, and so far as it affected the utility of the British Missionary Society. He was old enough to recollect, as an old member of the Church Missionary Society, when they met—a little committee—in the back parlour of Mr. Goode's, at St. Ann's, Blackfriars. Then, indeed, their prospects were comfortless enough; so much so, that at one time it was a question whether the whole thing should not be abandoned. They, however, pursued it; and the drop of water had, by the help of God, become as it were an ocean; and before any efforts were made for the extermination of that abominable practice to which allusion had been made that day, there were the prayers of the Baptist Missionary Society offered up in the back parlour at Fen-court; and he said that God had heard those prayers. Let no man pretend to settle the credit of this change in India, without remembering what had been published by the missionaries at Serampore; let them look at the labours of those men, if they wanted to give the praise where it was due. For himself, he could not help regretting that the attempt had not been made thirty years back; for he believed, that even then, the claim would have been felt so strong, that it must have succeeded. Now, however, there was this addition—that information had since been diffused, and the light that had been caused by the translation of God's word, had put India into such a situation, that, at all events, it was now ripe and ready for the work, so that the preparation of the ground was now so complete, that it was next to impossible that it could fail. But it was said, in the newspapers, that the king was to be petitioned against the measure. He wished to have no better appellant than his beloved sovereign, for he was convinced that, with his sanction, the alteration would be carried into its fullest effect. Then let them petition as much as they pleased; let who will get it up. He would not ask who, or whether it was an European, for he had no desire to expose him; the degradation attendant on such a step was exposure enough. With respect to the West Indies, it had moved his heart to learn, that their fellow Christians there had been subject to insult and injury, perhaps even to death. But the work was God's, and let them therefore meet it with prayer; let them ask of God, that these persecuted men might be enabled to meet such treatment with their true, consistent, and martyr-like conduct; and then they might hope that some Esther—some Mordecai might be raised up, to help those afflicted ones. With reference to the East India Company's charter, which was shortly to be renewed, he hoped that every Christian would be much alive to the question of that charter; and they were bound to remember, that much might be done by prayer and exertion. He trusted also, that the terms of that charter would be so expressed and modified, that they might not be able to depart from the letter of it hereafter; and he said this, because he was sure that, by the eyes of the Christian public being directed to this subject, the best means would be secured of interesting the nation at large. It had been said to-day, that the burning of Hindoo widows was contrary to the feelings of the women themselves, and doubtless this was the case; and it proved that they had human nature as well as the Gospel on their side. All these things, then, appeared to him to afford strong matter of encouragement; and he trusted that the public would shew the same feeling by the liberality of their subscriptions. It was a constant annual pecuniary support that the Society wanted, and when that was once established, there could be no doubt that it would be enabled to pursue its exertions with renovated vigour.

*** *The Remainder, with the Resolutions, List of Contributions, &c. will be given in our August Number.*

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THE

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An Essay on the Writings of Dr. Dwight.

(*Continued from p. 276.*)

The Free Agency of Man.

On every principle of equity, the liberty of an agent is involved in his responsibility for his actions; and there is implanted in the human bosom a consciousness of this responsibility. Let any one listen to the tale of a transaction ever so atrocious, and attended with consequences ever so direful, the emotions of grief, and anger, and indignation, may, in succession, take possession of his mind, but he will be the subject of no compunction —no remorse. Should the tale, however, be pointed as an accusation against himself, and conscience echo to the truth of the indictment—"Thou art the man"—then, indeed an intolerable burden may rest upon his spirit, like that under which the first murderer exclaimed, "My punishment is greater than I can bear," and the betrayer of "innocent blood, went out and hanged himself." Now, to what is the difference of feeling in these cases to be ascribed, but to the simple principle, that our responsibility extends no further than our power, which reaches not to the actions of others, but is limited to our own doings and devices? It is on this principle, that we pass a sentence of approval or condemnation on the conduct of our friends and neighbours; and they again on ours. That we feel grateful for favours, or resentful of injuries; that we frown on oppression, or punish injustice; that offenders against the rules of custom, propriety, and decorum, are arraigned at the bar of public opinion; and the violators of their country's laws, are held amenable to its sanctions, and are punished by imprisonment, and banishment, and death. The precepts and promises, the commands and threatenings of the divine word, proceed also on the same principle. They recognize man as a free agent. Nor is it possible, under any other character, to regard him as a subject of the moral government of his Creator; his life as a state of probation; or the solemn awards that await him at its close, as proceeding on the principle of retributive justice. "These things saith the faithful and true witness, behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Every intelligent and accountable agent, therefore, feels within himself that freedom from constraint, and that power of action which is involved in his responsibility, both to his fellow-men and to his Creator. This principle, so deeply implanted in the human conscience, the combined influence of sophistry and vice can never entirely obliterate or expel; and neither would the most accurate and minute analysis of the faculties of the mind add to its force: as a man would be no more able to walk, and no more convinced of his capacity for that exercise, by knowing the name, situation, and use, of every muscle

employed in walking. So direct is the evidence by which this doctrine is established, that to attempt to prove its verity may well be considered a work of supererogation. But accurately to define its nature, to ascertain its precise boundaries, and to reconcile the power implied by it with dependence on supernatural agency, in the performance of spiritual duties, is a less easy task. How the sovereignty of God, and the invincible agency of his spirit, can accord with human liberty—or in what way a finite spirit is acted upon by the Infinite, so as to carry forward with absolute certainty the purposes of HIS WILL, and yet remain free to follow its own—are amongst those problems in theology of which the writer pretends not to furnish the solution. He would rather say, with the inspired Psalmist on another occasion, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

The human spirit, however, we know well, is the subject of a variety of influences, besides that which comes from above, and which, though very powerful in their operation, are never considered as interfering with its liberty. Such is the influence of sympathy, induced by the association of kindred minds. "As iron sharpeneth iron, so doth the countenance of a man his friend." Such is the contaminating influence of bad example—"Evil communications corrupt good manners." Such are the influences arising out of the various relations and connections of human life; where personal qualities are brought to bear upon congenial tastes, and to "draw with the cords of love as with the bands of a man." The affections of a husband towards the object of his choice, no doubt place him under a species of bondage, from which he neither can be, nor would he wish to be, liberated. The cords of affection, though of soft and silken texture, are the most powerful and constraining. And added to all these influences, there is a species to which we are exposed, of a still more subtile and undefinable character, where the agents whence it proceeds are invisible, and yet who have access to our thoughts, and contribute to an unknown extent to pollute, or to preserve from pollution, the very fountain of our spiritual existence. What know we of the powers, or the extent of this mighty host?

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."

Verily there is no isolated spot in the creation, on which the human spirit can stand clear of all surrounding influences. Who can tell their number, who can estimate their combined strength, and who can account for the first aberrations of a pure spirit from the source of its sanctity, its safety, and its joy?

In answer to the question, "How can a holy being become sinful, or how can a holy being transgress the law of God?" Dr. D. remarks—

"This question, to which, perhaps, no philosophical answer can be given, has been unnecessarily embarrassed by the mode in which answers to it have been attempted. The language often adopted, has been in a great measure abstract; and being supposed to have meaning, when it had none, and to convey ideas which it did not contain, has served only to bewilder, where it was intended to instruct. The metaphysical nature of moral agency, both in God and his creatures, is a subject perhaps as *tenuous*, as difficult to be fastened upon, and as easily evanescent from the mind, as any which we attempt to examine. To unfold, or to limit exactly, the agency of moral beings, seems to be a task imperfectly suited to such minds as ours. What the Scriptures have said concerning this subject we know, so far as we understand their meaning. We also

know whatever is clearly taught us by experience. Beyond this our investigations seem not to have proceeded very far; and almost all the conclusions derived from reasonings *à priori*, have failed of satisfying minds not originally biassed in their favour."

Metaphysicians, many of those at least who have puzzled the world with their lucubrations on this topic, like the inhabitants of the polar regions, occupy the antipodes to each other. Fatalists and Necessitarians wholly relinquish the doctrine. By these we are taught, that the character of man is so completely formed for him, so entirely moulded and fashioned by circumstances over which he has no control, that it is absurd to consider him accountable. The opinions he may form, and the actions he may pursue, being almost as little dependent on his will, as the height of his stature or the colour of his hair. Hence, according to philosophers of this school, man is destitute of free agency altogether; and of course no longer responsible for his actions to any being, divine or human; save and except to themselves only, as by a special clause in relation to particular cases, thereunto made and provided. Human nature, it will be perceived, is very little indebted to philosophers of this description, who, in their ratiocination on its various powers, have managed to lose a most important one—the most pre-eminent and distinguishing amongst them. It seems to have passed from their creed like a volatile substance in the process of distillation. Man is no longer a moral agent, because no longer free; he is reduced to a piece of curiously-wrought mechanism, and is, in the scale of being, on a level with the watch he carries in his pocket. Of all such teachers as these, it is sufficient to say, "Lo! they have rejected the word of the Lord, and what wisdom is in them?"*

There is, however, an opposite error, from which Christian writers are not entirely clear, that of ascribing to the free agency of man more than belongs to it, or more than can be made to consist with other doctrines of divine truth, of vital importance.

No one who is conversant with his Bible can fail to perceive, that it contains both precepts and promises; duties enjoined, and strength offered equal to their exigency. Faith in Christ is sometimes spoken of as the gift of God, and at others

* Mr. Robert Owen, of New Lanark, whose "sayings and doings" have possibly reached the ears of some of our readers, has for some time past been a very conspicuous figure amongst this group of deistical theorists. This professed philanthropist finds human nature—as indeed most of us have found it—very far from what it ought to be; and he is exceedingly anxious to commence a course of experiments upon it, in order to make it better. He is quite confident that he should be able to bring it into a state in which "all mankind," himself of course included, "would be *perfectly virtuous, and perfectly happy.*" A most desirable consummation truly; and who but will exclaim: what a pity but this philanthropist had happened to have lived some centuries ago! The basis of Mr. O.'s theory, however, is, that all men are naturally good, and that they are made bad, by the corrupting influence of bad example. But in the plenitude of his wisdom he has never told us, who set the first bad example, and by whose example he was influenced to set it! He seems unable to trace the widespread mischief to its spring-head. Mr. O. may do some good as a plain practical man, if he be content to let principles alone. As a plumber may repair a flaw in a pipe, through which a pump loses its water; but if he afterwards attempt to lecture upon it, and talk of *suction*, instead of *atmospheric pressure*, the mere tyro in hydraulics will smile at his ignorance.

Alas! for all such speculators on poor human nature, who know not the elementary principles of the science on which they profess to enlighten the world, and are disdainful of the account that has been given of it by its author.

as the duty of man; an object of promise, and a matter of obligation; and hence we are constrained to admit both doctrines into our creed, whatever difficulty we may find in reconciling them, or whatever apparent discrepancy they present to the understandings and reasonings of finite minds. It is, however, of great importance, not only that we assent generally to all the doctrines of divine truth, but that we preserve them in our creed, in the same relative positions and proportions which are assigned them in the sacred volume. It is true, that in those sacred pages doctrines are not defined, or marked by a boundary line, like countries on a map, determining at once their extent and locality; but something analogous to this may perhaps be imagined, sufficient at least to illustrate the idea it is intended to convey. The danger of making so unqualified a statement, or of giving so broad a definition of one doctrine, as to pass the line of truth in reference to another. Those who maintain the doctrine of divine influence, in such a way as to release man from the obligations of personal duty: or those, on the other hand, who press personal duty, in a mode calculated to lessen our dependence on the promised aid of the Divine Spirit, are equally chargeable with error.

The writer yields to no man in his tenacity for the doctrine of human liberty, which lies at the foundation of moral government. As Mr. Hall justly observes—

"If, in the scheme of doctrine we have embraced, we suspect there is something incompatible with the use of scriptural admonitions, we may be assured, either that the doctrine itself is false, or that our inference from it is erroneous, since no speculative tenets in religion can be so indubitably certain, as the universality of the moral government of God."

It is of importance, however, when we speak of the free agency of man, to bear in mind, that we speak of the free agency of a creature; and of a creature who has fallen. A creature, however exalted, always associates the idea of dependence and limitation, in relation to all the powers and faculties of his nature. Metaphysicians have sometimes lost sight of this; and in reference to those attributes or powers which man possesses in common with his Maker, they have reasoned *abstractly*, when they ought to have reasoned *concretely*. Knowledge and duration, in the abstract sense, may be the same, whether applied to the Almighty or to man:—the former is the image in the mind of the thing known; the latter is continuity of existence:—and these general definitions may suffice to fix the abstract idea, in relation to all beings. But the individual who should commence from these points a course of concretive argument, might presently arrive at the most untenable conclusions. Assuredly it would not be safe to affirm every thing of human knowledge that is true of Omniscience; or of duration in reference to the dependent creature of a day, that is applicable to it in relation to Him "who borrows leave of none to be," and "who is without beginning of days, or ending of years." This distinction, in the judgment of the writer at least, requires to be kept in mind, when we speak of liberty or power in reference to man. To what extent these qualities, in relation to such a being, ought to be carried, it is difficult to determine. Certainly as far as is necessary to man's accountableness, but certainly not so far as to exclude the idea of his dependence. Is independence a necessary element in human liberty? Suppose a father

should require of a son the performance of a given service, to which his personal resources were unequal, if the father connected with his requisition a promise of whatever assistance was necessary to the work, on the simple condition that the son should ask for it, would he not have as just a right to complain, if the son failed under such circumstances to fulfil his request, as if he had possessed him of independent sources of his own? For the son to plead indifference to his father's will, or a proud reluctance to perform it on the terms prescribed—that of dependence on his assistance—instead of being a valid excuse for his failure, would be adding the sins of ingratitude and pride to that of disobedience.

Much confusedness has also been introduced into the discussion of the question of moral agency, by losing sight of the distinction between the spiritual and the material creation, and reasoning from the one to the other, as though both were subjected to precisely the same laws. This is an erroneous assumption. That the *wicked will do wickedly*, may be the effect of laws as certain in their results, as those by which a stone falls to the earth, or water finds its level, or which determine the ebbing and flowing of the tide. But though the laws of the moral world, may be as certain in their results as those of the physical, they are by no means the same in their mode of operation. Their bearing on the respective agents is widely different. And this every man feels, the moment he descends from the mystical heights of metaphysical speculation, into the region of common sense and practical life. Apart from religious controversy, such a thing was never heard of, as that the depravity of a man's heart affords any justification of the moral obliquity of his actions. Avarice is no apology for the crime of theft; or malevolence for that of murder. The *cans* and *cannots* of theological speculators, in this view, amount to nothing. It is not the impossibility abstractly considered, but the nature of it, which must determine how far it can be admitted as an extenuating plea. If a man fails in the performance of a duty, either through bodily infirmity, mental aberration, or any similar cause, that which accounts for his failure, at the same time excuses it. But he who neglects to do what is right from aversion to it, and does what is wrong from a love of it—instead of being exonerated from the charge, which takes cognizance of the *overt* action, becomes amenable to a second, directed against the *disposition* which induces the unhappy preference. A man's inclinations will necessarily determine the course of his actions, but his inclinations are not the standard of his duty, or the measure of his obligation to perform it.

The direct tendency of vicious habits, it is a melancholy fact, is to increase the difficulty of regaining the path of sobriety and virtue. But is the obligation to return thither, at all diminished by the increased difficulty of returning? If so, then the graduated scale which should mark the degrees of moral delinquency in such cases, would bear an inverse ratio to those of moral obligation, the latter descending exactly in proportion as the former rises. And hence, "evil men and seducers, who *wax worse and worse*," would be advancing, by a most mysterious process, truly, to that *acme* of depravity, where the vilest of actions would lose their moral turpitude, and the most abandoned of criminals be secure from crimination. It is manifest the administration of human

laws acknowledges no such principle. Juvenile depredators are sometimes regarded as objects of judicial clemency, because their habits being less fixed, and their minds less callous, their recovery to virtue is proportionably more hopeful. But was it ever known, that an individual convicted under a criminal indictment, was recommended by a jury to the clemency of the judge, on the ground that he was an old and an obstinate offender—that his depravity was so deep, and his evil habits so inveterate, that the man was no longer master of his actions, but lay under a moral necessity to work wickedness, and bring forth mischief? Was justice ever urged on grounds like these, to remit its penalties, and compromise its claims? It may be safely affirmed, that such a thing never occurred in the history of judicial proceedings.

Now, the individual introduced into the above illustration is not a supposititious character, and, unhappily, not a solitary one. Thousands are thus daily employed in forging their own fetters, surrendering themselves to those licentious habits, from whose fatal influence nothing can rescue them but a miracle of mercy. The writer is aware, that as, in these cases, the cause is progressive, so also must be the effect; but it is a question of awful import—Is there not an ulterior point in this progression, at which the enfranchisement of the spirit from its evil habitudes, acquires all the force of a moral impossibility? Can the Æthiopian change his skin, or the leopard his spots? Then may ye also," said the Prophet, "do good, who are accustomed to do evil." "Having," said St. Peter, "eyes full of adultery, and that cannot cease from sin."

Independently, however, of that moral impotency which habit may be supposed to superinduce, has man, considered as a depraved creature,—the fountain of whose actions under all circumstances is corrupt,—has he power to maintain a course of holy obedience to a righteous and an equitable law?—or, in other words, is a wicked man able to perform good and holy actions? Those who meet the question with an unqualified negative, are exposed to the charge of maintaining that an obligation may rest upon a man to perform duties which he has not the power of performing: for his obligation is not supposed to be destroyed by his depravity. And in reference to the preceptive parts of the sacred volume, to affirm that man *has no power* for the most spiritual exercises, is to impeach the wisdom that enjoins, and the justice that demands them. And yet, notwithstanding these difficulties, the doctrinal statements of revelation that maintain a man's inability for spiritual exercises without divine aid, are as numerous, as the precepts that urge these duties upon him, and supply motives to enforce their observance. So thin and impalpable, perhaps, to human reason, is the boundary line that separates between truth and error.

The doctrine that represents sinful man as *able*, in the most unqualified sense, to perform spiritual actions, is encompassed with insuperable difficulties. Those who admit the perversity of human nature, and yet ascribe to man *unaided* and *independent* power of performing good and holy actions, must ascribe to him one or other of two things, either the power of acting contrary to his disposition, or the power to change it. The former is absurd, and involves a direct contradiction. No moral action can exist contrary to the disposition of

the agent, since it is from the disposition that action takes it moral character. An action apparently good in its principle, and really so in its consequences, would be destitute of all moral excellence, unless the disposition were good whence it proceeded. "Grapes do not grow on thorns, nor figs on thistles." In the sale of Joseph to the Ishmeelites, by whom he was carried down to Egypt, the brethren of that amiable youth performed an act that was good in its consequences to him, and to themselves, and to thousands more; but it did not possess a particle of moral excellence. "Howbeit *they meant* it not so, neither did their heart think so." Those who maintain, therefore, that a depraved creature has power to perform holy actions, are driven into the remaining alternative, that of ascribing to him the power of changing his disposition, and of possessing himself of one that is accordant with holy actions, and naturally produces them. That such a change does pass on every converted sinner, is true; but to what agency do the Scriptures ascribe it? To a human or a divine origin? "Is it from heaven, or of men?" And so far as human agency is involved, the power ascribed to man in this blessed work—is it *innate* and *unaided*, or is it *imparted* and *dependent?* Is it a power in which the sinner hath whereof to glory, or a power that implies his obligation, humbles his pride, and demands his gratitude? "What saith the Scriptures?" "In the Lord have I righteousness and *strength*." "I can do all things through *Christ that strengtheneth me*." When I am *weak*, then am I *strong*." "Be strong in the Lord, and in the *power of his might*." The doctrine that refers the conversion of a sinne not to himself, but to divine agency, depends not on a single phrase, or a few scattered passages of sacred writ; it is interwoven with the whole structure of the gospel scheme, the design of which is, not to put a sinner on a complacent survey of his own powers, but to shew him his *weakness* and *insufficiency;* and, paradoxical as the thing may appear, to induce him, from a sense of his own impotency, to fly to the strong for strength, and to take hold of the arm of an Almighty Deliverer.

How far the preceding remarks on the subject of human liberty and power may be considered as accordant with, or as opposed to the doctrine maintained in a recent publication, * the writer leaves others to determine; an enquiry of much more importance to him is,—how far do they accord with the oracles of Truth?

The object of the work referred to, is to supply an answer to the question, "Has a sinner power to come to God through Christ, *unaided* by the Spirit?" The answer is given in the affirmative, and Mr. H. maintains that man is able to retrace his steps to happiness, and God by his *own unaided* efforts, and without being dependent for assistance on any higher source.

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* Hinton, on the Work of the Holy Spirit, reviewed in our last Number, p. 279. It is perhaps scarcely possible to close an Essay on the free agency of man, without adverting to the doctrine maintained in this volume, towards which the thoughts of many pious and worthy individuals, with very different convictions and emotions, are at this time directed.

As the subject thus naturally falls in his way, the writer will not scruple offering a remark or two upon it, with the same freeness and independence of mind as characterizes this bold impugner of the popular sentiment. While, however, he expresses his honest dissent from some of the statements of that work, he is not insensible to the acuteness of its talent, and the tone of its piety.

He arrives at this conclusion by two principal courses of argument. An analysis of the faculties of the mind; and a definition of the terms employed in the controversy. The examination of the first he introduces by observing, "It has been customary to speak of the *powers* or *faculties* of the mind, and doubtless it is both necessary and just to use this phraseology; yet it should be remembered that however familiar we may speak of them, they are things of which, in their own nature, we know absolutely nothing." So much for the solidity of this part of the foundation on which his system is erected.

Among the terms which Mr. H. has attempted to define, the most important to the present question is that of "Power or ability," of which he furnishes the following definition, "*A man has power to perform a given action when he possesses the means of doing so.*" Mr. H. seems to consider this definition as constituting the key-stone of his theological fabric, and refers to it again and again under this impression. Now it is obvious to remark, that if the term *means*, as here used, be synonimous with *power*, it is only saying that a man has power to perform a given action when he possesses the *power* of doing so, which is certainly very true; but which throws very little new light on an abstruse subject. At the top of page 32, Mr. H. speaks of our character and feelings as "dependent upon the use of *means* put into our *power*," a singular mode of expression in reference to terms of precisely the same import; and one is ready to ask what would be the sense of the passage were we to take the liberty of transposing them? If, however, the terms which are thus made the measure of each other's meaning do not include precisely the same idea, or admit of an equal degree of extension—then the definition fails, and the argument is lost. For if something more than *means* be essential to constitute *power*, the possession of the one would not necessarily imply the existence of the other. We have been commonly taught to distinguish between *the means of grace; and the grace of the means*: intending by the latter, the power with which the divine Spirit accompanies the former. The definition, however, which identifies the two, of course nullifies this distinction. It may also be important to state here, that every effect must have a cause, and that the power by which any effect is wrought, resides in the cause to which it is ascribed. Now the power or agency by which any effect is realized, always bears a proportion to the magnitude of the effect produced by it, the one must be commensurate with the other. This is a settled principle. Hence, we should never think of ascribing the creation of a world or the resurrection of the dead to anything less than an omnipotent arm. But the same relationship does not necessarily subsist between the *end* and the *means*. For the weakest means are sometimes used to accomplish the mightiest results; and the power to which the effect in these cases is ascribed is greatly magnified, by producing such astonishing results by so feeble an instrumentality. Hence the apostle argues that the gospel is the power of God, i. e. the instrument of divine power "to every one that believeth," and that he hath committed the ministration of this gospel to human hands, or in the figurative language of inspiration, "put this treasure into earthen vessels that the excellency of the

power may be of God and not of us." How often does the divine Spirit illustrate this principle by asserting his supremacy in the conversion of a sinner, rendering the Truth of his declaration to the prophet most strikingly apparent, "Not by *might* nor by *power*, but by my Spirit, saith the Lord of Hosts."

Many cases might be referred to, both in the Old and New Testaments, to illustrate the distinction between *means* and *power*. Naaman, the Syrian, appears to have lost sight of it when he refused to adopt the simple *means* prescribed by the prophet for the removal of his leprosy, "to wash and be clean." He saw the *means* only but not the *power* that was to give them efficacy. The clay and the spittle with which our Saviour anointed the eyes of the blind man, and his subsequent washing in the pool of Siloam, were the means employed to introduce one who was born blind, into the light of a new creation, but the virtue and the power lay not in the *means* but in the *hand* that used them.

And in cases where the obvious adaptation of the *means* to the *end* renders the above distinction less palpable and striking, its validity must still be admitted. The gospel is not only the power of God, but it is also the wisdom of God. It is well suited to accomplish the end designed. It is a hammer by which the rocky heart of man is to be broken; a sharp two-edged sword, piercing between the joints and the marrow, and is a discerner of the thoughts and intents of the heart. But all such metaphorical allusions, instead of precluding the doctrine of a divine agency, presuppose its necessity. For what are implements without agents? The keenest sword, without a hand to wield it?

In accordance with these views, the immortal Howe observes—

"Wherefore, we are not to look upon the gospel of the Son of God, as a useless or unnecessary thing. It is the ministration of spirit and life, and the power of God unto salvation to every one that believes; an apt instrument of such impressions upon the spirits of men as are necessary to their being formed into living temples—the sword of the spirit. Not that any good work is wrought by means of the inanimate gospel, the letter kills, but it is the Spirit that gives life. An instrument comes under the general notion of means, which signify somewhat middle between the efficient and the effect. And suppose an agent able effectually to use them; a sword is a fit instrument for its proper use, supposing a hand able to wield it."*

The design of Mr. H.'s work is to reconcile apparent discrepancies, *divine agency* with *human obligation*. But without effecting this reconciliation, he has introduced into his system principles equally hostile; viz. *the absolute necessity of divine influence*, with *power* in the sinner to *convert himself without it*, which if embodied in one proposition, seems to amount to this—that man has power to perform an act, *without that* which is *absolutely necessary* to its performance. It is, however, but fair to state here, that this writer attempts to save his consistency, by drawing a line of distinction between power and disposition. Leaving the former in the sinner's hands, as necessary to his responsibility; and referring to divine agency that change in the latter, which the work of conversion supposes. Now here, it is obvious to remark that if the *power* ascribed to the sinner be extended to the renovation of his heart, then the distinction between power and disposition ceases, and the two ideas at last merge into one, viz. into that of power; and this power remains in the sinner's

* Living Temple, p. 244.

hands. Mr. H. expressly states, "that man is endowed with A POWER OF SELF-REGULATION AND CONTROUL," and he proceeds to argue that by the exercise of this power by giving due ATTENTION to divine things, the sinner is *able* to effect that change in his *disposition* which we are accustomed to ascribe to divine agency, he observes—

"The spirit does nothing more than lead us to due consideration; but we are *able* to give due consideration to any object without the Spirit; wherefore we have *power* without the Spirit, to do that which we actually do only under his influence,' and he adds, 'wherefore also we have power to accomplish the whole of that work.' And again, 'It is plain that we have in our own hands the controul of our feelings, actions and character. Every man is thus put in possession of the key of his own heart and is *able* to render it a sanctuary for the entertainment of select objects, and inviolable to a great extent, by whatever he may choose to exclude.' He also argues, 'What power has a man over his conduct, *except by having power over his heart*, out of which the conduct actually and inevitably springs?"

By these and similar statements, it appears that Mr. H. extends the power of the sinner to the change of his disposition, and hence the distinction between disposition and power is unavailing to save his consistency, the two ideas at last blending into one, viz. into that of power, which is represented as equal to the entire work of human conversion. Whether disposition, therefore, be called power or not, if a man be *able* of himself to effect the necessary change in *it*, he has *power* over it, and therefore, according to this new doctrine, *power* to accomplish a work *without that* which is *absolutely necessary* to its accomplishment.

To the question of the apostle, "Who maketh thee to differ?" the writer is satisfied that Mr. H.'s piety would instinctively recoil from an answer that should refer it to himself, and yet consistently with his system, it does not appear how he can trace the difference to any higher origin. This is a serious alternative, and surely demands the calm re-consideration of this zealous minister of the grace of God.

There is also another discrepancy in Mr. H.'s system, to which the writer may briefly advert. He maintains that every man possesses power to turn to God, to repent, to believe, &c. within himself, independently of any supernatural assistance; and yet that no man ever did or ever will return to God without divine aid. But on what principle is he warranted to assert,—that *no man ever did*, or *ever will do* what *all men are able to perform?* If all have this *independent* and *unaided power*, how can he be certain, that no one will ever use it? Because, perhaps, it will be said, all men lack the disposition, which is as fatal to the accomplishment of the work as the want of power. True, but as before observed, this disposition all men have the power to change, they therefore lack nothing that is necessary to the completeness of the work, the disposition which they are supposed to lack it is in *their power* to possess by that due *consideration* and *attention* which every man is said to be able to give to divine things. How then can Mr. H. be sure that this due consideration,—the issue of which is so certain,—no man will ever give, and no man has ever given?

When we consider the countless myriads of the human race which form the successive generations of men from the commencement to the close of time, who is authorized to say, that what each individual is able to do, no one has ever done, and no one ever will accomplish? Safely to affirm this, requires an historical knowledge

or a prospective vision of the operations of every mind, for on principles of ordinary calculation it is altogether incredible. On any subject apart from religion, would Mr. H. choose to hazard two such counter statements, including only the inhabitants of the town where he resides? or in reference to any one of his friends and acquaintances? Those who are satisfied to leave "the key of the sinner's heart" in other hands than "his own," may consistently make such an assertion in reference to the whole human race, however numerically extended. But who that is not possessed of Omniscience can ascertain that a creature, who is so completely furnished for the work of self-conversion, will in no instance effect it? For aught that can be known to the contrary, this event may often occur, and may be occurring every day. So much for Mr. H.'s attempts to reconcile irreconciliable ideas. He tells us that "error is always a suicide." How concerned will the admirers of his system be, to find that he has not been able to preserve it from laying violent hands upon itself.

What is the amount of all the light which metaphysics has hitherto shed on moral science? It has more frequently succeeded in giving a new direction to a difficulty than in relieving us from the point of its pressure—

"And 'tis a poor relief we gain,
To change the place, but keep the pain."

A large portion of intellectual energy, has indeed been expended by metaphysicians, for the most part, to but little purpose. It has been said that "Truth lies at the bottom of a well," and experience seems to have added "that the well is deep and they have nothing to draw with." It is not intended by these remarks to pass an unqualified sentence of condemnation on metaphysical writing. The legitimate use of metaphysics, however, in the judgment of the writer, is not so much to build up systems of truth, as to expose the sophisms of error, a sentiment which Mr. Hall has introduced in his preface to his father's work, with his accustomed discrimination of thought and beauty of expression.

"In this respect we concur in the sentiment expressed by Abraham Tucker in his 'Light of Nature pursued,' that although metaphysical reasoning rarely, if ever, conducts to the discovery of truth, it is of great advantage in the detection of sophistry, and that the mist and confusion in which moral subjects have been involved by crude and undigested metaphysics, can only be exploded by the temperate use of that which is true and genuine; so that the chief praise of metaphysics is, the cure of its own ills, the repair of the mischief which itself has wrought. The reader will observe that the author employs metaphysics not to rear the fabric of truth, which can only be effected by a profound deference to inspiration, but to demolish a rotten superstition which conceals its beauty."

Happy is it for us, amid the dim and glimmering light of human reasonings, that "we have a more sure word of prophecy unto which we do well to take heed, as unto a light shining in a dark place." However ingenious the system that is constructed of metaphysical abstractions, it is at best, but a sort of state-residence for a superior intellect, where few are permitted to enter, and where no one finds the repose and calm comforts of a home.

(To be continued.)

Resignation in Affliction.

It has been remarked, that "happiness is a flower which has never bloomed on earth, since it was rudely plucked by our first parents in the garden of Eden." From that woful period, every form of

evil has grown luxuriantly, and the most tempting sweets have proved, like the apples of Sodom, bitter to the taste as dust and ashes. Yet if we observe the course of human action, we find mankind are ever busied in the search of some ideal felicity, and that this ardour of pursuit constantly terminates in disappointment. On every part of this polluted and sorrowful world, the tears of the mourner are flowing in secret, and his sighs are wafted on each passing breeze. Some drops of woe are mingled in the cup that contains the choicest sublunary joy. Those to whom affluence presents the means of procuring each desired good, are agitated by the alternation of joy and grief, of hope and of fear, and subjected to the attacks of disease and death, in common with those who feel the privation of temporal comforts. The Christian also is exposed to vicissitude of condition, and fluctuation of enjoyment; and participates the ordinary trials that characterize this probationary state. Disappointment checks perpetually his pursuit of happiness, and withers those hopes, for the maturity of which he has watched with assiduous solicitude. Are his fond anticipations realized, he finds frequently an augmentation of care, or a feeling of satiety, indicating that earthly enjoyments are but the unsubstantial images of felicity.

In consequence of our departure from the supreme love of our Creator, and our violation of his just commands, we have forfeited all claim to his notice and protection. Hence his attributes of justice and mercy would remain unsullied, were he to visit us with the severest tokens of his displeasure, in the deprivation of every earthly comfort, and of his divine favour. "Why should a living man complain, a man for the punishment of his sins?" Have we not cause for gratitude, that he, from whose service we have revolted, has not abandoned us to remediless woe, but has left us in a condition to sue for his pardoning mercy?

Our grief is, perhaps, sweetly alleviated, by the sympathies of friendship. Our friends do not avert the eye at the sight of our affliction, and turn a deaf ear to our impassioned complaints, from the consciousness that they cannot remove the cause of our lamentation. No—they wipe away our tears, and would fain mitigate our anguish, or soothe our pain, by their tender attentions. Is there not *One* who is emphatically "touched with a feeling of our infirmities?" "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." One smile of his can calm our agitated spirits, and enable us to say, with the pious Shunamite, "It is well."

The Christian will cheerfully acquiesce in the severest trial, under the conviction that it is for some wise and benignant purpose that the bitter draught is administered, or the deep wound inflicted by the heavenly physician. The inconstant objects of sense too much captivate his regard, and induce a state of mind and affections incompatible with an implicit obedience to the divine will. Hence some providential chastisement is appointed to correct this folly, by reminding him of the vanity of all sublunary objects and pursuits—of the impiety of permitting them to engross so large a portion of his fleeting time, and of his anxious consideration. His faded hopes tend to admonish him of this unhallowed affection for earthy things—to temper the ardour of his fu-

ture schemes with moderation—to increase his dependence on the aid of Omnipotence—to subdue the perversity of his will, and to fix his elevated aspirations on the unchangeable source of inexhaustible felicity. Does the withering touch of disease prematurely waste the vital energies, enfeeble the once vigorous frame, and despoil it of its beauty? It is an evidence of his frailty, and a monition of his departure from the visionary scenes of earth, and of his entrance upon the realities of the invisible world. Is his life prolonged, to shed the unavailing tear, as some endeared relative or friend, from whom perhaps he may have received pious counsels or affectionate attentions, is prematurely, as it seems to erring mortals, deposited in the lonely grave? It is an incentive to his frequent meditation on the uninterrupted joys, the superior employments of glorified saints, and it enhances the value of those beloved companions who are spared to solace him, amid the gloom of his melancholy bereavement. Doth one who shared his sympathies and his confidence, prove faithless to the sacred obligations of friendship? He is sustained by the consideration that there is a friend, "the same yesterday, to-day, and for ever;" whose purposes and promises of grace are immutable, and who will never fail those who put their trust in him.

Besides the endurance of external calamities, the Christian is exercised with peculiar trials of a spiritual character. A contracted judgment, perverted often by the prejudices of a defective education or example, or by the baneful influence of sensible objects, co-operating with the innate principles of depravity, lead him into errors which perplex his mind and disturb his peace. He has a painful consciousness of his proneness to indulge evil passions towards men, and rebellious feelings relative to providential arrangements, derogatory to the glory of God, and inconsistent with his profession of love to him. It may lead him daily to implore the application of the Saviour's atoning blood, and the agency of his Divine Spirit, to remove the corruptions, and to sanctify and regulate the affections of his depraved heart. There is also a fearful conflict to be maintained in defiance of those evil suggestions imparted by the invisible spirits of darkness. Martial hosts, opposed to a formidable foe, place implicit reliance on their leader for a victorious termination of the contest; the Christian, in his spiritual conflicts, seeks in the guardianship of Omnipotence, a refuge from "the adversary and destroyer," and places his entire dependence for victory on the Lord of Hosts." "In that the Saviour himself hath suffered, being tempted, he is able to succour them that are tempted." Thus we perceive, when God visits us with chastisement, "it is for our profit, that we may be partakers of his holiness;" and that it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby." We are led to such a hallowed communion with the Divine Being, and as, when Moses descended from Sinai, his face shone with an unusual brightness, so the manifestation of divine grace to our souls transforms us into his heavenly image.

The consideration, that it is the will of our heavenly Father that we should be exercised by such peculiar trials, might enable us to say, in a humble and resigned temper of mind, "I was dumb, I opened not my mouth because thou didst it." It is not the hand of an enemy that hath done it, it

is the hand of One "who knoweth our frame and remembereth that we are dust." "There is more joy," says Archbishop Leighton, "in enduring a cross for God than in the smiles of the world; in a private despised affliction without the name of suffering for his cause, or any thing in it like martyrdom, but only as coming from his hand kissing it and bearing it patiently, yea gladly for his sake, out of love to Him, because it is his will so to try thee."

This submissive temper under the pressure of adversity, exhibiting the superiority of christian principles tends to promote the divine honor. "Them that honor me I will honor," is the declaration of God; hence we become interested in His sacred promises. "Cast not away, therefore, your confidence, which hath great recompence of reward; for ye have need of patience that after ye have done the will of God, ye might receive the promise."

Serenity will beam in the countenance overspread with the paleness of sorrow, when the mourner is enabled placidly to resign his property, his health, his friends, his life to the disposal of his heavenly parent. His heart is then truly offered as a vital sacrifice to the sacred service of his God. Faith is brought into vigorous exercise, and like the apostle he feels that he can do all things if Christ strengthen him. No depressing sorrow, no wasting anxiety, no tedious suspense is insupportable, no condition is so miserable as to be past endurance, no perplexity so intricate as to induce despair whilst he perceives an Omniscient eye with benignity noticing the silent tear, an almighty hand offering a mitigation of sorrow, security in the hour of trial, and guidance amid the intricacies of his path. He hears a voice that calms each tumultuous passion, or breaks the silence of despair amid the storms of life. He realizes the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

We shall acknowledge that our sufferings are very light in comparison with those that many eminent christians have endured. The Saviour declared to his disciples a short time previous to his own sufferings, "in the world ye shall have tribulation." These devoted men were peculiarly exposed to the cruel scorn of an unbelieving world. Let us bear in mind the trials of those (of whom the world was not worthy) mentioned in the 36th and two following verses of the 11th chapter of the Hebrews, in order that each repining feeling at the remembrance of our mitigated woes may be suppressed. Let us meditate habitually on the weight of his grief who was "despised and rejected of men, a man of sorrows, and acquainted with grief;" on his infinite grace in being "wounded for our transgressions" and "bruised for our iniquities," and on his placid submission who "was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth." Kind Redeemer! enable us in imitation of thy divine example, with meekness and patience to acquiesce in every providential arrangement, with unwavering faith to commit our present interests and enjoyments to thy infinitely wise disposal.

We may be cheered by the reflection that our trials are short in duration. Months of sorrow and moments of pain are rapidly passing away.

"The past temptations
No more shall vex us; every grief we feel
Shortens the destined number; every pulse
Beats a sharp moment of the pain away,
And the last stroke will come."

"Our days are but as a shadow that declineth." The present darkness will soon be overpast, an eternal day is advancing. "Few and evil," said the patriarch, "have been the days of the years of my life." When the final period arrives, how insignificant will those things appear that excited so much jealous apprehension, that wasted our mental and physical energies, oppressed and subdued our anxious spirits, and bowed them down even "unto the dust"

The consideration that "there remaineth a *rest* to the people of God," may sustain the christian in seasons of depression. When "he has entered into his rest no external temptation nor danger will disturb its hallowed serenity. His guilty ignorance will no more betray him into perpetual mistakes that now draw tears of penitence; doubt will be exchanged for certainty, confusion of thought for clear apprehension, imperfect knowledge for an intuitive perception of truth. Contrary opinions, angry contentions, and unchristian resentments will not ruffle that abiding *rest*. Then each spiritual grace will be perfected, and the object of his faith and of his holy aspiration will be fully attained.

May not the sufferings of the present life, when duly sanctified, tend to enhance the felicity of the redeemed spirit? He who confronts the greatest dangers, is most prepared to enjoy the fruits of victory. "He that overcometh shall inherit all things." How will he who has resisted the flattering temptations of the world, delight to dwell in a region where no alluring vanity, no dangerous snare will tempt his affections to wander, and deteriorate the purity of his devotion. To him who has drunk deep of the cup of sorrow, and whose spirit is wearied with scenes of turmoil and strife, how grateful will be the transition to a perpetuity of peace! To him whose path has been shrouded by nocturnal darkness how pleasant will be the effulgence of that celestial city which "the glory of God doth lighten." Those who are represented as having come "out of great tribulation," are they of whom it is declared, "he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat! For the Lamb, which is in the midst of the throne, shall feed them, and lead them to living fountains of waters: and God shall wipe away all tears from their eyes."

SARISSA.

A CONSCIENTIOUS ENQUIRY RELATIVE TO MARRIAGE.

IN reply to Y. Z.'s question, "Is it lawful, as well as consistent with the revealed will of God, for a professing Christian to marry his wife's sister, whether there are, or are not children by the deceased?" we beg leave to refer him to the able exposition of Lev. xviii. 16 & 18, by Gill, Henry, Poole, and Scott; and especially to a letter on the subject of his enquiry, in page 268 of a volume of letters written by the last of these commentators, and recently published by his son.

REVIEW.

Letters on Missions. By WM. SWAN, Missionary in Siberia. With an Introductory Preface by WM. ORME.

THIS volume was written by its intelligent, pious, and benevolent author, to excite, direct, and instruct those who are educating for the work of the ministry; and it is well fitted to answer its design. The preface, by the late Foreign Secretary of the London Missionary Society, is chiefly devoted to an examination of the principles and representations of a work that has been received with considerable favour by the public; but which we have no doubt will be ever regarded, by the most enlightened and pious among Christians, as a beautiful delusion. Mr. Orme has demolished the main principle of the New Model of Christian Missions, and refuted many of its representations; he has, indeed, shewn that the book is self-destructive. The author of an impracticable theory may be very pious in his feelings; his language may be very elegant; and the supposed advantages of his scheme may be so plausibly represented, as to fascinate readers of small information, and acuteness, and inclination to exercise patient thought; all which we regard as applicable to the work on which Mr. Orme has animadverted, and to the manner in which the public has received it. If the writer of the "New Model of Christian Missions to Popish, Mahometan, and Pagan nations," had not proposed the accomplishment of an object so much a general favourite as union among Christians; if he had not written in so good a style and temper; and if he had not created so many defects in the existing methods of conducting missionary affairs, and promised such grand results from his untried theory, some of his proposals must have excited great disgust, and instant rejection.

As evidence of the truth of our remarks, we give the subjoined extracts, in which we find as much of the plan of that great episcopal confederacy, under which it is desired that all missionary exertions and institutions should be placed, as the unknown author has given to his readers.

"We assume," he says, "then, the supposition, that, with some few and small exceptions, the forms and ritual of the English church are fixed upon as those which, with least inconvenience, might be sent abroad by an united Missionary Society. It remains, then, to ask the several classes of Dissenters, how much of compromise or concession would actually be required of them, in giving their support to such a plan? p. 94.

Mr. Orme observes on this, that

"Surely such a person as the writer of the New Model cannot want to be informed, that the difference between the church and the dissenters does not merely respect the forms and ritual of the English Church. The mere adoption of these, he cannot imagine, would go a great way to convert the heathen, or even to prove that there is a substantial union among the friends of Christianity. If he proposes to carry the union further—that all missionaries must be ordained by the bishops of the church of England, profess their assent and consent to all that is contained in the articles and liturgy of the church, and that the Societies generally shall be subject to episcopal rule and government; he cannot be serious in expecting that we are prepared for such a state of things as this, or that there is any human probability the time will ever come, when the Christian church will submit to it."

We not only agree with Mr. Orme, that the time is never likely to come when honest men, or real Christians, will sacrifice their principles in the way above proposed, but we devoutly pray that a period so evil may never arrive. We ought ever to have "one heart" of holy love to God and man; one rule, which should be the sacred word; one aim, even the greatest glory to God, in the widest possible diffusion of gospel truth and institutions; and one dependence, which should be placed on divine

aid. But it is quite manifest, that this requires each one of us to examine the inspired volume, and to obey all its enactments; for we are there commanded "to observe all things" that our Lord has enjoined, and to be fully persuaded in our own minds in relation to what we do. Why should the Dissenter sacrifice his principles to "the forms and ritual" of the national church, instead of the churchman give up his forms and ritual to the principles of the Dissenter? Our respectable, but very Utopian author, will inform us why this marvellous course ought to be adopted. He observes—

"There might even be adduced another reason of the proposed concession, which churchmen, without discredit, might urge, and of which dissenters might, with honour to themselves, acknowledge the force. Is it not, by usage universal, the custom for lighter carriages to swerve from their line of road, in favour of such as could not, without difficulty or peril, pull out of their rut? Do the dissenters pride themselves on their freedom from the restraints, entanglements, and burdens, of statutes ecclesiastical? Do they glory in spurning human enactments? Do they abhor to link religion with secular interests? Do they rejoice to admit no forms, which, as individuals, they have no power to revise or refuse? Then let them, on this most worthy occasion, and on the loud call of pagan misery, use their boasted liberty for the best imaginable purpose! Now let it be their glory and their honourable boast, that when the advancement of our common Christianity was in question, they could, and they did, lay their several preferences on the altar of charity. Is there a triumph to be won on the field of theological strife, that can equal in true brilliancy the one that would be obtained by such a concession, prompted by such a motive? Scarcely ought the glory of martyrdom to rank above it; an offering this, grateful in the court of heaven beyond the fumes of very much incense!" p. 91, 92.

"I am at a loss to know," says Mr. Orme, "whether the author is in jest or earnest, in this singular mode of putting the matter before dissenters. They are referred to as glorying in their liberty, in their freedom from secular entanglements, and other things. All such glorying is vain. But can this writer be serious in saying to them, Gentlemen, you boast of the enjoyment of freedom from the restraints, entanglements, and burdens which Christ has not imposed, and which man ought not to impose; will you shew your love of liberty, and the high-mindedness which the air of freedom generates, by consenting to become bound? You abhor to link religion with secular interests—evince the sincerity of your abhorrence, by becoming part and parcel of a secular system. You admit no forms of human device in your religion; shew your spirituality and regard for the authority of God, by submitting to the authority of man. This is the meaning of the proposition, when reduced to plain language; and this renunciation of Christian liberty, and submission to restraint, are supposed to be required for the conversion of the world, and to be the likely means of promoting it—magnified to the rank of martyrdom, and converted into fumes of incense, most acceptable to God. Dissenters, I have no doubt, will ever be ready to lay their preferences on the altar of charity; they have done so often: but it is too much to require them to lay their principles, and nothing less than a sacrifice of principle is required by the above demand. This would not be a sacrifice acceptable and well pleasing to God."

These observations are more than enough to shew the great imperfection of that model of missions which has been styled new. We devoutly pray, that all professed ministers of the gospel may ever remember, that their common Lord requires them to teach to all the world "all things" that he has enacted; and that every man, pretending to be a Christian, is called to obey "whatsoever" the divine authority has "commanded." In religion, he is not to obey bishops, nor senators, nor even monarchs; but the words of the Lord of all, and the Judge before whom we must every one appear.

Already are real Christians united in holy love to their heavenly Father, and all of human kind; in the belief of the Scriptures; in dependence on the influences of the Sacred Spirit; and in honest endeavours to convert the heathen and Mahometan, and popish nations to God. The nearer they come to each other in their opinions and conduct, relative to the doctrines and ordinances of the Gospel, the better; but this can never really and honestly be effected, except by the study of the New Testament, the only law of Christians, and by constant prayer for purity of mind,

and holy courage in the profession of the truth thence derived.

What have Christians to do with secular bishops, and the forms and rituals of a national church? Jesus Christ is their Master, the New Testament is their only rule, and whether they preach in England or in Japan, they must only on the subject of religion, revere the authority of the former, and resolutely obey the directions of the latter. If they do not regard all the commands of Jesus Christ, their obedience is defective; and if they bow to other authorities in religion, their conduct is treasonable.

We have already said that Mr. Swan's volume is adapted to answer the design of preparing missionaries for their work, and of exciting them to its full performance. The subjects on which he writes are well selected and discussed. They are—The choice of a missionary life—On missionary qualifications—Difficulties arising from diversity of temper among missionaries—The office of the missionary compared with the ministry at home—On low views of the missionary office—On the quantity of means to be employed—On different modes of missionary operation—On the preference due to the missionary service—On ministerial faithfulness to candidates for missionary service—On apathy to the extent of the claims of the heathen world—On the best means of convincing the heathen of the truth of Christianity—and others of a kindred and equally important nature.

These Letters are the production of one who has experienced the difficulties, zealously engaged in the labours, and richly enjoyed the consolations of a missionary life. He travelled in the path which he urges others to prefer, and made the sacrifices he wishes others to make, before he sat down to record in a book the very important observations contained in that unto which we now give our warmest commendation.

The sentiments of our author are truly pious; his remarks are sensible and practical; and in a neat and perspicuous style, and in a manly and independent spirit, he gives to his reader the results of his serious thought and his extensive observation. He is enslaved by no human dictation; he does justice to the authority of his divine and only Lord; and seems ever under the influence of eternal prospects.

A Memoir of the Rev. Alexander Waugh, D.D. with Selections from his Epistolary Correspondence, Pulpit Recollections, &c. By the Rev. JAMES HAY, M.A. and the Rev. HENRY BELFRAGE, D.D. Price 14s. Hamilton and Co.

IF we appear to be late in noticing this volume, it must be ascribed to circumstances over which we have had no control. Many of our readers have already perused it with avidity and delight, for who did not know the great and good Dr. Waugh? And who that knew him, did not admire and love him? There is so much here to enrich the understanding, to please the imagination, and to touch the heart, that we expect it will be a favourite book, not only with multitudes now living, but also with generations yet unborn. We must not attempt to trace the course of Dr. Waugh's life; our limits will scarcely allow us to give the titles of the six chapters into which the work is divided. They are as follow:—Early Life of Dr. Waugh—His Ministry in Wells-street—His connexion with public institutions—His friendships—His domestic character—His conduct in affliction and death.

Dr. Waugh, after his settlement in London, could have but little time for close and continuous meditation. His life was absorbed by public avocations, and without a miracle, he could not have become a profound scholar. But his excellent biographers have justly observed, that "if the value of a life is to be estimated by its utility, few lives have been of as much importance as his; and if it has left few memorials for the library, it has left many for the heart." His life was adorned with a bright constellation of virtues, all shining to the glory of the Saviour, whose he was, and whom he served. Passing over a hundred beautiful passages, we

must be content with transcribing a few particulars, in which he eminently excelled, and in which it is highly desirable that all the ministers of Christ should be examples to the people of their charge. No features in the character of the good Dr. Waugh were more prominent than

His abhorrence of Calumny.

"Being in company with a number of ministers, the bad conduct of a brother in the ministry became the subject of conversation, and every gentleman in the room joined warmly in condemning him. Dr. Waugh sat for a time silent. At last he walked up to his companions, and said, 'My dear friends, surely we are not acting in accordance with our profession. The person you speak of is one of ourselves, and we ought not to blow the coal. But do you know that he is as bad a man as he is represented—and if he is, will railing against him do him any good? It is cowardly to speak ill of a man behind his back; and I doubt if any of us would have sufficient courage, if our poor friend were to appear among us, to sit down and kindly tell him of his faults. If there be one here who feels himself quite pure and free from error, let him throw the first stone; but if not, let us be silent: and I confess that I feel that I must not say one word.'" pp. 393. See also p. 93.

His regard to Domestic Duties.

"In his work of catechising and instructing his children, he never suffered any thing to interfere. An hour every Saturday evening was devoted to this purpose; and amidst all the multiplicity of his public avocations, the incessant calls on his time by private applicants, and his preparations for the ministerial services of the ensuing Sabbath, this duty was never neglected." p. 412.

His attention to his Cash-book, and to all his pecuniary Concerns.

"There were four habits which he recommended earnestly in his counsels and by his own example, and which he stated to be essentially necessary for the happy management of temporal concerns: these were, *punctuality*, *accuracy*, *steadiness*, and *dispatch*. Such were his own habits, in so eminent a degrer, that his cash-book, from the date of his settlement in London to the day of his death, is in existence, and exhibits every item of expence he incurred, and every sum he received. So regular and punctual was he in keeping the accounts he had with his different executorial trusts, and various Societies, that he left nothing to be done by his executors in this department of their duties: every paper and voucher was endorsed, and in its proper place." p. 426.

His engaging the Affections of his Children.

"When it was deemed necessary that a deputation of the Directors of the London Missionary Society should go to the South Seas, to examine the state of the mission there, a wish was very generally felt that Dr. Waugh should be at the head of it, and the happiest results were anticipated from the influence of his wisdom and piety. The appointment being declined by him, on account of his infirmities and his numerous family, some of the brethren were sent to urge his consent, and to endeavour to reconcile Mrs. Waugh and the family to the temporary separation. Assurances were to be given of suitable support to them in his absence, and in case of his demise. When these gentlemen came to the house, and beheld him surrounded by his children, clinging to him with such affectionate dependence, they were unable to make the proposal, and said they had not hearts stern enough to ask him to make the sacrifice." p. 462.

The Appendix contains "Pulpit Recollections," and an account of the Secession Church. From the former we can give a specimen which must be acceptable to all our readers.

On the bruised Reed.

"The good shepherd *mends*, not breaks, his reeds, when they are bruised. I have seen a Highland shepherd on a sunny brae, piping as if he could never grow old; his flock listening, and the rocks ringing around him: but when the reed of his pipe became hoarse, he had not patience to mend it, but broke it, and threw it away in anger, and made another. Not so our Shepherd; he examines, and tries, and mends, and tunes the bruised spirit, until it sings sweetly of mercy and judgment, 'as in the days of old.'" p. 570.

The religious public, we expect, will justly appreciate the labours of Mr. Hay and Dr. Belfrage, who have not been studious to exhibit themselves, but their beloved friend. We are much indebted to them also for a very striking likeness of him in the frontispiece, admirably executed.

Brief Memorials of Jean Frederic Oberlin, and of Auguste Baron de Staël Holstein, &c. With an Introductory Sketch of Christianity in France, from the primitive Ages to the present Day. By the Rev. THOMAS SIMS, M. A. Price 4s. Nisbet.

IT has been said by Lord Bolingbroke, that history is philosophy teaching by example. That precept is less efficacious than example, has long been a proverb. In the all-perfect example of Jesus Christ our Lord, we have, as Dr. Watts expresses it, "the law drawn out in living characters." An excellent minister told the writer of this article, some years ago, that for several years in the first part of his ministry, he devoted every Friday evening to reading the biographical accounts of eminent preachers and pastors. Nor can any thing more readily take hold of the heart of man, than the faithful and elegant exhibition of the lives of those who have excelled in every good work.

Great Britain has long been rich in treasures of this description, and the small volume whose title we have transcribed, will shew that France is by no means poor. We recommend to our readers the rapid sketch of the religious history of the neighbouring country, as extremely interesting.

Pastor Oberlin, the Lutheran clergyman of the highest celebrity, was born at Strasburgh, in the year 1740, and died at Waldbach, in Alsace, where he had laboured 59 years, June 1, 1826, at the age of 86.

With many other good works, which we cannot now particularly describe, this venerable man was remarkably attentive to young children.

"Whilst the care of youth thus engaged, even that of infants did not escape the vigilant and benevolent mind of Oberlin: and it appears that the peculiar attention to children from two to six or seven years of age, in rooms called *salles d'Asile* at Paris, and in *infant schools* in England, must be traced up to Oberlin's parish as their source and first model. He was fearful lest the little children should be exposed to danger, or should contract early habits of idleness and vice, when their parents were engaged in husbandry or at a trade; he was therefore induced to hire rooms, in which the children might amuse themselves and be instructed, under the control of mild and affectionate women, as *Conductrices*, and whose task consisted in requiring them to speak French, instead of the vulgar *Patois*; in teaching the elder ones to sew, spin, knit, and sing; in explaining geographical cards, and prints of natural and of sacred history; and preventing harm or mischief during the play hours."

It is cheering to reflect, that measures are now taking for the establishment of infant schools through all the length and breadth of the United States!

Oberlin's two favourite maxims were, *Rien sans Dieu—Tout au Sauveur:* Nothing without God—All to the Saviour.

The late Auguste, Baron de Staël-Holstein, a most amiable young nobleman, and a true Christian philanthropist, was born at Paris, August 30, 1790. He was educated by his highly-talented and accomplished mother, Madame de Staël, well known by her literary publications; and he had also the advantage of being often with his grandfather, that distinguished statesman, M. Necker.

He died Nov. 17, 1827. But we must forbear—for an interesting account of his death and funeral, and particularly for a view of the actual state of the Protestant churches throughout France, we must refer to the work itself.

Forty Family Sermons. By the Editor of the Christian Observer. Price 12s. Hatchard and Son.

AMONG the religious periodicals which now appear every month, with unexampled profusion, all over the land, no one holds a more distinguished place than *The Christian Observer*, which first appeared in 1802.

The writers are of the Church of England, but have generally treated their dissenting brethren with candour and respect; and in correcting the abuses which have crept into their own church, they have often shewn a boldness of fidelity, in the highest degree praiseworthy. Without avowing themselves disciples of Calvin, they have, in some instances, most strenuously de-

fended Calvinism, when it has been attacked; and their work has been bought and read as much by dissenters, as by those within the pale of their own establishment.

They have had a large share in discussions of the most momentous interest. They have powerfully contributed to the abolition of the *Slave trade*. *Slavery* itself they have dragged as a monster into the hated light, and will never rest till Great Britain shall be delivered from its burden, its disgrace, and its crimes. They have had the honour of promoting the diffusion of sound and evangelical principles of *education*, and have greatly assisted all our philanthropic institutions, by their warmest recommendation. We are indebted to them for the most valuable information from all parts of Europe, and of America, both North and South. They have watched every movement among men of genius, and the professors of arts and sciences, both British and foreign, so that their volumes contain a museum of curiosities. Their *Obituaries* have constituted a very interesting feature of the work, and have been, we doubt not, a great blessing to many, in life and in death.

Nor would we forget to observe, that they have exhibited from month to month a summary of events and debates in the *political world*, very temperately and judiciously executed, on the principles of our glorious Revolution in 1688.

Of Bibles, tracts, missions, and schools, which are evidently destined to turn the world upside down, they have been, and we trust will continue to be, uniformly the able advocates. Nor is it among the least of their merits and their honours, that they have supplied an antidote to the poison of those impious and daring speculations on prophecy unfulfilled, by which infidels have been cheered and strengthened, and the hearts of good men have been made sad.

An extract or two from the last of these valuable sermons, will shew the reader what he may expect.

"Few things affect the mind more than the dying words of those whom we have known and loved; and if the individual be in any way eminent, or his last hours remarkable, with what eagerness do we listen to the narrative of his words and actions at the closing period of his life! And who so eminent, who so worthy of affection, as the Martyr of Calvary, the Son of God, the Saviour of the world? Of his expiring moments, we have, in the four Evangelists, a most affecting detail. He was not quietly breathing out his soul in the retirement of a peaceful death-bed, but in public, and in tortures upon the cross. We are not, therefore, to look for lengthened expositions of his doctrines, such as are recorded of some of the ancient philosophers; or for a repetition of the conversations which he was accustomed to hold with his beloved disciples, or the listening multitudes. His words were but few; they amounted to but seven brief exclamations from the time he was transfixed to the cross to the time he bowed his head and gave up the ghost. Yet what volumes do these few short ejaculations speak! The first was a prayer for his enemies, 'Father, forgive them!' the second was a promise to a humble penitent, 'This day shalt thou be with me in paradise:' the third was an effusion of that tenderness and sympathy which beamed in all he said and did, 'Woman, behold thy son; son, behold thy mother:' the fourth was an expression of the deepest mental anguish, 'My God, my God, why hast thou forsaken me!' the fifth, of intense bodily suffering, 'I thirst:' the sixth, a triumphant exclamation of victory and conscious pleasure, even in the midst of extreme weakness, 'It is finished:' the seventh, and last, was the calm committal to God of his soul, about to quit a body worn down by afflictions and languishing on the cross, in sure and certain hope of that heavenly state which was so soon to burst upon it in unclouded glory—'Father, into thy hands I commend my spirit.'

"How strikingly does the whole scene of his crucifixion prove him to have been infinitely more than a mere man! Had he been an impostor, is it likely that he would have sustained his assumed character to the last, in the midst of such acute and protracted agonies, and with every inducement to retrace his steps? Would he have died praying for his enemies, or have been permitted by Divine Providence to exhibit those marks of supernatural character, which led even a a Roman soldier to exclaim, 'Truly, this was the Son of God'? Men are wont to be sincere in the agonies of a cruel and lingering death; yet the Saviour expired without wavering from his testimony, and with his

last dying breath confirming that great fundamental truth, that 'God was his Father;' thus 'making himself equal with God.' And if any thing were necessary to add to the evidence which this scene affords of his divinity, it would be incidentally supplied by the dying words of St. Stephen, already alluded to; for the last solemn deposit which our Lord placed in the hands of his heavenly Father, and which could be rightly committed to none but the Creator, St. Stephen, a very short time after, implored the Saviour himself to receive; thus affording the testimony of that holy martyr, that the Redeemer, in whose cause he was expiring, was in truth 'God over all, blessed for evermore.'"

The Holy Bible, according to the Established Version, with the exception of the Substitution of the original Hebrew Names, in place of the English Words Lord and God, and of a few Corrections thereby rendered necessary. With Notes. Part I. Price 5s. Westley and Davis.

THE present authorized version of the Holy Scriptures has been long admired, as the most perfect standard of our language. That it is absolutely faultless, and incapable of improvement, it would be worse than idle for any one to maintain. It would have been strange indeed, if no improvements had been made in biblical criticism since the year 1611, when the first edition appeared. But it may justly excite surprise, that after the lapse of more than two hundred years, it is now in general so intelligible to the uneducated, and that so small a number of words can be marked as obsolete.

Ignorance is not the mother of devotion; therefore, whoever contributes to the elucidation of any passage of holy writ that is dark and difficult, or assists the devout reader in the pious exercises of his heart, is entitled to respect and gratitude.

The Editor, who signs himself *Keseph*, (perhaps his name is *Silver*, as the word signifies,) is unknown to us. He appears to be a pious, evangelical man. Many of the notes, which are generally very short, are valuable. Many would affirm that the preface savours too much of the Hutchinsonian Cabala; there is, however, a great deal of good sense in it, and we cannot but wish the writer may find encouragement to proceed. Those who have entered the Hebrew temple by "The outer gate and the inner door" of old William Robertson, will probably never be induced to adopt our author's pronunciation; but this is a matter of very small moment.

We have often thought that it would be a great improvement, if JEHOVAH could be substituted for THE LORD in the Old Testament. The English reader, if he be confined to the *English* Bible, is not, perhaps, aware, that in numberless instances the word Jehovah (whatever be its etymology) must be regarded as *a proper name*, as Jove, in the old heathen mythology, or Baal, Moloch, Chemosh, Milcom, &c. of whom we read in the historical books of the Old Testament. Dr. Erskine's Theological Dissertations, and Mr. Booth's Essay on the Kingdom of Christ, will be found to place this in the clearest light. So Robertson (before cited) in his Second Gate, under the root הוה, speaks of *the proper name* of God, and refers to Exodus iii. 14.

The Birth-day Anticipated, and Death Realized; exemplified and improved in the Memoirs of Miss Eliza Flint. By JOHN CHIN. 18mo. pp. 50. Baynes, Paternoster-row.

THE young lady, whose memoirs are in this small work so affectingly described, had been for three years an inmate in the house of the worthy author, as a pupil to Miss Chin, of Gloucester-house, Walworth. The event alluded to in the title-page is, that only a day or two previous to the last illness of Miss Flint, she wrote to a younger sister at Canterbury, expressing the pleasure she felt at the thought of being with her parents at home on that day fortnight, her birthday. As if feeling a sudden impression of the frailty of life, she added—"But, dear Lydia, we must not reckon too much on the future; for oh, how uncertain is every thing here below! You know that by this day fortnight you or I may become a lifeless corpse,"

&c. It is said in a note, "it was on that very day she died:" and from the account, it appears there was the most satisfactory reasons for concluding she "died in the Lord."

About half the number of pages of which this work consists, are filled with an "Address" to young persons, occasioned by the event of Miss Flint's lamented death. It is founded on Eccles. xii. 1. and consists of most faithful appeals, and evangelical directions to improve the present moment for flying to the Saviour, as the only refuge from the wrath to come. The following short paragraph is a specimen of the spirit and style of this pungent discourse:—

"Many young people think religion necessary, but not *now*; and though God speaks to them by the tears and entreaties of friends, by the counsels and rebukes of ministers, by the promises and invitations of the Gospel, by the whispers of his Spirit, and by the peace-speaking blood of his Son, in the ministry of his word—yet their attention cannot be obtained; their language to God is that of Felix to Paul, 'Go thy way for this time: when I have a convenient season I will call for thee.'"

We cordially recommend this little work, and earnestly wish it may find its way to every Ladies' boarding-school in the united kingdom.

The Excitement; or a Book to induce Boys to read: containing remarkable Appearances in Nature, signal Preservations, and such Incidents as are particularly fitted to arrest the youthful Mind. pp. 418. Waugh and Innes, Edinburgh.

Such another compilation of the terrible and the marvellous, compressed within similar limits, we do not remember to have seen. It is true, the mind must be hopelessly torpid, which is not roused by these details of wonder and horror; but how far *the excitement* produced by the application of these stimuli, may be adapted to secure a beneficial result, we cannot help thinking extremely uncertain. At any rate, in assigning to it what we should consider to be its appropriate station in a judiciously arranged mental pharmacopœia, it would be found very near the end. We do, however, cheerfully admit, that from this cabinet of appalling interest, specimens may be selected of milder influence, and yielding, in ordinary practice, the prospect of superior advantage.

The Youth's Guardian, and Juvenile Friend, for 1829; *adapted to promote the Love of Literature, Morality, and Religion.* pp. 434. Houlston.

Without attempting any comparison between the ability and interest of the preceding volumes in the series, and this now produced to our youthful readers, we deem it sufficient to remark, that the extracts, essays, poetry, &c. contained in this volume, are well calculated to convey much pleasing and valuable instruction to their minds; and whose perusal, we sincerely hope, will be accompanied with such impressions, and be followed by such effects, as may at once prove the most satisfactory testimony to the usefulness of the publication, and the best reward of editorial fatigue and anxiety.

Memoir of Mrs. Ann H. Judson, Wife of the Rev. Adoniram Judson, Missionary to Burmah; including a History of the American Baptist Mission in the Burman Empire. By Jas. D. Knowles, Pastor of the second Baptist Church in Boston. A new Edition. pp. 382. Price 3s. 6d. Wightman.

We are much gratified by the appearance of this admirably neat pocket edition of Mrs. Judson's Memoirs. It is also with considerable pleasure we learn, that this interesting volume continues to receive, on both sides of the Atlantic, the most substantial proof of public approbation; and we doubt not it will long remain a favourite companion with those who are sincerely concerned for the promotion of vital religion and Christian benevolence.

NEW PUBLICATIONS.

1. *A Reply to Lord John Russell's Animadversions on Wesleyan Methodism, in his "Memoirs of the Affairs of Europe from the Peace of Utrecht." By Humphry Sandwith.* Simpkin and Marshall.

We could have wished that the grave rebuke of this able and elegant pamphlet had fallen upon some other man, not upon Lord John Russell, a name so dear to freedom, both civil and religious. "Who first organised the admirable institution of Sunday schools? Mr. Webb, of Stroud, a Methodist." This to us is quite new. We always heard that Mr. Robert Raikes, of Gloucester, was the first who made the experiment of a Sunday school, and that Mr. Wm. Fox, of London, took the lead in the formation of the Sunday School Society. Mr. Sandwith refers us for his authority to "Welch on the Wesleyan Polity, p. 170."

2. *The Essay on the Signs of Conversion and Unconversion in Ministers of the Church, to which the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David adjudged their Premium for the year* 1811. *By the Rev. Samuel Charles Wilks, M.A. &c. Third Edition.* Hatchard and Son.

An excellent manual for the young ministers of the Church of England, and which may be read with great advantage by ministers of all other communions.

3. *A Dialogue between a Member of a Friendly Society and the Author, &c. By James Wright, Author of a Treatise on the Internal Regulations of Friendly Societies.* Price 1s. Westley and Davis.

Mr. Wright appears to be a laborious, ardent, and unwearied friend to all Friendly Societies. We heartily wish he may receive all the encouragement to which he is justly entitled.

4. *A Catechism of Useful Knowledge for the Use of Schools, original and selected.* Glasgow, W. R. M'Phun, 86, Trongate.

Admirably adapted to its purpose.

5. *The Importance of Combined Efforts for the Spread of the Gospel: the Substance of a Discourse delivered at Braintree, in Essex, May* 18, 1830, *before the Ministers and Messengers of the Baptist Churches, met in Association. By James Haryreaves.* Holdsworth and Ball.

6. *Two Short Discourses delivered at the Baptist Meeting-house, Kensington Gravel Pits, and published by request. By W. Southwood. I. The Heavenly State. II. The Prophetical Character of Christ.* Holdsworth and Ball.

7. *The Appeal, a Didactic Poem, containing three of twelve Cantos on the awful State of the Heathen. By Samuel Bromley.* 6d. Simpkin and Marshall. "The whole work, including the Essay, will not exceed 4s."

In the Press, &c.

Preparing for publication, by subscription, in one volume, 12mo. (price 7s.) The Private Life of our Lord Jesus Christ, considered as a demonstration of his divine character and mission, and an example to all Christians. By Thomas Williams, Author of the "Age of Infidelity," Editor of the "Cottage Bible," &c.

The life of Christ having been pourtrayed by so many able pens, it would be presumptuous in the writer to tread the same hallowed ground, were not his design specifically different from theirs. By the *private* life of Christ, however, he means not to intimate that he has discovered any new facts or doctrines; but merely that his inquiries have been directed, not so much to those parts of our Lord's conduct, in which he spoke and acted in his *public* character, as the Messiah and our Redeemer; as to those more private actions and discourses in which he exhibited an example, under all the varied situations of human life; and a complete demonstration of his personal excellency, and, consequently, of the certain truth of Christianity.

A Sermon, occasioned by the death of his late Majesty, George the Fourth. By J. M. Cramp.

Messrs. Westley and Davis announce for appearance on the 1st of September, and to be continued periodically, the British Pulpit, under the sanction of the Ministers whose discourses will appear in its pages.

Lectures on Colonial Slavery, by the Rev. B. Godwin, of Bradford.

Christian Loyalty, an Address occasioned by the demise of his late Majesty, King George the Fourth, and the Accession of his present Majesty, King William the Fourth. By George Pritchard.

God the Setter-up of Kings and the Remover of Kings; a Discourse preached on occasion of the demise of George the Fourth. By John Morrison.

Letters of Philalethes, addressed to the Committee of the Reformation Society.

OBITUARY.

MRS. RUTH POWELL.

DIED at Margate, Sept. 7, 1829, in her 56th year, Mrs. Ruth Powell, wife of Mr. T. Powell, Baptist Minister, Rye-lane, Peckham. Her departure was very sudden and unexpected, although her health had been declining for some time. Her removal to Margate, where she had been nearly three months, was so evidently blessed, that it afforded her bereaved partner and dear children reason to look forward for her continuance a little longer with them. The day previous to her death she was twice at the house of God; it was the delight of her soul to be in the use of all his appointed means. On coming down stairs early on Monday morning, she complained of the head-ache, which increased; and while partaking of breakfast, she desired to be taken up stairs, saying, "My head is still worse;" and only survived two hours and a half from that time. Sudden death to her was sudden glory, and it is remarkable that she had frequently expressed to her bereaved partner, that if it were the Lord's will, she should prefer a sudden dismission, adding, "O what a change would it be—absent from the body, and present with the Lord!"

Respecting our highly-esteemed, but departed friend, much might be said. Mrs. Powell was the youngest daughter of the late Mr. Jacob Yallowley, of Chiswell-street. It pleased the Lord to meet with her in a way of special grace, when at school, at the age of thirteen; and at fourteen she was baptized, and joined the church of the Particular Baptist denomination at Mitchell-street, under the pastoral care of the late Mr. Thomas Powell, sen. where her soul was fed and blessedly instructed in the things of God. Her first views of the depravity of the human heart were accompanied with great distress of soul, which many of her writings testify; for at this period she used to keep a diary, which proves the holy contrition she felt before the Lord, mixed with most earnest breathings after his salvation. It was the pleasure of the Lord to unfold the wonders of his glorious Gospel to her view, and so to instruct her mind into the heights and depths of redeeming mercy, that sovereign grace was indeed her theme, and the ground of her exultation. Here she would dwell—"By grace are ye saved, through faith; and that not of ourselves, it is the gift of God." She was one who strenuously contended for the fruits and effects of divine grace, and lamented that any who professed to preach the truth, should think it unimportant to contend for the fruits of the Spirit. She would often quote the words of our blessed Lord, "By their fruits ye shall know them." She was much indulged with a sense of her personal interest in the great atoning sacrifice of her glorious Lord, though she knew what it was to feel many conflicts from her spiritual enemies, and could enter into the painful, as well as the joyful exercises of the saints. Yet for many years had she been helped to believe it was well with her respecting her state before God. Our dear departed friend was one whose conversation manifested she was much with Jesus, and had a blessed knowledge of the Holy Scriptures. Whatever might be the necessary calls of the family, she would say, "All must bow for searching his word, and seeking first his guidance through the day;" yet there was no vain boasting of her exertions, or her strength of faith. She would frequently say, "I feel, if left to unbelief and the operations of the enemy, I am as liable to doubt the reality of every truth of God as ever: it is a gracious God that so kindly favours me with a steady confidence in himself, and no attainment of mine."

With a desire for the glory of God, and the profit of his people, and feeling that silence could not be commendable, her bereaved partner has penned this short account of the special grace manifested to one, who, "being dead, yet speaketh."

INTELLIGENCE, &c.

FOREIGN.

AMERICA.

To the Editor of the Baptist Magazine.

MR. EDITOR,

I HAVE just received from the Corresponding Secretary of the Seventh-day Baptist Churches in America, a Letter, and a Copy of the Circular Letter and Minutes of the Conference, held at Hopkinton, Rhode Island, in October, 1829; a few extracts from which, I doubt not, will be acceptable to you and your readers.

Yours truly,
J. B. SHENSTON.

"There are in this Association twenty-seven churches, one of which contains 710 members, and several of them contain upwards of 300. They have a Missionary Society, and a weekly paper of their own, called *The Protestant Sentinel*. My correspondent says, 'The plan so successfully adopted by them has been, that of sending out itinerant preachers or missionaries, and publishing periodicals, in which they have exhibited their reasons for their distinguishing sentiments and practices. Since this method has been adopted, which is about ten years, Sabbatarianism has advanced with a rapidity totally unknown in any former period. Twenty years ago, there were many people of information who probably never heard of a Sabbatarian, or, if they had heard of such a people, they did not know by what they were distinguished from the Jews. But now we are known by the generality of the reading part of the community throughout the United States, and we are rather objects of fear than contempt, few, if any, daring to engage in controversy with us on our peculiarities.'

"The Sabbatarian cause in this country is still progressing, as you will perceive by our Minutes, a copy of which will accompany this. A number of churches have been organized since my last, and additions have been made to them; and even since Conference, there have been large additions made to some of the churches, particularly Petersburgh Church, N. Y. constituted just before Conference with about 60 members, since which time there have been added rising of 100; to the church in Waterford, 10. The church in Truxton, N. Y. is experiencing a precious revival. I was there about five weeks past, and spent several days with them; there was apparently a powerful work of grace among them.

A religious combination has been for two years past petitioning Congress, to pass a law to stop the transportation of the mail on Sunday, which has, very unexpectedly to them I presume, excited much inquiry relative to the weekly sabbath, and has contributed greatly to the promotion of the Sabbatarian cause. I do not conceive that you enjoy the same advantages for propagating our common cause as we do, yet with the blessing of God on faithful exertions, much might be effected. At any rate, it is incumbent on all the lovers of truth to exert themselves in propagating it. They can then safely leave the event in the hand of God." E. S. B.

DOMESTIC.

Recent Deaths.

On the 15th of July, at Exeter, died the beloved wife of the Rev. James Hoby, of Weymouth, after four months of very painful suffering. During the whole of her severe indisposition, she felt, in an eminent degree the support of the Gospel she had long professed, and adorned by her consistent conduct. Her memory will be embalmed in the hearts of many, and tears of sincere regret will be shed, particularly by the poor of the congregation, and neighbourhood of Weymouth, who have abundant reason to bless God for her unostentatious and pious attention to their temporal and spiritual wants. The text she chose some years ago

for her funeral sermon, was Phil. iii. 9, 10. "And be found in Him," &c. *

We have the painful duty to record the death of the venerable James Biggs, aged 81, for nearly forty years pastor of the church, Devizes, Wilts. He died on the 19th July, after a short illness. His end was peace. We hope to be able to furnish our readers with a memoir of this excellent man in an early number.

THE BAPTIST HOME MISSIONARY SOCIETY.

This Society held its Annual Meeting at the City of London Tavern, on Tuesday, June 15th, Richard Foster, Jun. Esq. of Cambridge in the chair.

The Rev. Dr. Rippon commenced the proceedings by prayer, after which the Rev. J. Edwards (Secretary) read the Report to a very numerous and respectable audience, from which we present our readers with the following brief extracts:—

"In presenting a brief outline of the sphere of their operation, your Committee commence their survey with the northern parts of England.

"The Society now employs three agents in the county of Durham, viz. Mr. Dawson of South Shields, Mr. Thompson of Walsingham, and Mr. Leng of Stockton.

"In Derbyshire, our principal station is Chesterfield, of which Mr. Stokes, who has occupied it for the last twelve months, furnishes encouragement.

"In Leicestershire assistance is still continued to Messrs. Barnett of Appleby, and Liddle of Hallerton, each of whom occupies a very extensive sphere of usefulness.

"In Lincolnshire, the only station at present occupied by this Society is Gainsborough.

"In Warwickshire, pleasing fruits begin to appear, particularly Kenilworth, from which Mr. Cole writes as follows, dated the 20th May last.

'All things in this station have been equal to the expectations I had formed. The chapel has been well attended for the last year; the children in the Sabbath school have kept up to the number of eighty the whole time, and there are now about ninety. Six persons have been baptized, four of whom are active young men, who are very useful in the school, and engage with great acceptance in our prayer-meetings. I have collected about 130*l.* for the chapel since the opening, and during my journeys the pulpit has invariably been well supplied.'

"In Norfolk, your agents are still successfully employed, at Shipdham, South Creek, Swaffham, and Tittleshall. At the latter station there appears to have been a pleasing revival.

"In Cambridgeshire, the operations of the Auxiliary Society are not quite so extensive as in some former years. Mr. Harris continues to preach at Land Beach, and reports as follows, viz. 'During the last year, twelve have been added to us by baptism, and to several others we believe the gospel has been made the power of God to their salvation. We are now forty-two in communion, and many praise the Lord that ever a Home Missionary Society was formed, by means of which they have been called by divine grace, and they that were not a people, are now called the people of God.

"The Committee have continued the usual grants to village preachers in the county of Suffolk, viz. Messrs. Cole of Otley, James of Hadleigh, Squirrell of Sutton, Wilson of Tunstall, and Wright of Beccles, who continue their labours with little variation.

"Assistance has also been afforded to Mr. Hinmers of Oakham, in Rutlandshire, and to Messrs. Clarke of Long Buckley, and Perkins of Aldwinkle, in Northamptonshire, from each of whom very pleasing information has been received, proving that their abundant labours have been blessed to the good of many souls.

"Similar accounts have been received respecting the labours of your missionary Mr. Davis at Cubberley, in Gloucestershire.

"In Herefordshire the same labourers continue as before to supply, with little variation, the same stations as mentioned in former reports. The Hon. and Rev. Roper Curzon meets with great encouragement at Ledbury. A place of worship is erecting for the congregation, which it is hoped will greatly increase when they have suitable accommodation. From the benevolent intentions of a liberal friend in London, the Committee hope next year that an additional missionary will be sent into that long neglected, and comparatively destitute county.

"In North and South Wales, and the county of Monmouth, your Committee have for many years assisted a number of ministers whose very limited incomes would have prevented their engaging in village preaching to any great extent, had they not been encouraged by an annual donation from this institution. During the last year, exhibitions have been sent to Messrs. Jones and Harris, of Monmouthshire, to Messrs. James of Glamorganshire, Richards of Penryhoel,

* This paper was received too late in the month to allow of our inserting it entire, and we were unwilling to defer announcing the painful bereavement to our next Number.

and to the cause lately established at Brecon. Also to Mr. Pritchard of Llangollen, and three assistants, who keep up occasional preaching in four adjoining counties in North Wales. Mr. James of Bridgend, writes, 'on looking over my diary for the last year, I find that I preached 348 times, and notwithstanding many disappointments and discouragements have some seals to my ministry every year.'

"The Auxiliary Society for Oxfordshire, and counties adjacent, held its last Annual Meeting on the 18th of April, at Chipping Norton; and the Annual Report gives a pleasing view of the zealous activity of the agents employed, and the watchful and affectionate superintendence of the District Committee.

"In Middlesex, your committee have engaged assistance for one year to the infant interests at Shacklewell and West Drayton. The former station, since the death of the late Rev. C. T. Milcham, is chiefly supplied by the students from Stepney College, and the latter by the Rev. Andrew Fuller (son of the late venerated Secretary of the Baptist Missionary Society.) It is hoped, from their proximity to London, that some of our wealthy friends may be induced to settle in those places, and become the nursing fathers and mothers of those little churches, that the necessity of pecuniary aid from such an institution as this may be but temporary.

"Your Committee have engaged missionaries in Sussex, East Kent, and Hampshire. Mr. Foster, jun. is stationed for the present at Midhirst, in the former county Mr. Metters at New Romney, in Kent, Messrs. Crossman at Anmore, and Mr. Whitewood at Andover, in Hampshire. In Wiltshire, Mr. Shell continues the Missionary at Semley; and at Berwick, St. John, Mr. Wren.

"Your Committee have been enabled to send six additional missionaries into the field during the last year; and through the divine blessing upon their labours, many have been convinced of sin, called by grace, and gathered into the fold of Christ; yet without greater aid, the work will be retarded, and souls left to perish through our neglect and parsimony, although we know that one soul is of greater value than all the wealth that Omnipotence ever created."

The following ministers and others addressed the meeting. The Revs. T. Griffin, I. Smith, Ilford; W. Copley, Oxford; Dr. Cox; J. Green, Thrapstone; J. Winks, Loughborough; and Ebenezer Foster, Esq. Cambridge, &c. &c.

By the Treasurer's accounts it appears that the receipts for the past year amounted to 1,825*l.* 16s. 8d., and the expenditure 1,954*l.* 15s. 9½d., leaving a balance due to the treasurer of 128*l.* 19s. 1½d.

We are qualified, however, to be able to add, that by the liberality of the meeting, this debt was more than liquidated, the contributions and extra donations amounting to 430*l.* May this Society receive more and more that support from the Christian public to which, amongst kindred institutions, it has so strong a claim.

SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE.

The First Annual Meeting of this Society was held at the London Coffee-house, Ludgate Hill, on Tuesday Evening, May 4th, and was most numerously and respectably attended. Apsley Pellatt, Esq. the Treasurer, occupied the Chair.

"The Rev. Mr. Brown, from Ireland, having opened the meeting by prayer, the chairman said, the audience would expect from him some statement of the objects of the Society. The stately vessel which was intended to sail from port to port in ecclesiastical knowledge had been already launched, and was in some measure known to them by the progress she had made. He felt himself to be something like the river pilot, whose business it was to steer the vessel through the shoals and banks of the river, and then leave her to the superior skill and experience of the captain and crew. The object of the society was to analyse ecclesiastical polity, and it was to be presumed that all men of intelligence would submit to the alembic their opinions and sentiments for analysis. From the society, publications would continue to emanate similar in character to those already published. The course pursued by the society would not be one of hostility to any one; its object would be to neutralise and destroy error, by the diffusion of truth."

The Rev. Dr. Cox, one of the Secretaries, read the Report, which was highly gratifying. The following brief extract is all our limits will afford:—

"The Committee of the Society for the Promotion of Ecclesiastical Knowledge, cannot but express their high satisfaction

at the degree of success with which their labours have been crowned. While they had the commendation of their own judgments in the objects they contemplated, and the means by which they proposed their advancement, it was matter of unfeigned regret that misconceptions of their design, tended to prejudice some on whose aid they had a right to calculate. They have reason, however, to believe, that in many cases they have succeeded in removing the mistrust with which their early proceedings were regarded, as well as in confirming the good opinion with which some were pleased to encourage their just efforts. The society originated in the conviction that many who call themselves Dissenters are unacquainted with the principles and history of their denomination. This fact has been more strikingly elicited in the course of the society's proceedings, and will now gradually cease, the Committee would hope, to be the disgrace and the bane of so large a proportion of our number. The unparalleled events which have lately occurred, have put the religious parties of our kingdom into a new and peculiar position. The secular power has been divested of an authority, by virtue of which it presumed in former days to entrench on the sacredness of conscience, and to profane the temple of God. The public mind is left free to pursue its inquiries without any other influence than is consistent with its rational and responsible character. Of this improved state of things prompt advantage has been taken by all parties who have resorted to the press as the most efficient instrument they can wield in addressing the public mind. It is somewhat strange that Protestant Dissenters should so long have neglected to avail themselves in any adequate degree of this mighty auxiliary. As a body, they have never attempted, till the formation of this society, to render it subservient to the diffusion of those principles on which the existence of their churches is dependent.

"Let the principles of dissent be imperfectly comprehended, and, as a consequence, lightly esteemed by those who are nominally of our body, and the decline of all that is vigorous among us, will, ere long, be apparent; and judging from history, or observation, if piety be found in a waning state among Dissenters, it will soon be found in a state still more foreboding among all others. In contending, therefore, for the principles of Protestant nonconformity, we feel that we are advocating the cause of religion through the earth, and the cause of all those charities which give to earth whatever constitutes its faint resemblance to heaven.

"The Society has issued five numbers of their monthly publications. They have been welcomed beyond the expectations of the Committee, and the sale is increasing. The first, On Free Inquiry in Religion, and the second, Christ the only King of his Church, have been reprinted in a second edition, and the same happy necessity has been prevented with regard to subsequent numbers, only by the foresight of printing an enlarged edition.

"These have been entitled, No. III. State of the World at the Christian Epoch. No. IV. The Importance of correct Views on the Constitution of the Church; and on the Constitution of the Primitive Churches. No. V. Historical Series: No. 1. of the History of the Church to the Age of Constantine.

"The tracts also issued at the time of the meeting were:—1. On the Law of Christ concerning Offences. 2. On the Duties of Church Members, consisting of Extracts from Flavel's Double Scheme. 3. On the Importance of Right Views on the Constitution of the Church. 4. On the Constitution of the Primitive Churches.

"The Chairman, as treasurer, next read a statement of the accounts, from which it appeared that the receipts for the past year were—subscriptions, 100*l.*, by sale of publications, 59*l.* 9s. 6d., by stock on hand, 36*l.* making a total of 195*l.* 9s. 6d. On the other side were claims for printing paper, literary labour, advertising, &c. to the amount of 198*l.* 15s., leaving a balance against the Society of 3*l.* 5s. 6d."

The Rev. James Matheson of Durham; Professor Hoppus of the London University; the Revs. J. Morrison, J. Campbell, of the Tabernacle; Dr. J. P. Smith, Dr. Bennett, and others, proposed and seconded the respective resolutions in speeches evincing their conscientious attachment to the principles of dissent, and their readiness and ability to defend them.

PREACHING AND TEACHING IN THE IRISH LANGUAGE.

The Rev. Robert Stodart has received a letter, with the Newcastle U. L. post mark, inclosing 10*l.* to aid in the *Preaching the Gospel in the Irish Language*. Our kind Christian friend who signs D. T. has not informed us how we should acknowledge the receipt of it.

Through the medium of your magazine, our kind friend and the friends of Christ in general, will be pleased to hear that since the publication of the "Appeal" on this

subject,* we have received the assurance of support from so many highly respectable Christian friends, and an almost universal approbation of the work itself, that we have been encouraged to take the responsibility of applying for, and we have pleasure to add, we are likely to obtain a person of piety and evangelical sentiments to be employed in preaching or teaching, in the Irish language, the way of salvation, and the reading and distribution of the Scriptures in that language, in London and its vicinity. We hope soon to give notice of a meeting to be held in Pell-street, late Nightingale-lane, Meeting, for the purpose of regularly forming a society for this object.

ABOLITION OF SLAVERY.

To the Editor of the Baptist Magazine.

SIR,

West Indian slavery still exists in all its horrible injustice, 800,000 of our fellow-creatures and fellow-subjects still wear the chains of the oppressor, notwithstanding government pledged itself on the 15th of May, 1823, that it would take the matter into its own hands, and see to it, that such measures should be pursued as would secure to the negro population a participation in the civil rights and privileges enjoyed by other classes of his majesty's subjects, seven long years have rolled away, and yet the poor slave groans under the iron rod. It is true, that it was proposed to restrict the arbitrary power of the masters of slaves, as to the extent of punishment he should have the power of inflicting; but still the law of Jamaica allows owners, attorneys, managers, overseers, workhouse-keepers, gaolers and others, to inflict on any slave, man, woman, or child, thirty-nine lashes of that horrible cart-whip, of which a planter himself confessed, that thirty-nine lashes of it were equal in severity to 500 lashes of the cat-o'-nine tails.

Is it not time then that our British churches took up the subject, and that our ministers employed their talents and influence, in rousing the attention of their people to the most active exertions, until petitions to parliament be presented from every congregation in the kingdom, and until not a British subject be held in slavery?

But, Sir, my principal design in addressing you now, is to call the attention of your readers to a most valuable opportunity which presents itself to those of them who have the elective franchise. Dr. Lushington,* in his speech at the late annual meeting of the Anti-slavery Society, says, "The time of a general election is approaching, this is the time when the people can most effectually serve us, if they go with us heart and hand, if in their very souls they are convinced of the necessity of abolishing the degrading system which prevails in the slave colonies, now is their time to aid its extinction. Let every man who has a vote either in any single town, or in any county; let every such man remember that it is his sacred duty to see that neither his vote or his influence shall be given to any one who would not positively pledge himself to the cause of abolition, let him give his vote to no lukewarm friend—to no stickler about *indemnities*—to no putter-off of the question to a day that may never come—to no advocate for vested interests as paramount to the claims of justice and humanity, but to one who would pledge himself to say, this iniquity has been committed by those who have legislated before me; my soul sinks under that sin, and by the blessing of God, every effort shall be made by me to remove the load of guilt from my country and my conscience;—to one who would rise early and go to bed late to carry the point. If once this spirit can be roused into activity, and if men would give their vote and influence honestly and fearlessly to such, and such only, then would our efforts be crowned with success, and that guilt which has stained this country more deeply than any other on the face of the globe, would be removed from us with all the mass of misery and suffering now endured.

Let then our influential friends be awake to their responsibilities and their privileges, and not suffer the present favourable opportunity to pass unimproved. Let all who wish that the oppressed may go free, and that every yoke may be taken off, be earnest in

* Referring to a paper entitled "An Appeal to the Christian Public to Aid in establishing and preaching of the Gospel in the Irish Language in the Metropolis," which, had our limits permitted, we should have been glad to have inserted in our pages.

* We feel confident this enlightened and humane legislator will be zealously supported by our friends at Reading.

prayer that God may make the reign of his most gracious Majesty, William IV, the period when every subject of the British crown shall realise the fulfilment of the royal declaration, "*I will protect the Rights and Liberties, and promote the happiness of all classes of my people.*"

Portsea. T.

The Circular Letter attached to our Magazine has been transmitted, or will be by Mr. Ivimey, as a member of the Anti-slavery Committee, to the pastor of each of our congregations in England and Wales, requesting that petitions be sent to both Houses of Parliament. We have no doubt there will be a prompt reply made to that communication by the adoption of its recommendations.

Petition against Slavery.

The following is the copy of the Petition referred to by Mr. Ivimey in the Postcript to the Circular Letter mentioned above, as being suitable for a model of those which may be sent from our churches.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled. The Humble Petition of the undersigned inhabitants of London and its vicinity,

Sheweth,

That all persons born within the king's dominions are British subjects, and immediately upon their birth are entitled to the king's protection.

That the legislature of this country never possessed the legal competence to enact, and never has enacted any law declaring that innocent British born subjects shall be converted into slaves for the benefit of other British subjects; and that your petitioners fully concur in the doctrine ascribed to the present Lord Chief Justice of the Common Pleas, who on a memorable occasion is represented to have said, that "Every subject of the state has a right to life and liberty, and that the government that would invade those rights would not only violate all law, but would be acting upon a principle whose operation must destroy that government itself."

That if it could be at all necessary to support an authority so distinguished for depth of learning and sobriety of judgment, it would be sufficient to quote the following passage from the introduction to Blackstone's Commentaries, in whose celebrated work the opinions of all his illustrious predecessors are concentrated, and in which that eminent judge maintains as an incontrovertible principle, that "Those rights which God and nature have established, and are therefore called natural rights—such as are life and liberty, need not the aid of human laws to be more effectually vested in every man than they are: neither do they receive any additional strength when declared by municipal laws to be inviolable. On the contrary no human legislature has power to abridge or destroy them, unless the party shall himself commit some criminal act that amounts to a forfeiture."

That it is notwithstanding a notorious fact, that within the dominions of the British crown, innocent children, born British subjects, are by a monstrous usurpation illegally and unconstitutionally deprived of their natural rights as human beings, and of their civil rights as British subjects by thousands and hundreds of thousands.

That the British empire would be convulsed from one extremity to the other, if it were proposed to convert into slaves the unoffending offspring of the most atrocious felon that ever died by the hands of justice, but that these are the children of innocent men who are themselves deprived of their natural rights only because they are unprotected, who are unprotected because they are poor, who are poor, not because they are profligate, but because they are forcibly plundered of their labour and their time.

That in advocating the cause of the future children of their fellow-subjects enslaved in British Colonies, your petitioners do not mean to admit by the remotest implication, that the natural rights of the existing slaves are less positive and unquestionable than those of their British born offspring: but your petitioners have not deemed it expedient to confound with their present object the consideration of wrongs which for many and obvious reasons require to be separately dealt with, and on that account solely and not from any indifference respecting the sufferings or condition of the parents.

Your petitioners beg leave to conclude with humbly, but most earnestly praying your honourable House to adopt speedy and effectual measures for putting an end to the practice of converting British born subjects into slaves in the colonies of Great Britain.

And your petitioners as in duty bound will ever pray, &c.

At a meeting of the Deputies from the several Congregations of Protestant Dissenters of the three denominations in and within twelve miles of London, appointed to protect their civil rights; held at the King's Head Tavern in the Poultry, London, on Friday, the 28th day of May 1830,

William Smith, Esq., M.P., in the chair

Resolved,

1. That this deputation, feeling the deep-

est interest in the present degraded state of the slaves in the British Colonies, and the greatest anxiety for the abolition of the inhuman system of slavery throughout every part of his Majesty's dominions, strongly recommend to the various congregations of Protestant Dissenters in the United Kingdom, to petition both Houses of Parliament, for the speedy accomplishment of that abolition.

2. That the committee of this deputation be instructed forthwith to prepare petitions to both Houses of Parliament, from this deputation, for the abolition of slavery throughout the British dominions, and that the body of deputies be summoned to meet for the consideration of such petitions, on Friday the 4th day of June next.

3. That the committee of this deputation be instructed to render every assistance in its power to the Anti-Slavery Society in furthering their intention of procuring petitions from dissenting congregations in Great Britain and Ireland.

4. That these resolutions be communicated to the Anti-Slavery Society, with authority to its committee to make such use thereof as they may think proper.

At a subsequent meeting of the Deputies held on Friday, the 4th day of June 1830,

William Smith, Esq. M.P., in the chair.

The petition to Parliament, for the abolition of slavery was read, of which the following is a copy :—

The [humble] petition of the under-signed Protestant Dissenters, being Deputies from the several Congregations of Protestant Dissenters of the three denominations, Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights,

Humbly Sheweth,

That your petitioners have, in the course of their duty, been frequently compelled to appeal to the justice of his Majesty's government against the oppressive acts of the West Indian Colonial assemblies, and the popular violences committed in those islands in contempt of the provisions of the Toleration Act, and of the established rule by which the laws of the mother-country are acknowledged to be in force there, unless expressly altered by competent authority.

Your petitioners are enabled to state, with grateful satisfaction, that in all instances their applications have been successful. The just and liberal feeling of the British councils has uniformly yielded to their representations, and expressed strong disapprobation of such injurious conduct. They regret, however, to say, that defeats have not subdued the spirit of intolerance, but that, on the contrary, renewed attempts have recently been made to impose still severer restrictions on the religious instruction of the slave.

They had flattered themselves that the Toleration Act was of too weighty and important a character to have admitted of any attempt at its abrogation by any mere local legislature, however consequential in its own eyes. They had thought, and still think, that in the mild temper and peaceable submission inculcated by christianity, (and by none of its teachers more than by those who have been made the objects,—in some instances, the martyrs,—of persecution), even slave-masters might have discovered a more effectual protection from the legion of dangers which despotism raises against itself, than in the heaviest shackles which power can impose on the defenceless. But they are compelled to acknowledge their mistake. By painful experience the conviction is forced upon them that the pretensions of slave-masters are irreconcileable alike with the precepts of christianity and the laws of justice, that slavery can never be upheld but at the tremendous sacrifice of the most sacred principles of our religion, and the most imperative of moral duties, and is, therefore, equally a reproach to our national character, and an anomaly in our constitution; that its effects are every way pernicious, debasing the slaves below the standard of their rational nature, and degrading slave-masters beneath that rank which they might otherwise hold in the scale of civilized communities.

Your petitioners read with unfeigned gratitude the resolutions passed by the British legislature in the year 1823, for ameliorating the wretched condition of the slaves; but, from the failure of that measure, are now fully convinced that nothing short of the entire and unqualified abolition of the system of slavery, can ever attain the object which, as men, as Britons, and as christians, it becomes them to seek.

Your petitioners, therefore, beseech your [right] honourable house, without delay, to adopt efficient measures for this abolition, and that amongst them you will especially be pleased to make provision for declaring free all the children of his Majesty's subjects who shall be born after an early day, to be appointed by Parliament, and for effectually protecting such children from any claims that may be made to them as slaves.

And your petitioners shall ever pray, &c.

Resolved unanimously,

That the petition now read be approved and adopted, and signed by all the deputies now present, and that the same remain at

this place until Tuesday afternoon next, at three o'clock, for signature by the other deputies.

Resolved, That the Right Honourable Lord Calthorpe be respectfully requested to present the petition to the House of Lords, and William Smith, Esq. M.P., the petition to the House of Commons.

Resolved, That a copy of the above petition be sent to the Anti-Slavery Society, and that a copy thereof, and of the resolutions of the General Meeting of the Deputies on the 28th ultimo, be inserted in the usual periodical publications circulated among dissenters.

EDUCATION FOR THE SONS OF BAPTIST MINISTERS.

A public meeting for the above object was held on Tuesday, the 20th ult., at Salter's Hall Meeting-house, J. PENNY, Esq. in the chair, when the following resolutions were agreed to:—

1. That a society be now formed, to be called "The Education Society for the Sons of Baptist Ministers, from eight to fourteen years of age."

2. That the youths taken under the patronage of this society shall be sent to schools superintended by members of the Baptist denomination.

A committee was appointed, and J. Penny, Esq. of Scotland-yard, was chosen treasurer; and the Rev. W. Southwood, of Kensington, secretary to this society.

ORDINATION.

SANDY LANE.

On Thursday, April 15th, 1830, Mr. Alcock, from the Baptist Church, Stroud, was ordained pastor of the Baptist Church, Sandy Lane, Wiltshire. The Rev. E. Elliott, of Gloucester, offered the ordination prayer; the Rev. W. Walton of Trowbridge, received Mr. A.'s confession of faith, and gave the charge from 2 Tim. iv. 5; the Rev. W. Yates of Stroud, (Mr. A.'s pastor) preached to the people from Psalm cxviii. 25. The services of the day were devotional and solemn.

OXFORD.

On Thursday, 22nd April, the Rev. C. T. Crate, formerly a student of the Stepney Institution, and late assistant Minister of St. Clement's Chapel, Oxford, was publicly recognized as pastor of the Baptist Church at Eye in Suffolk.

The Rev. W. Gaithwaite, (Independent) commenced by reading and prayer, and was followed by the Rev. S. Hatch, of Ipswich, who stated the nature of a gospel church, explained and defended the principles of dissent, asked the usual questions, and received the confession of faith. Prayer for the divine sanction and blessing on the union was offered up by the Rev. R. Davis of Walworth, (Mr. C.'s pastor) who also delivered the charge founded on 2 Cor. iii. 5. last clause. "Our sufficiency is of God." The Rev. J. Cooper of Stoke Ash, concluded.

In the evening, the Rev. C. Elvin of Bury St. Edmunds, preached to the people from Eph. ii. 10, 20. Messrs. T. and J. Fisher, of Harlestone, Norfolk, (Independents) and Goldsmith of Stradbrook, kindly took part in the services. The Christian feeling manifested on the occasion was very pleasing; and we trust also the presence of the Lord was generally felt.

GLOUCESTERSHIRE.

On Tuesday, May 25th, 1830, the Rev. J. L. Watts, late of Bristol Academy, was publicly ordained to the pastoral office over the Baptist Church at Wotton Underedge, Gloucestershire. The Rev. E. Daniell, Independent Minister of Kingswood, commenced the solemn services of the day by reading a portion of Scripture and offering the introductory prayer; the Rev. W. Yates of Stroud, stated the principles of dissent, and the nature and government of a Christian church, as founded on the word of God, which was an able defence of Nonconformity without the least tendency to offend any member of the establishment, many of which were present on the occasion. Mr. Yates proposed the usual questions, and received the confession of faith, at the same time disclaiming any kind of authority over private judgment. The Rev. J. Lewis, late Independent Minister of the town, offered up the ordination prayer with the imposition of hands. The Rev. T. S. Crisp, President of the Bristol Academy, delivered the charge on the important duties of a Christian minister; and the Rev. T. Coles, A. M. of Bourton-on-the-Water, closed the morning exercises by prayer.

The evening service began by the Rev. Mr. Cuzins of Kingstanley reading the Scriptures and prayer; the Rev. T. Winter of Bristol, addressed the church from 2 Cor. ii. 15, 16, and the Rev. T. Jones of the Tabernacle, concluded in earnest supplication for a blessing to rest on the church and minister.

The church which had been destitute of a stated pastor for upwards of two years, has

now very pleasing appearances of future prosperity.

BETHESDA CHAPEL, TROWBRIDGE.

On Wednesday, the 26th of May, 1830, the Rev. Daniel Nichols was ordained as pastor of the church connected with this place of worship. In the morning, after reading and prayer by the Rev. Samuel Nichols of Darwen, Lancashire, Mr. D. N.'s brother (Indep.); the Rev. W. Walton of Trowbridge, stated the nature of a Christian church, and the grounds of dissent, and asked the usual questions; the Rev. T. Gough of Westbury Leigh, offered the ordination prayer, accompanied by imposition of hands; the Rev. J. Viney of Beckington, delivered the charge from 2 Tim. iv. 2; and the Rev. J. Rodway of Bradford, concluded in prayer. The Rev. Messrs. Keen of Westbury, Roberts of Shrewton, and Watson and Stewart (Indeps.) of Westbury, read the hymns.

In the evening the Rev. S. Nichols preached to the church from 1 Sam. ix. 8, last clause.

Notwithstanding unfavourable weather, the spacious chapel was crowded in every part. We are happy to learn that the most complete unanimity has attended the choice of a pastor, both in the church and congregation, and that our brother has entered on his labours with every prospect of usefulness and comfort. There is, however, a debt of nearly 800*l.* on the chapel, the reduction of which is an object of great importance. As the church and their immediate friends have already subscribed upwards of 1000*l.* towards its erection, they hope to be assisted in clearing off what remains and earnestly solicit donations for that purpose.

BRIGHTON.

On Wednesday, May 26th, Mr. William Savory was ordained to the pastoral office over the Baptist Church meeting in Salem Chapel, Bond Street, Brighton. The services of the day were commenced in reading and prayer by Mr. Sedgwick, Pastor of the other Baptist Church, Richmond Street, Brighton. Mr. Gladwick of Bromehley, stated the nature of a gospel church, and asked the usual questions; Mr. J. A. James of Brentford, delivered the charge to the pastor from Phil. i. 6.; and Mr. Thomas Shirley of Sevenoaks, who had offered up the ordination prayer, also addressed the church from 2 Thess. iii. 16. Mr. Hurndall, supplying at the late Countess of Huntingdon's Chapel in the town, engaged in prayer and gave out the hymns.

Brother Savory's relation of his religious experience, call to the ministry, and harmonious views of divine truth, caused a sensation of interest which will not soon be forgotten. He was formerly a member of the church at Hartleyrow, Hants, and has laboured with success the past eight years, at Knowl Hill, Berks. His settlement with the church at Brighton is the result of entire unanimity; and his pleasing prospects of usefulness here, will, we hope, be realized.

PENNEL, MONMOUTH.

On Wednesday, June 16th, brother D. Evans, late of the Abergavenny Academy, was ordained pastor of the Baptist Church at Pennel, in the county of Monmouth. Half-past ten, brother D. R. Stephens, student at Abergavenny, began by reading the Scriptures and prayer; brother D. Phillips, Caerleon, delivered the introductory discourse, asked the usual questions, and received the confession of faith; brother J. Lewis, Chepstow, offered up the ordination prayer, attended with the laying-on of hands; brother R. Davies, Monmouth, delivered the charge from Matt. xxiii. 10. *We also are men.*

At three in the afternoon, brother J. Michael, Sion Chapel, commenced the service by prayer, after which one of the brethren was set apart for the office of deacon, by brother J. Lewis, then brother J. Michael preached in Welsh from Hos. xiv. 5, and brother D. D. Evans, Pontrhydyryn, the deacon, from 1 Tim. iii. 13.

MARAZION, CORNWALL.

On Wednesday, May 5, 1830, Mr. John Parsons, who has for a considerable time laboured in this town and the neighbouring villages, as an agent of the Baptist Home Missionary Society, was publicly ordained as pastor of the Baptist church recently formed in Marazion. In the afternoon, Mr. Lane, of Helstone, delivered an introductory discourse, and proposed the customary questions; and Mr. Clarke, of Truro, preached to the church, from 1 Thess. v. 12, 13. In the evening, Mr. Edwards, of Watford, addressed the minister, from Col. i. 27, 28.; and a collection was made on behalf of the important Society to which this infant church is so much indebted. The devotional exercises were conducted by Messrs. May of Penzance, and Spusshett of Falmouth. The services were well attended, and excited the hope of increasing prosperity.

ASSOCIATIONS.

KENT AND SUSSEX.

The Fifty-first Anniversary of the Kent and Sussex Association of Baptist Churches, was held at Sheerness, June 1 & 2. Brother W. Giles was chosen *Moderator*, and brother J. M. Cramp *Secretary*. Sermons were preached by the brethren Denham, (Matt. xxiv. 14.) Cranbrook, (Exod. xvii. 7.) Belcher, (1 Thess. iii. 8.) and Lewis, (Isa. liii. 11.) The devotional services were conducted by the brethren Moulton, Belcher, Down, Mills, Breeze (Independent), Sykes (Wesleyan Methodist), the Moderator, Secretary, and others. State of the churches: added by baptism, 149; clear increase, 107. Circular Letter by brother Garner of Battle; subject, *Hints to parents on seeking the conversion of their children.*

WESTERN.

The Western Association, including thirty-seven churches, held their last Annual Meeting at Weymouth, the 1st and 2nd of June 1830. Brother Hoby was chosen Moderator, in whose absence, through domestic affliction, brother Chapman was requested to preside. Brethren Crook, Chapman, Orchard, and Austie, preached; and brethren Pulsford, Price, Day, Trend, Austie, Bean and Crump (Independents), and Whitby, Bridgman, and Glanville, engaged in the devotional exercises. The clear increase of members of the churches in this Association during the past year, is two hundred. The next association is to be held at Great Torrington on the Wednesday and Thursday in the Whitsun week, 1831, brethren Sharpe, Hoby and Singleton are appointed to preach, and in case of failure, brethren Lyle, Crook and Trend. Brother Hoby was requested to prepare the Circular Letter on the following subject, "Which appear the wisest and most prudent means of encouraging individuals under various impressions to make a public profession of religion and to unite with our Christian churches."

The subject of the letter for the present year, written by brother Chapman, and approved by the association, is, "What further steps, considering the present state of our churches, would it be desirable to take, in order to promote a genuine and extensive revival of vital religion in the association." The author admonishes the brethren to beware how, in any way, they hinder the gospel of Christ, by want of respect to its ministers, by neglect of a proper spirit in hearing the word and indulging a prayerless, thoughtless, critical, and judicial temper; by habits not congenial with the spirit of the gospel, such as levity, unnecessary association with those who fear not God, conformity to the world, passion, avarice, exaggeration, equivocation, and morose, envious, and malicious tempers; by inattention to the Sabbath, to children, to servants, to plans of usefulness, and efforts for the extension of Christ's kingdom. The letter then concludes with hints respecting actual means for revival of religion; religious instruction of children—visiting the ungodly to induce their attendance on public worship, individual and fervent prayer, and social meeting for prayer.

OPENING OF CHAPELS.

WINSLOW, BUCKS.

A neat and commodious New Independent Chapel with school-room and vestry, capable of containing upwards of 500 persons, was opened for divine worship at Winslow, Bucks, on Tuesday, May 4th, 1830. The Rev. D. W. Aston, of Buckingham, read the Scriptures and prayed; the Rev. Andrew Reed, of London, preached from Luke ix. 56; and the Rev. E. Barling of Buckingham, offered the concluding prayer of the morning service.

In the afternoon the Rev. W. Gunn of Aylesbury read and prayed; the Rev. James Davies of Totteridge, preached from 1 Tim. i. 15, the Rev. E. Adey of Leighton, concluded by prayer.

In the evening the Rev. Peter Tyler of Haddenham read the Scriptures and prayed; the Rev. Thomas P. Bull of Newport Pagnel, preached from Heb. iv. 12, the Rev. W. Ratcliff of Marsh Gibbon offered the concluding prayer. Messrs. Spencer, Madgin, and Boaz, students of Newport Academy, gave out the hymns.

The chapel is vested in trustees and built upon the most economical plan; the cost being about 600*l.* of which 400*l.* has already been raised.

In the year 1816, a barn was purchased and fitted up for worship; it became necessary to take down this frail building, and on its site the present chapel and school-room are erected. The Rev. J. Denton, formerly of Mill-Wall, Poplar, has accepted an invitation to occupy this department of the Lord's vineyard, and has entered upon his labours with pleasing prospects of usefulness.

DORCHESTER.

On Thursday, June 3, the new Baptist Chapel at Dorchester was opened, when two sermons were preached, that in the morning

by Rev. Enoch Crook of Crewkerne; that in the evening by Rev. J. M. Chapman of Yeovil.

In the afternoon, Mr. S. Sincox, late of Bristol Academy, was ordained over the recently formed church. The Rev. J. Price of Yeovil, stated the nature of a gospel church and asked the usual questions; Rev. Orchard of Barnstaple, offered up the ordination prayer; the Rev. J. Hoby of Weymouth, delivered the charge. The devotional services of the day were conducted by Rev. Messrs. Pulsford of Torrington; Trend of Bridgewater; Anstie of Chard; Day of Wincanton, and Glanville of Sidmouth.

Notwithstanding the very unfavourable state of the weather, the attendance was good and encouraging; a deep and lively interest was excited by the several services, and many it is hoped will be savingly benefited by the establishment of a church in this ancient and respectable town, a town which for many years enjoyed the labours of the pious nonconformists, many of whom were imprisoned very near the spot where the new chapel now stands.

NORTHAMPTONSHIRE.

On the 21st of June, a new Baptist Meeting-house was opened at Harlestone in Northamptonshire, when three sermons were preached, that in the morning by brother Grey of Northampton, from 2 Cor. iii. 8; that in the afternoon by brother Brooks, of Fenny Stratford, from Dan. ii. 44; and that in the evening by brother Barling (Independent) of Buckingham, from Prov. xi. 30. The devotional parts of the service were conducted by brethren Hyatt, Williams, Wheeler, Capern, Clarke, and others. It is an interesting circumstance that a part of the roof of the present building once formed a part of the roof beneath which the learned and pious Dr. Doddridge used to preach the gospel in the same village.

SALTERS' HALL.

We have the pleasure to announce that the Rev. J. E. Giles, is so far recovered from the serious indisposition with which he has recently been attacked, as to be able to resume his ministerial engagements on the eighth of the present month, at Salter's Hall. It is expected that a period will shortly be fixed for the formation of the church, and for the services connected with his ordination to the pastoral office.

RELIEF OF WIDOWS.

The widows whose initials follow, have been relieved at the Midsummer Distribution of profits.

	£	*Recommended by*
M. C.	4	Rev. T. Horsey.
A. C.	4	Rev. T. Griffin.
M. B.	4	Rev. C. Larom.
S. J.	4	Rev. J. Williamson.
E. C.	4	Rev. T. Tilly.
A. E.	3	Mr. R. Ellis.
E. B.	4	Rev. J. Carver.
A.	4	Mr. W. Colcroft.
M. M.	4	Mr. J. Penny.
S. L.	3	Mr. J. Lewis.
H. M.	4	Rev. G. Mantell.
E. B.	4	Mr. J. Lomax.
J. F.	4	Rev. J. Baynes.
A. M.	4	Rev. R. Pengilly.
G.	4	Mr. G. Blight.
M.	4	Rev. J. Ivimey.
C.	4	
	£66.	

NOTICES.

The Baptist Meeting-house at Staines having been enlarged, will be re-opened on Thursday, the 5th of August. Mr. Hinton of Reading will preach in the afternoon, and Mr. Ivimey of London in the evening. Service to commence at three and six o'clock.

The Eleventh Anniversary of the Baptist Church, Rye-lane, Peckham, will be held, (by divine permission), on Wednesday, August 4, when three sermons will be preached, that in the morning, at eleven o'clock, by Mr. Stodhart, Pell-street; that in the afternoon at three o'clock, by Mr. Denham of Margate; and that in the evening, at half-past six o'clock, by Mr. G. Comb, of Soho Chapel, Oxford-street. After each service collections will be made.

Errata.—For the account of the death of S. Favell, Esq. given in our last Number page 289, we were indebted to one of the most intimate friends of the deceased. The referring it to the World paper at the close was an error which occurred in the press after the proof sheet had passed the Editor's hands.

Page 296, line 5, for June 25th, read June 26th.

IRISH CHRONICLE,

AUGUST, 1830.

THE Committee of the Baptist Irish Society consider it due to their kind friends to inform them, that Divine Providence has more than supplied the deficiency of about 200*l.* in the expenditure of the past year. The recommendation urged at the late Annual Meeting, that the subscriptions should be doubled, in order to relieve in future the embarrassments which have been felt for several years past, and to enable the Committee to increase the number of the Scripture Irish readers and of the day schools, has been in several instances attended to, and will, it is hoped, be generally adopted.

It will be seen by the extract of a letter from Mr. Allen, of Ballina, that two young men, members of the church under his care, have been encouraged to undertake the work of preaching in the Irish language. Mr. Thomas, of Limerick, also mentions that another of the Irish readers in his district addressed a congregation in his vernacular tongue.

This is a new feature in the Society's proceedings, as till now there has been no opportunity of engaging persons who were able to preach in Irish. Is not the divine blessing in this respect evidently resting upon the agents of the Society? O that these, who will now proclaim in their own tongue the wonderful works of God, or as they expressively term the Gospel, "the message of peace," may be the instruments of "opening blind eyes, of turning many of the aborigines of Ireland from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified through faith in Jesus Christ!"

From the Rev. J. Wilson to the Secretaries.

Sligo, June 19, 1830.

DEAR BRETHREN,

WITH the monthly journals of the Readers, you will expect some observations from me respecting the schools; and I am happy to state, that excepting the necessary business of the season, there has been but little interruption experienced by them for some time past. Of this you will be able to judge, when I tell you, that in the quarterly inspection just closed, I have awarded 274 premiums for correct repetition of the Scriptures, in connection with good conduct in other respects.

Of these premiums there were 29 Bibles, 137 half quires of writing paper, and the rest were tracts, or any thing else that I could beg for the purpose.

But I find, as the poverty of the people increases, and it is greatly on the increase, the children, not being able to purchase paper, are anxious to obtain it as their premiums, although in other cases books would generally be preferred.

In the preceding statement of premiums given, I do not include those sent by the kind friends of the "Lion-street, Walworth, school," which were of course intended exclusively for that school; a letter from the mistress of which, acknowledging the receipt of them, accompanies this, which you will please to forward as directed.

Having alluded to the poverty that prevails in this part of the country, I will add, that I greatly fear we shall be called to witness scenes similar to those of 1822. Thousands around us have apparently no means whatever of support, nor can they calculate upon any for three months at least; and unless it shall please Him, who in mercy to his creatures has promised that "seed time and harvest shall not cease," speedily to say to the *cold winds*, "Be still!" the prospects of an abundant harvest will be of a gloomy description. "O that men were wise"—that they would consider how justly they have deserved these tokens of the divine displeasure, and that they would "do works meet for repentance."

There is another circumstance of a painful nature which I shall mention, because it has in some measure interfered with our proceedings. I refer to *emigration*. Already have upwards of five hundred persons from this neighbourhood left this port for America this season, and there are more than

that number now waiting in the pool, for the first fair wind to waft them to the same destination.

I mention this as a subject of regret, because I believe the majority of them to consist of the most moral and industrious that were to be found among that class of persons here, and because they included some of the members of the little church with which I am connected, nearly one hundred of the children out of the schools under my care, and one of the best of my female teachers.

But still there is a vast population who need our best energies to promote their welfare, and still there are agents to carry on the work. Let us then pray, "Come from the four winds thou breath," to afford all needed assistance."

J. WILSON.

Extract of a Letter from the Rev. J. Allen.

Ballina, June 15, 1830.

DEAR BRETHREN,

FROM the abstract of the schools sent me, it will be seen that, with one or two exceptions, they are in the most flourishing condition. The school on Achill Island, till opposed by the priest, was so large, no sufficiently commodious room could be procured. I would beg leave to refer you to the letters of Murray, the master, which you will find inclosed.* Nothing of particular importance has occurred since my last, excepting the preaching of two of our Inspectors in the Irish language, who I sincerely trust will, under God, be made a lasting blessing to their perishing countrymen.

J. ALLEN.

Extract of a Letter from the Rev. W. Thomas.

Limerick, June 18, 1830.

DEAR BRETHREN,

ON Saturday, June 5, I went thirty Irish miles, to Clough-jordan. On Lord's day I preached there, and administered the Lord's supper. On the same day, two eminently pious females were accepted by the church.† I went and baptized them in a river about a half mile from the town, where hundreds were assembled on each side of it. The fortitude and piety which the candidates evinced was much admired. Great solemnity and attention prevailed, while I preached for a considerable time on the bank of the river. We sung the praises of the Lord before we went down into the water, and when we came up out of it I dismissed the congregation with prayers. I enjoyed this delightful opportunity, and with boldness and freedom of spirit, and fervour of affection, I entreated the multitude to look unto Jesus, and to fly unto him as the only refuge from the wrath to come.

I heard Stephen Ryan, one of the Society's Irish readers, give a very good exhortation in Irish to a number of persons in a field at Camas. The school here is increasing, and there is also a Sunday school for the children and adults.

W. THOMAS.

From an Irish Reader.

Moynoe Scariff, May 13, 1830.

REV. SIR,

I HAVE taught three persons more to read portions of the Irish Scriptures during the last five or six weeks, and have given instruction to two persons, who have commenced and are extremely anxious to learn the same; and of the former, an old man came from a dark and remote part of the parish of Feakle, a distance of twelve or thirteen miles: he goes by the name of Dr. B. in his own country, curing cows, horses, and all sorts of cattle, &c. This man, hearing of my arriving in the mountains once a month, he repaired to my lodgings. I commenced teaching him the darling language of his heart, which he made the greatest proficiency in, and is able to read various chapters fluently and correctly: in fact, he is not happy but whilst reading the Irish Scriptures or asking me religious questions while I am there. I trust he will become a very useful member.

Sunday, April 18, I went to two men's houses, named D. F. and J. B. In the latter I found four of the neighbours, himself, and family, reading the 11th chapter of the 1st Epistle to the Corinthians, proving to the four neighbours, that the sacrament that they receive from the priest was not the body of Christ, but bread, &c. They said, "The Lord help us, for we are in the dark!" I read from 1 Cor. x. 16. "The bread which we break, is it not the communion of the body of Christ?" Also chap. xi. 23, 24. "For I have received of the Lord that which also I delivered unto you," &c. One of these men came to me by night about six months ago for an English Testament, which I gave him. Thus you see what a great cause of thankfulness there is to the Father of Lights, with whom there is no variableness, neither shadow of turning. I trust this man will do invaluable good in this neighbourhood.

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* These letters contain some most affecting statements of the gross impositions practised upon the credulous people by the Roman Catholic priests of the island.

† This is one of the Baptist churches formed about the year 1653, by the soldiers of Cromwell's army.

Thursday, the 22d, I read the word of life at a village called Ballyminage, at J. C.'s. This man's house is like a Sunday school every Sabbath, reading the Scriptures and asking religious questions. I trust this poor man and his wife resemble the Thessalonians, because "when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. ii. 13.

I have read the Irish Scriptures in the police barrack, for the two policemen you directed me to, and given them tracts; one of them has visited me often since.

On my way home from Mountshannon on Friday last, I read a few chapters for a family in Knocknasky. They were extremely glad to hear the word in their own language, and poured out blessings on the Society. This day, when writing my journal, a man named F. came in, to whom I read several chapters, and directed him to the Saviour, whose blood cleanseth from all sin. It would be more than I could do to give but a faint idea of my various excursions during these two months back: there is not a day but from five to ten persons come into my cottage, and not one of them goes empty away.

From an Irish Reader.

Bally Car, May 11, 1830.

REV. SIR,

I WENT to Kilmurry, and entering into a conversation with a Roman Catholic schoolmaster, I asked him if he would wish to hear a portion of the word of God read in the Irish language. He said he would, and that he never had the consolation of hearing the word of God read before in his native language. He made his scholars close their books and keep silence, whilst I read several portions of the Irish Scriptures for them, particularly the 16th of Matthew; and after we had reasoned for some time on the 24th verse, he thanked God for the favourable opportunity of hearing his holy word read, especially in the Irish language. He asked my name, and where I resided. I told him. He said he would soon call to see me; but, said he, it is most likely that you will come this way, before I can go to your place; if you do, call to see me, and if you can, bring me an Irish spelling-book, and also an Irish Testament, for I feel a great anxiety to learn to read the Irish Scriptures. I told him that I would as soon as possible.

From a Scripture Reader and Schoolmaster to Rev. J. Allen.

Keel, Achil Island, West of Ireland, May 28, 1830.

REV. SIR,

I HAVE to inform you, that I met with no convenient place to commence school, till I came to Keel, as the inhabitants would not suffer me to teach in their houses, if I was to pay them the whole amount of my yearly salary, in consequence of the priest opposing me; neither would they sell me the common necessaries of life; I am compelled to get them from Westport by water, which is far beyond the limits of my means to afford the expences attending it. I experienced great kindness from Mr. W., chief officer at this station; who, through his goodness and wish to sanction our cause, suffered me to conduct my school in his watch-house. I have experienced great friendship from this gentleman and his family since I settled here.

I have but a few scholars at present, in consequence of the great persecution I am exposed to. I embrace every opportunity to read the Scriptures in Irish, which is the cause of all my suffering in this country. There is a vast number of inhabitants in this village and the neighbourhood, which gives me daily opportunities of reading to either less or more, in private or public, the word of God.

From an Irish Reader.

Limerick, June 18, 1830.

REV. SIR,

I FEEL great pleasure to see the word of God increasing and prevailing in several parts of the country, where ignorance and superstition have pervaded the hearts and minds of the people; where every effort at first used for their recovery from the power of sin and Satan to the living God seemed unavailable, through the constant exertions of the priests, in prohibiting them from reading or hearing the holy scriptures read or explained, excommunicating any person or persons that would send their children to school, and thus using all their power to stop every way of access to the hearts and conscience of the poor deluded people, making merchandize of their souls.

May the 24th, Lord's day, Mr. Moloney and I enjoyed the divinely-instituted ordinance of believers' baptism in Camas, fourteen miles from Limerick. A large assembly of Roman Catholics stood at both sides of the water edge, with some Protestants, while the Rev. Wm. Thomas addressed them on the Gospel, and shewed the nature of the divine institution. The solemnity which appeared in every countenance, the

tears that ran from several faces, testified in the most powerful manner that God was in our midst. I have conversed with a young man, who informed me of an observation which he heard several of them make, while the Rev. Wm. Thomas was in the water, that he appeared to be a real minister of God. In the morning and evening a large room was filled, while he preached from Heb. ix. 27. and Matt. xxvii. 19.; where every soul seemed to hear as for eternity. To God be all the glory, through Christ Jesus.

From the Mistress of the Lion-street Walworth School.

Riverstown, May 22, 1830.

DEAR MADAM,

ON the 9th of this month I had the honour of receiving your communication of the 18th ult. and I feel much obliged by the token of the Committee's good wishes for my encouragement, and approbation of my conduct.

I would have acknowledged the receipt of your letter sooner, but as I did not receive any box at the same time, I wished to learn first from Mr. Wilson, whether it had come to his house. The Rev. Mr. Wilson and Mrs. Cooper, of Cooper Hill, were here yesterday, and, after inspecting the school, expressed their intention to forward to me *sixty-six* premiums, an equal number with the children who were then present It has been deemed prudent that Mrs. Cooper should distribute these.

As the Committee desire to receive some information respecting the school, I feel pleasure in stating, that since I have had it under my care, it has gradually improved as to numbers. We have at present the names of seventy children upon the school list, whose average attendance is about *forty*. The reading class consists of sixteen, who all commit the Scriptures to memory remarkably well. At the last quarterly inspection they obtained premiums, among which were four Bibles.

The children's conduct is in general good, and their appearance in school has given pleasure and satifaction to every lady and gentleman who have visited it.

ALICE WISHART.

Mrs. Harriet Hawkes,
Gloucester House, Walworth.

CONTRIBUTIONS.

Received by Mr. Ivimey, before the Annual Meeting.

	£.	s.	d.
From Mrs. Phillips, Bristol:			
Mrs. Bonvill.....	1	1	0
Mr. J. C. Hughes.....	0	10	0
Sundry small sums	6	15	0
Mr. Walters's Box	1	9	0
From Mrs. Ward, Chepstow	0	13	0
From Mr. Ayre, Keynsham:			
Mr. Edwards	1	1	0
Mr. Score.....	1	1	0
Mrs. Pinker	1	1	0
Mr. Derrick	0	10	0
Mrs. Harris	0	10	0
Small sums	2	17	0

Received by W. Napier, Esq. Treasurer.

	£	s.	d.
Collected by Mr. Pritchard, at Saffron Walden.....	8	10	3¼
Collected by Mr. Holloway, of Cotton End:			
At Sharnbrook	2	0	7¼
At Blunham	1	19	5
Produce of Sunday School Missionary Box	0	6	9¼
Rev. Dr. Cox, subscription..	1	1	0
Anonymous, by Dr. Cox	10	0	0
W. L. Smith, Esq. donation	5	0	0
Samuel Moore, Esq. ditto..	5	0	0
A. Saunders, Esq. ditto	5	0	0
Ditto subscription	2	2	0
John Saunders, donation	5	0	0
Ditto subs.	2	2	0
Mr. G. B. Wooley, donation	2	2	0
Miss Vines, Peckham	1	0	0
Mrs. Wm. Fletcher, subs. ..	1	1	0
Anonymous, by Mr. Cozens..	5	0	0
Mr. Bowset, subs.	2	0	0
Collected by Rev. S. Davis:			
At Oakingham	7	11	0
At Bristol.....	44	18	6
Rev. Mr. Elvey, sub.	1	1	0
By Rev. John Dyer:			
John N. Coffin, Esq.....	1	1	0
A Friend	3	0	0
Mrs. Bayley, Drayton, Salop.....	10	0	0
The late Rev. David Rees, Froghole, Pembrokeshire, by Rev. H. Davies	100	0	0
Richard Foster, Esq. Cambridge	10	10	0
A few Friends, by Rev. Mr. Savory, of Brighton	1	7	0
Rev. Mr. Lewis's Interest ..	7	10	0

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls's, 56, Lothbury; Rev. J. Ivimey, 51, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbrokes and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 17, 1830, at Spa Fields' Chapel:

JOHN FOSTER, Esq. in the Chair.

Moved by the Rev. T. S. CRISP, President of the Baptist Academy, Bristol, seconded by the Rev. J. BIRT of Manchester, and supported by the Rev. J. BROWN, of Edinburgh:

I. That the Report now read be adopted, and circulated under the direction of the Committee.

Moved by J. POYNDER, Esq. and seconded by the Rev. Dr. STEINKOPFF:

II. That the very considerable increase, during the past year, of the contributions to the Society—the additions which have been made to the number of our Missionaries—the abolition of the inhuman practice of Suttee in the Presidencies of Fort William and Madras—and the manifest tokens of a divine blessing resting upon the labours of our brethren, both in the Eastern and Western hemispheres, are circumstances which demand our most fervent gratitude, and should stimulate to unremitting and increased exertion.

Moved by the Rev. E. CAREY, and seconded by W. B. GURNEY, Esq.:

III. That the experience of the past year has furnished new and pleasing motives to persevering earnestness in prayer, for the divine guidance and blessing upon all the operations of this and similar institutions; and that the Mission in the West Indies especially needs to be commended to the all-powerful protection of that glorious Being who can make the wrath of man to praise him, while the remainder thereof is restrained.

Moved by the Rev. T. JAMES, of Woolwich, Secretary to the Book Society for Promoting Religious Knowledge among the Poor, and seconded by the Rev. C. C. TAUCHNITZ, from Leipsic:

V. That this Meeting is highly gratified by the renewed demonstration of Christian kindness on the part of the Trustees and other Gentlemen connected with the several chapels which have been so cheerfully granted for these Annual Services, and trusts that the spirit of cordial and zealous co-operation among the disciples of our common Lord, which, without compromising any conscientious principle, attests their mutual participation in the blessings of his Gospel, may extend more and more through each successive year.

Moved by the Rev. P. J. SAFFERY of Salisbury, and seconded by the Rev. W. GROSER of Maidstone:

VI. That, with humble acknowledgments of that divine goodness which has afforded us the privilege of attending the services of another Anniversary, this Meeting is now adjourned to Thursday, June 23, 1831.

(Concluded from our last Number.)

The *Rev. Dr. Steinkopff* said, that it afforded him unfeigned satisfaction, that he was permitted for the first time to come forward in behalf of the Baptist Missionary Society. He had previously taken a lively interest in its prosperity, for he could fairly say, that eight and twenty years ago he had heard of its labours on the continent, and had, in consequence, felt deeply interested in its welfare. He now rejoiced to find that the Society had increased, and that last year, more especially, a spirit of noble Christian liberality had been manifested towards it. He was glad to find that gold and silver had been given liberally, and it always delighted him, not merely to see large donations from those whom God had blessed with affluence, but to see also the contributions of the poor. He liked to see the half-crowns, the shillings, the sixpences, the pennies, and the half-pence given. It would certainly afford pleasure to the meeting, to hear that on the continent the missionary spirit was on the increase. When he left the continent, 28 years ago, there were comparatively few efforts making. They must not, however, forget the labours of Herman Frank, from whose exertions many missionaries had been raised up. He would only mention the late venerable Schwartz, who had laboured in the cause in India for nearly fifty years. Now, however, the prospect was very different: in Germany, in Switzerland, in Paris, in Holland, and in Prussia, there were Missionary Societies, and there were hundreds and thousands willing to subscribe to that most desirable object. It was highly gratifying to know, that in one vessel there lately went out British, French, and German missionaries. They had already heard the Report read, and had been gratified with its contents: for himself, while he listened, his soul enlarged, and he had felt himself in spirit standing near the funeral pile, and beholding the flames extinguished: Oh, might they thus be extinguished for ever! Then he imagined himself amongst female schools, and beheld Mrs. William Carey, with the 120 children under her superintendence, and he had felt that if those children could present themselves here, they would have made a much more powerful appeal than any voice of man could do. Then he had changed his ground, and found himself in the West Indies, and there he had seen the assembled negroes listening to the sounds of the Gospel of peace, and the missionaries, in spite of all danger, preaching the glad tidings of salvation to those poor creatures. In this strain he might pursue the subject to a great length, but he would not so far detain the meeting; and he would therefore briefly say, that he was particularly struck with the concluding part of the report, which referred to the union of prayer, labour, and dependence on that influence which alone can render prayer and labour successful. Let them, then, pray more perseveringly, and they would, therefore, labour more certainly; and labour and prayer, when they went together, did wonders. Let them all ask themselves what they could do, and in that way they would all be able to do something; and finally, let them place implicit confidence in the God of Heaven, remembering what their blessed Saviour had said, that all power was given unto him in heaven and on earth. He could not conclude without feeling his mind raised, and being powerfully reminded of that beautiful passage in the 72d psalm, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and amen."

The *Rev. Eustace Carey*.—Though the commands of the Lord with respect to missions were confined to a few pages of the holy volume, yet they were amply sufficient for their guidance. There might have been

periods when they felt inclined to hang their harps on the willows; but it was not so now: there might be some pain, but at all events the pleasure that day greatly predominated. They well knew that there existed on the continent of India an accumulation of prejudices not easily removed; yet they might gratefully conclude, that through the goodness of God, the prospects for missionary labours were much more cheering than they had been. He would advert to one or two particulars in support of what he advanced. Thirty years ago efforts there were first commenced; but they were viewed with particular jealousy by the presiding authorities there. Having, however, now long had an opportunity of witnessing the effects produced by those labours, they had long ceased to frown, if not to suspect; indeed, ever since the last renewal of the East India charter, the government there had rather smiled than frowned on the efforts of their missionaries. There was therefore every reason to hope, that as the missions increased in number, and as their labours were sustained by Christian prayer and pecuniary aid, the prospect would continue to brighten, till India should become one sphere of hope and happiness, and idolatry be altogether banished thence. In the metropolis of India there were various influences at work, either directly favourable to the spirit of the Gospel, or at least so in a collateral point of view. He trusted that these influences, combined with the policy of the government, were such as to justify him in believing that their labours would not be in vain, and that every where the bosom of that continent would open to the efforts of Christian missionaries. With respect to the West Indies, though he was sorry for what had taken place there, yet he could not help believing that it was on the point of awakening from its stupor; and he adjured those that were blind, to consider and receive the goodness of God's providence, so that brutal force might give way to the ameliorating influence of the gospel of Jesus. Look where they would, they had every reason to thank God for what had been done, and to quicken their efforts in his good cause; God's grace was upon them, and when they saw a door opened, they ought not to stop and ask whether they could afford to send a missionary thither, but send at once, for else would God be dishonoured, and their rewards in heaven much abated. They should forget what was behind, and reach forth to that which was before, until the jubilee of the universe arrived, when the kingdoms of this world should become the kingdoms of our God, and of his Christ. This was the object which they had in view, and both poorer and richer Christians were able to hasten it, for no matter what they could afford to give, God's treasury was full, and they should have what they wanted.

Mr. W. B. Gurney said, that the resolution which he had to second was one which must meet with the concurrence of all present; and after the powerful addresses which they had heard, it was not his intention to trespass long on their time; he wished, however, to say a few words which seemed to him proper, as relating to the Report. Year after year they had been praying that the time might soon come, when all the kingdoms of the earth should be the kingdoms of Jesus. He remembered hearing a sermon once preached by an excellent friend, now in glory, and at the conclusion of it, as there was to be a subscription, he observed, that perhaps his audience might think that these applications came often; but they should remember that they had been praying that there might not be a village or a hamlet without the gospel of Christ, and they now learnt that their prayers were being answered; and so, in the sermon of yesterday, they had been well advised not to put off the good they were able to accomplish, but each to resolve to do his individual share towards the great work. They were frequently hearing of applications both from the East and the West, for the supply of missionaries; and they had lately been informed, that one had fallen a sacrifice to his exertions. What was the consequence? Others must be sent out: the vacant situations must be filled. The place of the excellent Bertou, at Digah, had not yet been supplied. They had been told, that in spite of this, twenty-nine had been added to the church. What then might not have been expected, if the vacancy had been supplied? Let them then not refuse their silver and gold, but let them give it as freely as God had bestowed it upon them; and he trusted that the amount received that day would insure the Society from being in debt, and enable it to keep up to those efforts which had already proved so beneficial.

The collection was then made, during which the Rev. *Mr. Dyer* read a list of the subscriptions which had been received within the last few days.

The *Rev. T. James* (of Woolwich) conceived, that in the missionary cause they were bound, if they were true subjects of the King of Zion, to act on the principles which had been inculcated in the sermon of the previous evening. If they were faithful subjects of Him whose name they bore, they ought to quit that meeting with renovated strength, and with the determination of making fresh exertions. He took shame and confusion of face to himself, when he confessed that he never yet had acted on those principles, in their full extent. It was true, that in such exertions as he had

been able to make, his health and strength had been a little shattered; but what of that? Whoever fell a sacrifice to the cause, was it not essentially advanced by such operations, and would not God raise up others to carry on the same cause, till at length all the predictions of the inspired volume should be accomplished? It was his conscientious belief, that there was scarcely an individual among them who had acted on the principles laid down in the discourse to which he had referred. Who among them could claim to have inscribed on his tomb the sentence pronounced of old respecting a venerable female, "She hath done what she could"? Where was the individual who had given, in pecuniary contributions, to the extent that he was able? Yes, there were some that had done it. A very few in their congregations and churches had so acted; but who beyond that circle could say as much? He was delighted with the Report in every particular, with the exception of a single expression, from which he begged most unequivocally to dissent. The Report referred to the pecuniary contributions of last year in the light of *sacrifices*. For himself, he could not regard them as such; for where was the individual who had sacrificed one comfort, or abridged himself of one enjoyment, on that account? Ever since his attention had been directed to missionary operations, he had rejoiced in the Baptist Missionary Society, as one which God delighted to honour. When he thought of the missionaries in Bengal, and the labours which had been effected there—when he remembered that millions were now able to read the sacred volume in their own tongue—and when he saw the effects of all these efforts on the natives, he could not but come to the conclusion, that the Baptist Missionary Society was a holy instrument, which God delighted to honour. He begged leave, in conclusion, to refer to the West Indies for one moment. He could not help rejoicing, that their enemies there had been led to the line of conduct which they had lately been pursuing—that is to say, if they were determined to do any thing—for now the whole community would be able to discern what was the spirit of the men. But would Britain endure what they threatened? No: he could not believe that they would dare to put in force their own act; and though he should grieve to hear of their missionaries following the fortunes of the martyred Smith, yet even that would help the cause, and the Society would be able to declare, as the apostle of old did, the things that have happened have turned out to the furtherance of the Gospel.

The *Rev. William Augas* rose, not to add any thing of his own to what had been advanced, but for the purpose of introducing to them a brother in the Lord, who was highly to be esteemed for his works' sake. The gentleman of whom he spoke was a native of Leipsic, but in one sense a brother, for it was, in a manner, in this metropolis that he drew the first breath of his spiritual existence. The circumstances that led to his acquaintance with him were not uninteresting. A member of the committee made a tour on the continent, and he took with him a publication, which was in effect an abridgment of the History of the Missions: a copy found its way to Leipsic, and fell into the hands of his brother. This led to a correspondence between them, which he trusted would only end with their existence. He now begged leave to introduce to their notice the Rev. Charles Christian Tauchnitz.

The *Rev. Charles Christian Tauchnitz*:—Ever since his arrival in this country, and indeed long before, he had anticipated the pleasure of being present at that anniversary meeting. But it had not once entered into his mind that he should have the honour of addressing it, till the Secretary had expressed to him a wish that he should do so. This wish he felt it to be his duty to fulfil. As far as he knew, he was the only Baptist from the Continent that was within the walls of that building, and he hoped that this would free him from the charge of boldness in presenting himself to the meeting. It had been his intention to lay before them a few remarks respecting the state of Missionary Societies in Germany, but he had in this been anticipated in the ablest manner by a Rev. Gentleman who had preceded him; he should therefore only add a few words to what had already been said. It would be a pleasing fact to all who heard him to understand, that the interest for missions was increasing from year to year in most of the Protestant states of Germany; and those who were connected with them were well acquainted with the exertions of the Baptist Missionary Society; they admired the labours of the missionaries in India, and they read with sympathy and delight what had been done in the Burman Empire. Besides a missionary magazine, there were three missionary papers in extensive circulation in Germany, and many confessed the benefit they had derived from being connected with missionary societies. It had been said that it was wrong to attend to the wants of the heathen world, while there was so much to be effected at home; but if people would consider that the most active friends of all pious undertakings at home were the very persons to promote such proceedings abroad, he thought that they would be ashamed ever again to repeat so groundless an assertion; besides which, it was a most encouraging fact, that those very missionary societies which were the means of diffusing the know-

ledge of God abroad, were also the greatest blessing to the country and church in which they existed.

Dr. Cox said, that one great advantage of such a Society was to awaken the sympathy of Christians universally, and to excite a desire to promote its cause in all parts of the world. It was also a glorious sensation to feel that they were all brethren, united in one common cause, and that all feelings of jealousy were entirely extinguished on this sacred occasion. All that they remembered was, that they were joined together to promote the cause of Christ, and in that one feeling each forgot his own individual opinions. But by so doing they did not compromise any principle: on the contrary, in proportion as they were tenacious of their principles, in that proportion ought they to feel a holy stimulus to carry the gospel of Jesus to the heathen world.

Rev. J. H. Hinton (of Reading):—It is almost impossible to apply ourselves to any labour, and not to look round after a while, to see what has been accomplished; and least of all can this be expected, where the exertion has been great, or the expenditure considerable. Who will blame us, therefore, if we, who have for some years been embarked in one of the greatest and most costly enterprises which can be undertaken in the world, should sometimes take a deliberate survey of the field of our operations, and examine how far they have been crowned with success? Not, indeed, that success in the actual extension of Christianity should be either the primary motive, or the principal support, of our missionary zeal. We have a grand object to promote, in bearing a testimony for God, whether men will hear, or whether they will forbear; and we shall be a sweet savour of Christ unto him, both in them that believe, and in them that perish. But still it would be both unnatural and absurd not to look for the result of our labours, in reference to the conversion of the world; that glorious object which, by divine wisdom and mercy, they are both adapted and destined to achieve. If it is desirable that an estimate of our success should be formed at all, it is manifestly important that it should be formed correctly. Where truth would be beneficial, mistakes must be proportionably mischievous. It is not of little consequence whether such an estimate be too high or too low; in either case the error will be hurtful: in the one, tending to a spirit of unthankfulness and despondency, in the other, to a state of fallacious satisfaction and complacency. These evils, of course, it is desirable to avoid; but it is far from being easy to escape them both. Most of us, perhaps, have a natural predisposition to the one or the other extreme; and scarcely can any considerable effort be made to clear the perils of the rock, without throwing ourselves within the compass of the whirlpool. Doubtless I shall myself be in error, but I speak to wise men, whose maturer knowledge and calmer consideration may rectify my mistakes. We do not now note what general results of a beneficial or promising kind have arisen from missionary labour; as what advancement of civilization, what stores of knowledge, what schools and school-books, or even what translations of the Scriptures. We deny not the importance of these truly excellent things; but we limit our present inquiry to that which may, with greater accuracy and emphasis, be denominated the success of the gospel, and the extension of Christianity, namely, the conversion of sinners to God. To arrive at a reasonable answer to this question, it is necessary to have some general idea of the actual force and amount of missionary effort; a matter of which it is by no means easy to form an accurate or satisfactory opinion. From the annual survey, contained in the Missionary Register for January in the present year, it appears that missionary efforts are carrying on at about 500 stations in different parts of the world, and engaging the direct activity of at least 1000 labourers. Allowing for the more rapid multiplication of stations during the latter portion of the last forty years, it may be reckoned perhaps that they have been occupied ten years on the average. They can scarcely be estimated at a present expenditure of less than 200,000*l.* annually. This calculation is exclusive of all efforts made in Great Britain and Ireland, and includes none in the rest of Europe, excepting those on the borders of the Mediterranean Sea. The returns are far too defective to afford any approximation to the number of hopeful or apparent converts. In twenty-four stations of our own Society in Jamaica, affording a pretty fair specimen of the average period of labour, the communicants may be taken in round numbers at 10,000, or about 400 to each station. If this might be taken as an average case, the converts throughout the world would be 200,000. The general tenour of the accounts, however, will not authorise so high a standard. We may, perhaps, be near the truth, if, including those who have died in Jesus, we assume the existence of 100 converts upon the average at every station, making a total of 50,000. Now, the outline which I have thus sketched, affords, in one view, the most exquisite gratification. We may then believe, that by these and similar exertions, 50,000 of our perishing fellow-mortals have been snatched as brands from the burning! It is a thought of unutterable joy, and of heartfelt ecstasy. One needs to sit in si-

lence, and survey the pit of destruction despoiled of its expected prey, while the glad Saviour welcomes the acclamations of the ransomed tribes; for behold they come, almost from every nation, and tribe, and kindred, and tongue under heaven, calling him blessed! Thanks to God, who has employed and blessed our feeble instrumentality to the accomplishment of such an end! But, Sir, there is a vastness and magnificence about such subjects as these, to which our puny vision is apt to do great injustice. We look upon the aggregate of fifty thousand converts to Christianity with too fond and exclusive a delight, too much absorbed in wonder and congratulation. There are other views to be taken, which, if less brilliant, are not at all less true, or less important. It should be recollected, out of how many kingdoms, and how vast a multitude of people, these converts are drawn. They are contributions from the surface of almost the whole earth; and the gospel at the sound of which they are come, has been preached among a population of immense extent. We have no data for estimating its actual numbers; but considering the active measures usually adopted by missionaries to address all within their reach, and the very dense population of some spheres of labour, it is not perhaps too much to say, that the gospel may have been heard at every station by an average of 4,000 persons grown to years of understanding during ten years; and according to this supposition, in the 500 stations, the gospel has been preached to two millions of such persons. Our fifty thousand converts, therefore, are the fruit of ten years labour, by 1000 persons at 500 places, among two millions of men; that is, at each place 100 out of the 4,000, or one in forty of the hearers, and ten to each pair of labourers, or five to each single labourer, in the course of a year. Is this success, then, large? Is it much for a year's labour in the vineyard of the Lord to be followed by the conversion of five sinners? Is it much for one convert to be found among forty hearers of the gospel? Is it much for ten persons to be added to a church in one year? Or what is it, that, out of two millions of people who have heard the gospel, it should have been rejected by one million nine hundred and fifty thousand? Compare this result with the native power of the instrument employed. It is the word of the truth of the gospel; an instrument framed and adapted by God himself, for the purpose of enlightening the eyes, of arresting the conscience, of converting the heart. It is the only instrument he has furnished for this end, and that therefore to which he has left all the work. Can it be to its honour to produce no wider and more decisive effect than this? Is it the weapon which is sharper than any two-edged sword, which is thus turned on its edge? Or the weapons mighty through God to the pulling down of strong holds, is it against these that the bulwarks of superstition and idolatry have stood so strong? Is it not a manifestation rather of weakness than of strength, and an issue which allows the scoffer too much occasion to blaspheme? Compare this result with the records of history. Nearly two thousand years has the gospel been in the world, and what have its effects been in other times? At Jerusalem, in one day, there were added to the church 3,000 souls; and allowing seventy preachers to that immense concourse, more than forty converts fall to each, under one discourse. We all know, Sir, that this was not a solitary instance, but only a part of a long series of wide and glorious triumphs of the Divine Word, among nations both learned and ignorant, over inveterate enmity, deep-rooted superstition, long-cherished vices, powerful interests, and frightful persecutions. It is now nearly forty years since the Christian world generally was awakened from its slumbers, and embarked in the missionary enterprise. In all respects except that of miraculous agency, the only use of which was an attestation to the truth of the facts of Christianity, for which purpose nothing extraordinary is now wanted; in all other respects the resources of the church at that period were far greater than those of the little band whom Christ left upon the earth; but will the state of things now bear a comparison with that which existed at the end of forty years after the resurrection of Christ? Amidst opposition more violent, contending with a dominion of iniquity to the full as firmly established, and upon a theatre often drenched with their own blood, did this company, whose names together did not exceed 120, so successfully labour, that after preaching a few sermons in a city, and perhaps driven from it by persecution, upon a second journey they found a Christian church not only in existence, but in prosperity; that, after once pursuing a tract of some thousand miles, they had only to send a brother to ordain elders in every city, or to write letters of Christian counsel and love; that, within this period of forty years, Christianity could afford to lose, not only thousands of its professors, but hundreds of its ministers, and all its founders but one, who, in his hoary hairs, saw himself so numerously surrounded by the disciples of his Lord, that he had little to say, but "Little children, love one another." Compare this general result with scriptural, and therefore well-founded anticipation. We gather, from the sacred oracles, that the gospel is to be the means of subduing all nations to the obedience of the faith; that, by its instru-

mentality, every form of superstition is to be thrown down, and idolatry, with its train of kindred miseries and crimes, to be banished from the world; that blasphemers are to be confounded, and that there shall be no more need for every man to say to his neighbour, "Know the Lord," because all shall know him, from the least to the greatest. Has any general result like this yet taken place? or is there even any considerable approach towards it? when, after forty years of general missionary effort, only two millions, out of six hundred millions of the heathen have heard the gospel at all, and of these thirty-nine fortieths have rejected it; and all the reigning superstitions of the earth wield, with almost undiminished energy, their malignant and baneful sceptres? Still the infidel scoffs, and the man of the world says, "They have done nothing;" and though they manifestly overlook some things which might teach them better, yet the aspect of missions is by no means uniformly such as to put their impiety to silence and to shame. Instead of being the march of victory, our stations exhibit in some cases a total defeat; in others, a struggle for existence; in many more, perseverance under discouragements; and in a very small proportion of the five hundred, a triumph any way worthy of the sword of the spirit, and the captain of salvation. And as for the ultimate result, when the kingdoms of this world shall become the kingdoms of our God and of his Christ, at what period can this be expected, if our progress towards it continue in its present ratio? We have assumed that there are now upon the average 5,000 converts in a year; after which rate the conversion of eight hundred millions of people, the computed number of the heathen, would occupy one hundred and sixty thousand years; no very gratifying speed, Sir, but a heart-breaking slowness, even if there were so long a period for their conversion; but what shall we say to the thought, that the eight hundred millions die and are renewed three times in every century. I have no wish, Mr. Chairman, to indulge in exaggerated statements; and if I have fallen into any errors of calculation, those who hear me may easily correct them. But if what I have stated be, as I conceive, an approximation to facts, they are facts of no small importance. I know not whether such representations may be in any instance unwelcome; but I cannot imagine why they should be so. Does any good work, and above all, does the work of God require that we should go hood-winked to our labour, or can it derive any advantage from our blindness? The general conclusion to which the preceding statements lead is, clearly, that our missionary success, in one aspect of it, is matter of great thankfulness and joy; in another it affords cause of deep humiliation and regret. It is both rejoicingly great, and afflictively small. I will check no man in his ardent delight on the one hand, if he will cherish proportionate grief on the other; for the case requires both, and the exercise of the one grace should not exclude that of its companion. If we rejoice that some are saved, we should be heart-broken that so many are lost. It is necessary to a salutary state of mind that we should do so. In the experience of individual piety, he is not the prosperous Christian who is only rejoicing, but he who, with the greatest joy in the Lord, combines the deepest sorrow for his remaining corruption. It should be the same with public exertions. Our joy for thousands saved, should be only the mitigation of our anguish for millions destroyed. This feeling alone will preserve our societies from a morbid inflation, and supply an adequate and continual stimulus to the efforts required. Our progress is far, very far from exhibiting, either what the gospel can do, or what it has done, or what it has to do. Our progress falls far short of the celerity which will arrive at the evangelization of the world within any period accordant, either with the desires of a Christian, or with the promises of God. What should be our conclusion from this state of things? I apprehend no doubt can exist as to this alternative: either that there is something in the present system of missionary effort, which, like the fly in the perfume, diminishes its acceptableness to God, or that he is in sovereignty withholding the more abundant fulness of his blessing. In either case the fact is deeply interesting. If God is withholding his blessing in sovereignty, this calls for an attitude of supplication characterised by the deepest sorrow, and the most ardent importunity; a tone of prayer which we shall never acquire while we are thoughtlessly and stupidly congratulating ourselves upon the vastness of our success. If his blessing be withheld, because there is something in our efforts upon which he cannot smile, this is yet more afflictive. It indicates that we ourselves, who are so busy in endeavouring to convert the world, are at the same time the main hindrances to its conversion; and it urges us most powerfully to search and to try our ways. What can it be? Is there a want of real devotedness to his glory? Is the way in which money is given or collected such as causes him to blow upon it? Are there any who, while contributing to the conversion of the heathen, make no effort of their own? Is there a want of consistency in us, which will not allow him to make us the instruments of so glorious a work? Is there a contractedness of desire, an absence of pity, a deadness to his glory,

a want of self-annihilation, which he leaves us to discover and to correct, before he shall pour out his largest blessings on the world? These are questions, Sir, which are fitted to come home to the heart and conscience of every man; to the conscience of every man that hears me, I address them, and to my own. For myself, I feel them too; and am convinced, that while I am no more practically and consistently devoted to God in my own heart and person, while what I do for the heathen is actuated by so little spirituality of motion, is associated with so little warmth of desire, and verified by so little effort at home, my part in missionary success must be lamentably small. Yet I cannot separate myself, Mr. Chairman, from this dear and blessed cause. Would that I were worthy of it; and that I, and all who hear me this day, and all who hear me not, were of a devotedness so sacred, that the God whom we serve should say, These are the men who may usher in the triumphs of my gospel, and the jubilee of the world!

The Rev. *J. Dyer* then rose and said, that he must again throw himself upon the indulgence of the meeting for a few minutes. He regretted to have to divert their attention from the heart-stirring considerations which had just been pressed upon them by his esteemed and beloved brother; but there was at least one other subject which, if it were not equally important, ought not to be entirely overlooked in the proceedings of that day. Before he adverted to that, however, he would just remark, in reference to what had now been said, that while he admitted, with deep feelings of humility and contrition, that there was great reason for the exhortations that had been addressed to them, he was desirous that the feelings of sorrow they had been called upon to cherish should not be carried too far. The examples recorded in the New Testament, as well as their own experience, warranted them to indulge some measure of joy, and his belief was, that it was by the due exercise and wise combination of each of these classes of feeling that their souls would be preserved in health, and their labours be blessed of God. But now to his business. Since he had last addressed them, he had received several notes with enclosures of money. One kind friend had offered to present fifty pounds, provided the collection of that morning should be made up one thousand pounds. This was a subject which he would by no means press, he would much rather that it should be left to the unbiassed, spontaneous feelings of the friends present what their donations should be. But he would take the liberty of mentioning what had occurred to his own mind. By looking at the prospectuses of the Bengalee New Testament, publishing at Calcutta, he found that the sum required to print one thousand copies was four hundred and twenty pounds. Now it would be a great encouragement to their dear missionary brethren if this sum could be raised for that specific object, either at the present meeting, or in consequence of it. Such a course would give their friends an opportunity to *think* maturely on the subject, and to do what they did from principle, and with a regard to the glory of God.

The Rev. *Dr. Cox* approved much of Mr. Dyer's suggestion, and trusted it would be acted upon.

The Rev. *E. Carey* next rose, and remarked that some of them had to live more in public than was convenient. Those who went out as missionaries necessarily involved the Society in expences, and when they returned home, some of them had only the prospect of being a burthen on the funds for many years. When the person then addressing them was brought by the providence of God back to England, it was unknown to himself how he would be disposed of. After he had resided here for a short time, it was deemed desirable that he should visit the various churches connected with the society; and two years since he yielded to the suggestions of friends, and entered upon that department of the society's labours. During the past year he had been so situated as to be enabled to return to their treasury some portion of the amount granted to him by the society; for notwithstanding the committee had kindly and generously voted him a specific sum, he never felt himself at liberty to expend it. If what he then returned could be applied to the printing of the Bengalee New Testament he should be most happy. One hundred pounds of the sum granted to him by the committee they might consider as now returned.

Mr. *Dyer* then read two or three notes that had been handed up to him, enclosing donations, after which the resolution was put and carried.

Mr. *Saffery*, of Salisbury, moved the next resolution. As the former part of it must commend itself to every heart, and as the latter part of it was only a matter of course, he would merely read it, and leave it with the meeting.

The Rev. Mr. *Groser*, of Maidstone, seconded the resolution, which was then put and carried, and after singing a hymn the meeting was dissolved.

FOREIGN INTELLIGENCE.

JAMAICA.

From a Letter addressed by Mr. Philippo to Mr. Mann, under date of April 19th, we are permitted to make the following extract:—

"The Lord has done great things for us indeed, whereof we are glad. During the comparatively short period since I was permitted to commence my public labours, I have had the high honour of adding unto the church, on a profession of their faith in the Lord Jesus, nearly 1000 individuals; 145 have been added since the last annual report. The influences of the Holy Spirit have certainly been poured out upon the churches here, in no ordinary degree; the effect more especially, I cannot help conceiving, of that *spirit of prayer*, that is poured out upon the church at home. Do but continue your supplications for the outpouring of the Holy Spirit; and feeble as your missionaries may be of themselves, they will be 'mighty through God.' They will feel no discouragement as to the issue of their exertions; it will animate them in their work, and fill them with a resolution and confidence of success, which the united opposition of earth and hell can never alter or shake. The kingdom of Satan has evidently begun to betray signs of its destined destruction. And as it is the fixed design of God to accomplish his purposes of mercy to the world in answer to the supplications of his church, it is but reasonable to suppose that that kingdom will decline in proportion to the measure of divine influence engaged.

"The Saviour's kingdom must come and his will must be done on earth as it is done in heaven. And the period of this universal triumph may not be far distant. Never it would appear, since the apostolic times, has the church been blessed with such correct sentiments respecting the *especial means* by which the conversion of the world is to be accomplished; and, therefore, never were the 'signs of the times' so exhilarating. As soon as the Christian world will pray for it with that fervour and perseverance which its importance demands, 'A nation shall be born in a day.' It would soon be echoed, 'Babylon is fallen is fallen,' and there would not be a single spot of earth left on which it would be said 'the uncircumcised triumph,' and then would follow, 'the kingdoms of this world are become the kingdoms of our Lord and of his Christ.' Here, making allowance for occurrences which must ever be expected to happen in this state of imperfection, there is every thing to encourage. The sacred leaven seems but just beginning to operate. At all the stations the prospects are such as to awaken our gratitude and animate our zeal. In every direction new fields for cultivation are rising up to view. My own congregation continues good, and what I regard as a very pleasing circumstance, our white attendants are on the increase. There is now among that class a disposition to *hear*. We have sometimes on a Sabbath evening between twenty and thirty gentlemen and ladies present, and an equal number of soldiers. Several of the former, (many of whom I regard as regular hearers) are Jews, who not only appear to hear the word with great attention and seriousness, but who read the New Testament and manifest a willingness for tracts. Pray for them, my dear Sir, let your church pray for them, and O that the whole Christian world would manifest a more ardent desire for their subjection to the sceptre of Emmanuel.

"Our Sabbath morning and Monday evening prayer-meetings are well attended, as also our Thursday evening lecture. The congregations generally amount on such occasions to about 400, and our schools are increasingly interesting and useful."

The Secretary has received a letter from Mr. Daniel, dated in N. lat. 35. 18. W. long. 16. 52, May 15, and finished the next day off Madeira. Mrs. Daniel and children had suffered considerably from sea sickness, but were then somewhat better. Mr. Daniel had held public worship on each Sabbath after they had put to sea, and was encouraged by the attention of the passengers and crew. We transcribe one sentence which we trust will not be inserted in vain.

"I do trust, my dear brother, our friends in England remember us much at the throne of grace. We do much need their prayers. We shall need them still more when we reach our destined port—that we may have every physical, intellectual, and spiritual qualification to enter upon our work in a proper spirit—that we may become active and faithful servants of Christ, and of the Society, for Jesus' sake, and that our labours may be crowned with success. I have been reading a part of Ellis's Polynesian Researches—and when I see what has been effected for those remote islanders, is it too much to hope, with the power and promise of Jehovah engaged for us, that we may see similar miracles of mercy effected on the poor Cingalese?"

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. E. Daniel	At Sea	May 15, 1830.
	B. Clough	Colombo	Feb. 10, 1830.
	Messrs. Alexander and Co.	Calcutta	Jan. 20, 1830.
	Mr. W. H. Pearce	Do.	Jan. 2, 1830.
	Mr. Jabez Carey	Agimere	Jan. 18, 1830.
WEST INDIES	Rev. Joseph Burton	Kingston	April 19, 1830.
	Ditto	Do.	May 10, 1830.
	James Coultart	Do.	April 19, 1830.
	Ditto	Do.	May 6, 1830.
	Mrs. Coultart	Do.	May, 1830.
	Rev. Joshua Tinson	Do.	April 19, 1830.
	Thomas Burchell	Montego Bay	April 2, 1830.
	Ditto	Do.	May 7, 1830.
	W. Cantlow	Do.	May 7, 1830.
	Mrs. Philippo	Spanish Town	April 17, 1830.
	Rev. James Philippo	Do.	May 9, 1830.
	Ditto	Do.	April 23, 1830.
	James Flood	Anotta Bay	April 16, 1830.
	Ditto	Do.	May 6, 1830.
	Sam. Nichols	St. Ann's	May 3, 1830.
	H. C. Taylor	Old Harbour	April 30, 1830.
	William Knibb	Savanna la Mar	April 26, 1830.

Contributions received on account of the Baptist Missionary Society, from May 20, to July 12, 1830, not including individual Subscriptions.

	£.	s.	d.
Monmouthshire, &c. by Rev. D. Phillips	71	7	7
Bath, Somerset-street Auxil. balance	30	18	9
South Devon, by Rev. John Nicholson, Treasurer	29	16	4
Camberwell, Ladies' Society, by Miss Gutteridge	77	0	0
Eagle-street Auxiliary, by Mr. Neale (one-third)	16	0	0
St. Albans Aux. by Rev. W. Upton	31	14	6
Sheffield, Rotherham, &c. balance	23	2	7
Friends at Elim Chapel, by Mrs. Elvey	14	0	0
St. John's (N. B.) Auxiliary, by Mr. Holman	14	0	0
Voluntary Contributions of Children in Baptist Free School, by Mr. Kendrick	8	16	1
Lynn, Collected by Misses Keed and Hardy	2	0	0
Leiston, Collected by Mrs. Pells and Mrs. West	6	16	6
Widows' Missionary Box, Plaistow, 2 donations	0	13	0
Carter-lane Female Auxiliary, (with donations 5*l.*) by Mrs. T. Rippon	22	0	0
Keynsham, by Rev. Thomas Ayres	10	0	0
Rugby Missionary Assoc. by Rev. E. Fall	5	0	0
Watford, by Mr. Salter, jun.	13	14	4
Hackney Assistant Society, by Mr. Robson	25	1	0
Kent Auxiliary Society, by Mr. Groser	103	12	0
N. B. The following is the whole list of Contributions to this Auxiliary, for the year ending May, 1830, as stated in detail in their printed Report, just handed us:			
Sevenoaks	51	8	4
Maidstone	48	13	10
St. Peter's	33	5	1
Chatham	28	8	0
Folkestone	14	0	6
Eynsford	10	0	0
Ashford	9	1	0
Eythorne	7	10	3
Margate	5	15	2
Cranbrook	4	12	0
Malling	1	5	6
	213	19	8
Sevenoaks, by Mr. Shirley	57	19	9
Norwich, Auxil. Soc. at St. Mary's, by Mr. Cozens	24	17	4
Shooter's Hill, Friends, by Mr. Williams	2	0	0
Wallingford, Collection and Subscriptions, by Mr. Field	30	11	8
Maze Pond, Ladies, for Female Education, by Mrs. Kitson	15	15	0
Ditto Auxiliary, by Mr. Beddome	39	8	1
Missionary Boxes—Miss Gurney's	3	10	0
Miss Benham's	1	15	0
Miss R. Williams's	2	0	0
Miss E. Robarts's	0	9	0
Mrs. Shackell's	0	11	0
Mrs. Arnold, Friends by, for Female Education	9	11	0
Leicestershire, Auxiliary Society, on account, by Rev. J. P. Mursell	100	0	0
Lewes, by Rev. J. M. Sowle	14	15	0
Canterbury, by Mr. Christian	18	8	10
East Norfolk Auxiliary, by Rev. J. Puntis	76	7	0
Exeter, South-st. by Rev. Mr. Brewer	21	2	10
Andover, by Mrs. Davies	7	7	6
Henrietta street Sund. Sch. Juv. Soc.	6	5	4
Royston, by Mr. Pendered	9	12	0
Cambridge, Collections at Public Meeting	63	0	0
Wincobank Miss. Assoc. by Mrs. Read	6	0	0
Brighton, Sunday School, &c.	1	8	5
Hebden Bridge, Penny Society, by Mrs. Foster	3	5	6

	£.	s.	d.
Tredegar Works, Wales, by Rev. J. P. Davies	18	8	6
Leighton Buzzard, Branch Society, by Mr. R. Sanders	27	16	0
Prescot-street Auxiliary, by George Morris, Esq. two-thirds	60	0	0
Small Subscriptions at Fen Court, by Mr. Stanger	2	15	0
Holyhead, Collection by Mr. Morgan	2	0	0
Chatham, Zion Chapel, Clover-street, Rev. W. G. Lewis	5	10	0
Bedfordshire, Auxiliary Society, by John Foster, Esq.	103	19	10
Northamptonshire Union, J. C. Gotch, Esq.	15	0	0
Little Alie-street, by Rev. W. Shenston:—Fem. Aux. 7 2 4 Sund. Sch. Children 1 5 8	8	8	0
Church-street Auxiliary, by Mr. Pontifex	34	11	4
Great Brickhill, Sund. Sch. Children	5	4	3
Amersham, by Mr. Statham	28	16	6
Liverpool Auxiliary, Sundries, by W. Rushton, Esq.	75	0	0
Dorman's Land, by Rev. G. Chapman	6	0	0
Walworth, Female Soc. by Mrs. Steward	13	2	2
New Mill, by Rev. D. Clarabut	17	10	6
Walworth, Lion-street Female Auxiliary, by Mrs. Chin, two-thirds	60	0	0
Bow, Friends, by Rev. Dr. Newman	14	16	0
Collection at City Road Chapel	78	2	6
Surrey Chapel	121	19	3
Eagle-street	6	0	9
Annual Meeting	157	19	4
Cumbraes (N. B.) Bible and Miss. Society, by Rev. G. Barclay	3	0	0
Bessell's Green, by Mr. Knott	4	3	0
Aston Clinton, &c. by Mr. Amsden	6	1	8
Newtown (Montgomeryshire) by Mr. Morgan	7	1	6
Woolwich, Aux. Soc. by Mr. Gardner	25	4	1
Legacy of Mr. Wm. Christian, late of Counteshorpe	17	10	0
Newcastle on Tyne, Ladies' Working Society, by Miss Pengilly	1	14	0
Shipley, Subscriptions, by Rev. J. Edwards	12	4	0
Sawbridgeworth, Sunday Schools, by Mr. Shipway	0	18	0

DONATIONS.

	£.	s.	d.
Rev. David Rees, late of Froghole, Pembrokeshire, by Rev. H. Davies	300	0	0
Friend, by the Secretary	10	0	0
M. J. P. by Mr. Kendrick	1	0	0
Giovanni	5	0	0
Friend, by the Secretary	5	0	0
H. T., Essex	2	0	0
Emanuel Barrett, Esq. Ledbury	20	0	0
Mr. Thos. Wilson, by Rev. J. Ivimey	2	0	0
Two Friends, by Rev. W. Southwood	1	1	0
Two Friends at Fen Court	2	0	0
Mrs. Singer, Westbury Leigh, for Jamaica	1	0	0
W. P. Bartlett, Esq.	20	0	0
W. B. Gurney, Esq.	50	0	0
Joseph Gutteridge, Esq.	20	0	0
William Manfield, Esq. by Ditto	10	0	0
Anonymous, on the Platform	25	0	0
Thomas Walker, Esq.	5	0	0
Wm. Townsend, Esq.	5	0	0
Nursery Mission Box	0	10	0
Little Girl, confined to her bed many months	0	2	0
Friend, by Rev. John Smith	1	0	0
Absent Friend, by Rev. S. Green	1	0	0
Mr. Harrison, Hadlow	5	0	0
Friend, by Rev. Thos. Griffin	2	0	0
J. D.	1	1	0
Friend, by the Secretary	5	0	0
Rev. Eustace Carey	100	0	0
W. B. Gurney, Esq. 2d don.	20	0	0
Anonymous, by Rev. Dr. Cox do.	20	0	0
Friend, on the Platform do.	20	0	0
Joseph Hanson, Esq.	20	0	0
Mr. E. Davis	5	0	0

TO CORRESPONDENTS.

The following presents have been lately received at the Mission House:—A Parcel of Pamphlets and Tracts from Mr. Massett; a Box for Mr. Philippo, from Female Friends in Lynn; Parcel of Cottons, from Miss C., Paisley; 100 copies of Baxter's Saint's Rest abridged, from Mr. Isaac Crewdson, Manchester; Books from W. Giles, Esq. Greenwich; Rev. D. Clark, Dronfield, near Sheffield; and Magazines from Mrs. Assey, Eye; and Mrs. Abberley. Some trinkets from "A willing-hearted Orphan" were received also at the Public Meeting.

The Annual Reports for the year were published in time to be forwarded with our July parcels. Should any of our Friends fail to receive them, they will make application to the parties through whose means they have usually been conveyed. The Appendix contains, among other particulars, the Law abolishing Suttees, and the anti-missionary clauses in the Jamaica Slave Act.

P. S. While this Number was passing through the press, the Editor received the highly-gratifying intelligence, that on Saturday, July 3, *His Majesty in Council was graciously pleased to disallow the Slave Law.* This information has not as yet been *officially* communicated, but no reasonable doubt can be entertained of the fact. Our readers will joyfully regard it as a new proof of the watchful care of Providence over our Missionary Brethren, and as affording an auspicious pledge, that our religious liberties will be as secure under the reign of WILLIAM THE FOURTH, as in the time of his illustrious predecessors.

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THE

BAPTIST MAGAZINE.

SEPTEMBER, 1830.

An Essay on the Writings of Dr. Dwight.

(*Continued from p.* 323.)

Love to God.

In discoursing on the nature and import of love to God, Dr. Dwight occupies ground not usually taken by American divines, when treating on this subject. His sermon is founded on the first commandment, contained in Mark xii. 28—30, introduced by our Saviour in his answer to the Scribe—"Thou shalt love the Lord thy God," &c. He considers this command to love God, as denoting love in its *most comprehensive sense;* as including several exercises of the mind, easily and customarily distinguished from each other; and he proceeds to contemplate this heaven-born virtue under three distinct modifications: that of *benevolence*, or a delight in the happiness of God; that of *complacency*, or a delight in his excellence; that of *gratitude*, or love to God "for the particular manifestation of his glorious character in his various kindnesses to us and to ours; or love excited by kindness communicated, or believed to be communicated, with *virtuous and good designs, and from good motives.*"

In placing *benevolence*, or a delight in happiness, amongst the exercises of our love to God, the worthy President is not following in the track of those American writers who represent love to God as consisting, first and chiefly, if not exclusively, in the exercise of *complacency*, a delight in the supreme glory, and excellency of the divine nature. It is universally allowed, that *we* are the objects of *divine benevolence;* but God is considered as too independent and exalted a Being to be the object of *ours*. How can our benevolence, it is asked, extend to God, who is infinitely blessed, and who is so far from needing any thing, *that he giveth unto all, life, and breath, and all things?* "Not a small number of divines have supposed," observes the Doctor, "that love, in this sense, is neither required nor exercised towards the Creator." The objections to placing benevolence amongst the exercises of love to God, Dr. D. acknowledges to be specious; but he considers them unsound, and argues, that to delight in happiness *possessed*, is no less an act of good will than to delight in happiness *desired*.

"Benevolence (he remarks) depends not, either for its obligation or exercise, on the supposition that the person towards whom it may be directed needs either our benevolence or its effects. The *happiness*, or *blessedness of God*, as it is more commonly termed, is no other than his *enjoyment* of his own *perfect attributes*, and of the *effects* produced by them, in that glorious system of good which is begun in the work of creation, and will be completed in the work of providence: or, in other words, his *sufficiency* for *accomplishing*, the *certainty* that he will *accomplish*, and the *actual* accomplishment of a *perfect system of good*. Were God without desires, had he no choice, no pleasure, he could enjoy no happiness.—Were he unable to fulfil his pleasure, or uncertain whether it would be fulfilled, he would be dependent. But, according to this statement, his happiness and his independence are both absolute. The happiness which God enjoys in the exercise of his

perfections, and in the accomplishment of his divine end, is a happiness not only infinitely desirable and delightful to himself, but desirable in the same manner to all intelligent creatures. All intelligent creatures possessed of real benevolence, cannot fail to rejoice that God is, and ever will be, thus infinitely happy, that these glorious designs will certainly be accomplished, that he will ever thus act, and that he will ever find infinite enjoyment in thus acting. It is as truly desirable that God should be thus happy, as it is that any of his intelligent creatures should be happy; and as much more desirable, as he is happier than they."

Dr. D. does not insist on the exercise of the love of benevolence, with a view to disparage that of complacency, but in order to give what he apprehends to be a correct idea of the subject, and to guard against the error into which some have fallen, by turning their attention almost exclusively to the latter modification of pious affection. He remarks,

"I know not, that to love God in this sense, (i. e. for his own excellence) has ever been denied or doubted to be a Christian duty, by such as have believed in the Scriptures. On the contrary, it has been commonly supposed, that complacency and gratitude were the only love to God required in his law. The happiness of God has usually been considered as so secure, so independent, and so perfect, as that, while he needs nothing from the hands of his creatures to increase or insure it, he also may be justly regarded as claiming nothing *from them*, with respect to this subject. His perfections, at the same time, are so manifest, and so absolute, as to fill the mind with reverence and amazement, and engross all its attention and thoughts. In this manner, probably, the regard of mankind, and even of wise and good men, has been so effectually drawn away from the consideration of the happiness of God, to the consideration of his excellence, that they seem chiefly to have forgotten the former of these objects, and have been almost wholly occupied by the latter."

The former, Dr. D. allows, is a duty more *obvious*, but he insists that it is not a duty more *indispensable* than the latter.

"It is plainly (he adds) not our original duty. It is plainly not virtue, or moral excellence, in the *original* sense. This is unquestionably the *love of happiness*. Complacency is the *love* of this *virtue*, or *moral excellence*. But that excellence must exist, before it can be loved. The contrary supposition is a palpable absurdity, to which all those reduce themselves, who insist that *complacency is original virtue*."

President Edwards, in his "Treatise on the Affections," and other divines of the same school, maintain, on the contrary, that the love of *complacency*, or a love to God for his own excellence, is the foundation of genuine affection. A passage or two from the writings of the former, will shew the point of discrepancy between the learned professors upon this subject:—

"It is unreasonable to think otherwise," observes President Edwards, "than that the first foundation of a true love to God, is that whereby he is himself lovely, or worthy to be loved, or the supreme loveliness of his nature. This is certainly what makes him chiefly amiable. What chiefly makes a man, or any creature lovely, is his excellency; and so what chiefly renders God lovely, and most undoubtedly be the chief ground of true love, is his excellency. God's nature, or the divinity, is infinitely excellent; yea, it is infinite beauty, brightness, and glory itself. But how can that be *true love* of this excellent and lovely nature, which is not built on the foundation of *its true loveliness*? How can that be true love of beauty and brightness, which is not for beauty and brightness' sake? How can that be a true prizing of that which is in itself infinitely worthy and precious, which is not for the sake of its worthiness and preciousness? This infinite excellency of the divine nature, as it is in itself, is the true ground of all that is good in God, in any respect; but how can a man truly love God, without loving him for that excellency which is the foundation of all that is good or desirable in him?* The first foundation of the delight a true saint has in God, is his own perfections; and the first foundation of the delight he has in Christ, is his own beauty.† Those affections that are truly holy, are primarily founded on the moral excellency of divine things; or a love to divine things, for the beauty and sweetness of their moral excellency, is the spring of all holy affections."‡

* Vol. iv. p. 141. † Page 148.
‡ Page 151.

In these passages, it is true that President Edwards is not opposing complacency to benevolence, but to gratitude; a view of the subject that will come under notice in a subsequent part of this Essay. The purpose for which they are here introduced, is to shew that these illustrious writers are at issue as to what really is the *foundation* of genuine love to God; or in other words, that they have fixed upon different kinds of love as constituting the *primary quality* of this Christian virtue. Complacency, or a delight in moral beauty, according to President Edwards, is the *first foundation, the spring* of all holy affections: Dr. D. represents benevolence, or "the love of happiness," as entitled to *precedency*. "There is no ultimate good," says the latter author, "but happiness; and no disposition originally good, but that which rejoices in it, and voluntarily promotes it. *Benevolence* is therefore the only original excellence of mind; and is the foundation of all the real excellence of complacency and gratitude, which are only subordinate forms or exercises of the same character."

The principle of love, whether it be exercised towards God, towards our fellow-creatures, or towards ourselves, Dr. D. contends is identically the same, deriving its peculiar modification from the character of the object towards whom it is directed.

"This principle (he says) is one. The difference in its exercise springs only from the difference of its objects. *Love is the fulfilling of the law;* that is, one affection, exercised towards God and towards man, is alternately the fulfilling both of the first and second commands. He who is the subject of one of these exercises, is of course a subject of the other also. There are not two affections of the mind, in the strict and metaphysical sense, one of which is called love to God, or *piety*, and the other love to mankind, or *benevolence*: but there is one love now exercised toward God, and now toward mankind. Evangelical love is a *delight in happiness;* or, in other words, *good will towards percipient beings, as capable of happiness.*"

This excellent writer's definition of evangelical love is exposed to two diametrically opposite objections. It may be regarded both as too *comprehensive*, and as too *contracted*, to be philosophically correct. Some of his critical readers will deem it too *comprehensive*. They will perhaps urge, that he has identified with the principle of love what ought rather to be classed amongst the *fruits* and *evidences* of its existence—a delight in, or a desire of, the happiness of its object. In proportion as we love any being, it will be readily admitted, that we shall rejoice in his happiness, or long to promote it. But here a critical question arises. Is this love, or is it the *effect* of loving? Are these emotions involved in the sacred principle, or do they flow from it as a natural and necessary consequence? If an affirmative be taken to the former question, as Dr. D.'s definition requires, then it is incorrect to say, that love *leads* or *induces* us to delight in the happiness of another, or to desire it, for this delight and desire are supposed to be involved in the *essence* of love, and to constitute a component part of the principle itself. But if these emotions arise *out of* love, and spring *from it*, then they ought to be reckoned amongst its *fruits* and *effects*, and the definition which involves them in the principle is too comprehensive. In this way President Edwards has reckoned them; for he observes, "The truth plainly is, that our love to the person is the *cause* of our delighting, or being happy in his happiness. How comes our happiness to consist in the happiness of such as we love, but *by*

our hearts *being first* united to them in affection?"*

In proportion as any one appears lovely to us, we shall be solicitous to secure his favour and esteem; we shall love those whom he loves; and we shall delight in his service and society. Are not these feelings as essentially connected with love, as those which Dr. D. has identified with the principle? If they are, then his definition, which does not include them, is too *contracted* to comprehend all that is essential to this christian virtue. The above definition of love to God fails also to embrace the *moral qualities* of its object, and therefore makes no provision for the exercise of complacency; and the gratuitous bestowment of benefits and blessings, and therefore makes no provision for the exercise of gratitude; i. e. it makes no provision for two-thirds of what Dr. D. himself enumerates among the component parts of pious affection, and on which, under separate heads, he descants with much propriety and beauty. So difficult and dangerous are *definitions*, when introduced into morals by the most cautious and acute writers. "In attempting to be metaphysically accurate," observes an anonymous writer, "an author often does no more than substitute a simple idea for a complex one, and he is apt to think that he has resolved the word into its true and primary import, when he has only narrowed its application." Moral and spiritual subjects seem, of all others, the least capable of being thus embodied in words—as if too abstract and ethereal to admit of this sort of corporeal palpability—and the failure of the greatest minds may well supply a warning to every other, of the difficulty and danger attendant on such efforts. President Edwards's definition of virtue, as consisting in "benevolence to being in general," is liable to a similar objection.† It has no pretensions to the character of an analytical explanation; and what is singular, this definition seems to bring the

* Vol. II. p. 36.

† In Mr. Hall's Sermon on Modern Infidelity, is an admirable confutation of President Edwards's reasoning on this subject. The following note, subjoined to that unrivalled specimen of mental energy and masterly composition, embodies the substance of the argument urged against this unsuccessful attempt at refined definition and metaphysical abstraction.

"It is somewhat singular, that many of the fashionable infidels have hit upon a definition of virtue, which perfectly coincides with that of certain metaphysical divines in America, first invented and defended by that most acute reasoner, JONATHAN EDWARDS. They both place virtue, exclusively, in a passion for the general good, or, as Mr. Edwards expresses it, *love to being in general; so* that our love is always to be *proportioned* to the magnitude of its object in the great scale of being; which is liable to the objections I have already stated, as well as to many others, which the limits of this note will not permit me to enumerate. Let it suffice to remark—

"1. That virtue on these principles is an utter impossibility; for the system of being comprehending the great Supreme, is *infinite*, and therefore to maintain the proper proportion, the force of particular attachment must be *infinitely less* than the passion for the general good; but the limits of the human mind are not capable of any emotions so infinitely different in degree.

"2. Since our views of the extent of the universe are capable of perpetual enlargement, admitting the sum of existence is ever the same, we must return back at each step to diminish the strength of particular affections, or they will become disproportionate, and consequently, on these principles, vicious; so that the balance must be continually fluctuating, by the weights being taken out of one scale and put into the other.

"3. If virtue consist *exclusively* in love to being in general, or attachment to the general good, the particular affections are, to every purpose of virtue, useless, and even pernicious; for their immediate, nay, their necessary tendency is, to attract to their objects a proportion of attention which far exceeds their comparative value in the general scale. To allege that the *general good* is

worthy Presidents again in contact, and to place them on the same theological platform by the side of each other, after all their apparent logical aberrations.

An attempt to identify the principles of love to God and love to man, has probably led to the definition which reduces it to a simple exercise of benevolence. Complacency and gratitude, if not the *foundation*, are essential elements of pious affection; and indispensable to the discharge of this christian duty. The command to "love the Lord our God with all our heart, soul, mind, and strength," is not obeyed where either of these emotions is wanting. But can this be affirmed of the second command, in which we are required to "love our neighbour as ourselves?" Is not benevolence the primary, if not the only modification of love required by this law? The command is binding upon mankind as fallen and degenerate creatures, who have lost the moral image of their Creator, that spiritual beauty which is the object of our complacency in the divine perfections. The love which is required to be extended to the whole human race must be irrespective of character; and therefore cannot include in it the love of approbation. And the love which is required to embrace our worst enemies, cannot include in it the emotions of gratitude. Instead of *gratitude*, we may be called to the exercise of *forgiveness;* and for *complacency*, be compelled to substitute our *pity* and our *prayers:* but benevolence, or good will, may be exercised towards all men, whatever be their character, and whatever their conduct towards us. The love required towards our neighbour, is to be of the same *kind* as that due to ourselves; but the love due to ourselves consists of neither *gratitude* nor *complacency*. The former is precluded by the nature of the case; and the latter by our obligation to opposite duties: repentance towards God, and the abhorrence of ourselves as evil and unworthy in his sight. It may be safely affirmed, that no duties are

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promoted by them, will be of no advantage to the defence of this system, but the contrary, by confessing that a greater sum of happiness is attained by a deviation from, than an adherence to its principles; unless its advocates mean by the love of being in general, the same thing as the private affections, which is to confound all the distinctions of language, as well as all the operations of mind. Let it be remembered, we have no dispute respecting what is the ultimate end of virtue, which is allowed on both sides to be the greatest sum of happiness in the universe; the question is merely, what is *virtue itself*, or, in other words, what are the means appointed for the attainment of that end?

"There is little doubt, from one part of Mr. Godwin's work, entitled 'Political Justice,' as well as from his early habits of reading, that he was indebted to Mr. Edwards for his principal arguments against the private affections; though, with a daring consistency, he has pursued his principles to an extreme, from which that most excellent man would have revolted with horror. The fundamental error of the whole system arose, as I conceive, from a mistaken pursuit of simplicity; from a wish to construct a moral system, without leaving a sufficient scope for the infinite variety of moral phenomena and mental combination, in consequence of which, its advocates were induced to place virtue *exclusively* in some *one disposition* of mind, and since the passion for the general good is undeniably the *noblest* and most extensive of all others, when it was once resolved to place virtue in any *one thing*, there remained little room to hesitate which should be preferred. It might have been worth while to reflect, that in the natural world there are two kinds of attraction; one which holds the several *parts* of *individual* bodies in contact; another which maintains the union of *bodies* themselves with the general system; and that though the union in the former case is much more *intimate* than in the latter, each is equally essential to the order of the world. Similar to this is the relation which the public and private affections bear to each other, and their use in the moral system."

binding upon us which are so opposite to each other, that there is a physical impossibility, or an impossibility in the nature of things, to a simultaneous discharge of both. *Gratitude* for favours and the *forgiveness* of injuries, an *approbation* of moral qualities and an *abhorrence* of them, cannot possibly occupy our bosom at the same moment towards the same object. The exercise of one of these feelings, implies the cessation or suspension of the other. It is therefore inferred, that the love enjoined upon us towards our neighbour—being universal in its extent, and of incessant obligation—is of a nature which no other duty can supersede, and no possible circumstance require to be suspended. But benevolence is the only modification of love, that regards man as its object, of which this can be affirmed. The impediments to the exercise of complacency or gratitude here referred to, are *not subjective;* this, it is acknowledged, would not limit the requisitions of the law: but they are *objective;* they relate to the person on whom our love is supposed to terminate.

Towards mankind, the Deity himself does not exercise *complacency*, but *benevolence*. "He maketh his sun to shine on the evil and the good; and his rain to descend both on the just and on the unjust." And in proportion as we cherish similar feelings of benevolence, we exhibit the lineaments of the divine character, and "become perfect, even as our Father which is in heaven is perfect."* "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."† The love here spoken of is not that of *complacency*, but of *compassion;* not the delight of *approbation*, it is *benevolence* melting into pity. These observations point out an essential difference between the infinitely blessed *God*, and his degenerate creature, *man*, considered as the objects of love; and present an impediment in the way of the author's theory—"that *one affection*, exercised towards God and towards man, is alternately the fulfilling both of the first and second command."

In confirmation of this statement, it might be added, that the love we are required to exercise towards our neighbour, is in Scripture distinguished from that we are called to exercise towards good men. The latter arises out of a new state of things, introduced by the Gospel dispensation. "A new commandment," said our Saviour to his disciples, "I give unto you, that ye love one another." The duty enjoined by the original law, is a delight in the happiness of others; the duty prescribed in the new commandment is a delight in the virtue, or moral excellence seen in them. The one is benevolence; the other is complacency. The former is to be extended to all mankind, sinners as well as saints; the objects of the latter are exclusively those "who are renewed in the spirit of their mind, and made partakers of the divine image." In a word, the one is charity, the other is brotherly kindness. These different modes of affection are clearly marked in Scripture. St. Peter, in his second epistle, exhorts believers to "add to godliness, brotherly kindness; and to brotherly kindness, charity." And, as Dr. D. well observes, "if were brotherly love the same with benevolence, St. Peter would certainly not have directed Christians

* Matt. v. 45. † John iii. 16.

to add benevolence to itself." The distinction expressed by these exercises of affection, benevolence and complacency, in reference to our fellow-creatures, the worthy President fully recognizes, when he comes to treat on brotherly love as an attendant on regeneration. He there explicitly states his belief, that brotherly love is not included in the original law of love to man. "The command given to the apostles, and, by consequence, to all the followers of Christ, to love one another, was not, in my view, published by Moses, nor by any of the succeeding prophets. Certainly it was not published in form. This love was, I think, never given in form, before Christ gave it in the text; and was therefore *new*, in the proper sense, at that time." In this discourse, our author distinguishes, with his usual perspicuity and precision, between the love required by the *original law*, and that which is enjoined in the *new commandment*. In both cases our fellow-man is the object; but still Dr. D. apprehends the difference to be so material, that he has thought it right to contrast the benevolence required by the first, which respects mankind generally, with the complacency enjoined in the last, which is restricted to the renewed part of them. Now, it is not easy to see why the Doctor should *contrast* these modes of affection, benevolence and complacency, when *man* is the object of both; and *identify* them, when man is the object of the former, and the latter is carried up to God, and terminates in the centre and source of all moral excellence.

These observations are not directed against the principle advanced by Dr. D., that love to God and love to man, in the *metaphysical sense* of the term, denote but one affection of the mind. Doubtless, in proportion as mankind resemble God, by becoming the subjects of benevolence, by possessing themselves of amiable and generous qualities, they are entitled to that complacency and gratitude of which He is the supreme object. In this sense, every *mode* of affection may be virtually included in the *principle*. But, admitting that in the *metaphysical sense*, love towards all objects is but a diversified operation of this principle; in the *evangelical import* of the term, in which its practical, not its abstract meaning is to be taken—love to God, and love to man, denote such different exercises of the affection, as to make it questionable whether in this sense they ought to be identified, and whether it is correct to say, "that *one affection* exercised towards God, and towards man, is alternately the fulfilling both of the first and second command;" or, that "evangelical love is a delight in happiness; or, in other words, good-will towards percipient beings as capable of happiness."

The writer, however, submits these observations with extreme diffidence and self-distrust, as he would every other which bears the character of an exception to the sentiment or language of one so eminently profound and pious. It is both easier and safer to *describe* a thing than to *define* it; to delineate it, by pointing out its properties and effects, than to attempt to encircle its essence, and mark its boundaries, by the best selected forms of expression. The fruits and evidences of love may develope its nature, but it is difficult and hazardous to attempt to define a principle of such wide and multiform operation; definitions rarely afford sufficient scope for the development of moral and intellectual phenomena.

(To be continued.)

LETTER TO A FRIEND ON THE DREAD OF RIDICULE IN RELIGIOUS MATTERS.

My dear young Friend,

IT has, I assure you, afforded me no little gratification to learn, that of late you have felt somewhat more than usually inclined to devote yourself to the service of God. You seem at present, however, to have but feeble resolutions, incapable of encountering much opposition, while you are surrounded by a crowd of gay associates, who cannot think of parting with so lively, agreeable, and useful a member of their fraternity—associates who will therefore make every possible effort to retain you in the circle of their vanities, and to fill your mind with invincible prejudices against whatever is good. Among their various artifices, they will employ one weapon, that my knowledge of your character leads me to apprehend will prove but too successful. It is the shaft of ridicule, an instrument often used in that unhallowed cause, in which the agents of the infernal prince labour to preserve, in due allegiance to their tyrant, those who show the least inclination to cast off his galling yoke. Now, from all your past history, it is clear you can but ill sustain the keen thrust of satire, the haughty shrug, or the disdainful sneer of contempt. Impressed with this conviction, my friend, I write you to fortify, if God permit, your otherwise vacillating judgment, to shew the vanity of yielding to an enemy so contemptible, and to teach you how to assume that noble bearing of the cross which cleaves to Christ amidst obloquy, persecution, and blood; which, maintaining its fidelity even unto death, pities the scorner, triumphs over every foe, and finally receives the crown of life.

Reflect a little, I pray you, on the character of your enemy.—However you may dread to look him in the face, Ridicule is in reality a contemptible foe. He is more terrible in the aspect which your imagination gives him, than in the might of his arm or the extent of his resources. Remember that his malice cannot execute its worst designs; the fetters of enlightened laws and liberal institutions interrupt his movements, thwart his purposes, and blast his hopes. He cannot now kindle the fires of Smithfield, nor make you the miserable victim of an auto da fe. His uttermost only extends to a few hard words, a brutal grin, a contemptuous jeer, or a base misrepresentation of your charitable intentions and your pious deeds. What an unaccountable timidity must that be, then, which would yield itself an easy captive to an enemy so feeble and so mean!

You admit that, considered abstractedly, the power of ridicule is nothing, but in reference to your own feelings, you would rather have a dagger thrust into your heart, than endure the mortification of being pointed at by the finger of scorn. You could sustain the tortures of the cross, but you cannot bid defiance to the taunts of the multitude. This, my friend, is not a solitary instance, in which human nature shows itself proof against the greater evil, while it is incapable of sustaining the less. Part of your apprehensions, however, most probably arise from too lofty an opinion of the scorner. But who is he that assumes to himself the high prerogative of scoffing at the principles, and habits, and exercises of religion? Who is he that pretends to soar above the rest of mankind, in the wisdom which decides on what is most suitable, or interesting, or useful, to an immor-

tal and accountable being? Is he a man of serious thought, of profound sagacity, of superior penetration, of vast and comprehensive genius? In what intellectual faculty does he so pre-eminently excel yourself, that without hesitation or demur you admit *his* judgment of the ridiculous as preferable to your *own?* Inquire for a moment if he ever anticipates futurity, if he ever studies the faculties and endowments of the human mind, if he ever attempts to comprehend the mighty range and everlasting bearings of our destiny? No such thing. Of the best horse, or the ablest gamester, or the finest amusement in your neighbourhood, he has perhaps much to say, and can protract his idle gossip with endless volubility; but what is the nature of his discourse on man, in his past, his present, and his future interests—on the conduct essential to his well-being in every step of his career, and through the immeasurable sweep of his duration? Here the prattle of infancy is wisdom itself, compared with his idle conjectures and delusive dreams. Sunk into such an abyss of folly, shall the scorn of a creature that only needs your compassion alarm your sensibility, pervert your judgment, and ruin your soul? Rather, my dear friend, pity his weakness, than allow him to triumph over yours.

And do not imagine your exposure to this species of persecution is any thing new; for in what age or country of the globe has not a conscientious obedience to the divine law excited the amazement, and awakened the scorn, and provoked the ridicule, of a besotted, unfeeling, and unprincipled throng? Did not the world laugh when Noah built his ark, to escape the threatened—yet still to their unbelieving minds the impossible, and therefore unanticipated deluge?—Was there no scorning, think you, at the conduct of Abraham, when it became known that he had gone out with an intention to sacrifice his son? Were not the Israelites regarded by all the surrounding nations with unbounded contempt, because they trusted in the arm of an invisible God? What insolent ridicule every where assailed the meek and lowly Jesus, while he went about doing good! How often were the apostles made a gazing stock, and a butt of scorn to impious men! What a variety of odious epithets, absurd stories, gross misrepresentations, bitter sarcasms, and infamous and cruel jests were heaped on the early believers! If, indeed, ridicule were sure of success, in deterring the followers of the Lamb from their noblest purposes, what plan of benevolence could have been executed, what soul could be saved? Those bright examples to whom we have just alluded, encompass you as a cloud of witnesses, to afford you encouragement and support. Think how *they* acted in the darkest times, what plans of benevolence they formed, what noble enterprises they conducted, amidst the laughter of folly and the sly sneer of the scorner; and in despite of all, what astonishing success crowned their exertions!

Poor, indeed, and of no sterling value is that religion, which will not bear the test of ridicule. There can surely be but little depth of conviction, little hatred of sin, little ardor of affection to Christ, in a heart so easily overcome. But genuine piety, my friend, is of finer and stronger mould. She is proof against the keen edge of satire; the arrows of an impious wit fall pointless from her impenetrable shield. She has tasted that the Lord is gracious, has drunk of the water of life, and her desire will

never be satisfied, her thirst never quenched, but by continual supplies from that Pierian spring. Her eyes are opened, she has beheld at once her danger and her security, her bane and her antidote, her enemies and her friends; and having fled for refuge to lay hold on the hope set before her, she is defended, supported, and comforted with strong and abundant consolation by the two immutable things, the oath and promise of her God. She is then above the reach of ridicule. It may smile or it may scowl, she sees it not. It may pass its idle jests, or fling abroad its malicious insinuations, or cry aloud its opprobrious terms, she hears them not. It may wing its darts, deep dipped in bitterest gall or deadliest poison, she feels them not. Covered with a canopy of divine love, and shielded by an everlasting bulwark (for the Rock of Ages, the name of the Lord, is her strong tower,) no weapon that is formed against her can prosper, and every tongue that rises against her in judgment she shall condemn. Behold, then, my friend, this heritage of the servants of the Lord, and if your religion correspond to this delineation, be not afraid.

You see, therefore, that the best defence against the weapons of your adversary, is to cultivate much personal religion. Let all your principles be sound, your views of truth be clear, your conduct uniformly consistent, and your graces of the purest stamp. Enter decidedly into the service of God, associate familiarly with his people, evince not the smallest degree of timidity or vacillation in the avowal of your faith, before either friends or foes. Such a procedure will command respect from many of those who now seem to treat you with scorn; and if it cannot win or conquer the satirist, it will at least nullify his efforts; it will strip the laurel of victory from his boastful brow, and cast him into the shade. Ah! my dear friend, could you but fully realize the rich consolations of religion, or keep steadily in view your immediate vicinity to an invisible world, all would be well. The peace of God, which passeth all understanding, surrounding you as the walls of a citadel, would keep your heart and mind; nor would you ever be induced to barter away the joys of salvation by any dread of the frowns of man, or any desire to court his favour. Live near to Christ, that the love of Christ may exert over you all its constraining influence, and that you may adopt an apostle's declaration to those who bring against you the charge of madness or enthusiasm, "Whether we be beside ourselves it is to God, or whether we be sober, it is for your cause; for the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." Always rejoice in Christ; stand at the foot of his cross, and view in all their extent, variety, and infinite value, the benefits purchased by his blood, that you may be able, in spite of ridicule, in defiance of the whole world's contempt, again to unite with our apostle in the noble exclamation, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The near view of eternity in itself especially adapted to quell our alarm at the approach of this enemy. Would the perishing mariner hesitate to seize a plank, or grasp a rope, or avail himself of any other means to escape a watery grave, merely because he dreaded

he should provoke some satirist to smile at the horrid plight in which he arrived on shore? Would those who are alarmed at midnight, and find their dwelling-house on fire, rather choose to perish in the flames, than expose themselves in dishabille to the ridicule of the crowd? There are few so pitiably weak in earthly affairs, and how is it then that any act thus in things eternal? Had you but a vivid impression of the uncertainty of life, the certain and rapid approach of death, the preparation requisite for the enjoyment of celestial blessedness, and the gloom of that bottomless gulph into which the unprepared are hurled, would you be able to regard for one moment the opinion of unthinking mortals who stand careless on the brink of ruin, every instant ready to rush headlong themselves, and drag their adherents with them? In such a state, your most anxious inquiry would be, not how to shun the vile mockery of poor man, but how to escape the wrath to come; not how to stop the disgusting jeer of the gainsayer, but how to satisfy an accusing conscience, and answer the demands of a violated law. If these questions had been solemnly determined by the voice of sacred truth, and your mind brought to repose with devout complacency on the bosom of your Saviour, then the light of heaven would beam upon you with so much felicity, that you would regard with merited contempt the paltry pleasures to which the gay allure you, and the songs of heavenly choristers would sound so sweetly in your ears, that other accents, whether of rage or scorn, would fail to attract your notice. Look, then, into eternity, and, above all, anticipate a judgment day. See at the tribunal of the universal Judge, in what condition these haughty scoffers will be placed. Will they lift up their heads with joy, or be covered with confusion, and filled with dismay? If they have mocked his people upon earth, will not He laugh at their calamity, and mock when their fear cometh? If they despise and reject Him now, will they not then wonder at their folly, and perish amid the agonies of despair? Would you like, my friend, to be placed in their situation at the last day? Go, then, if you will; associate with them now, share in their mirthful gaiety, join in the loud laugh they raise at the expence of the saints, but remember that you must also share with them in their final doom. Not so the humble and persevering followers of Jesus, whom they now regard with so much contempt. No! ye genuine disciples of the cross, ye shall not always be a despised few. Your Lord shall indeed "come to recompense tribulation to them that trouble you, but unto you that are troubled, rest" from the variety of your sufferings and sorrows. He will come to give you honour for all your indignities, and glory for all your shame; to wipe every tear from your eyes, to scatter every cloud of darkness, to dissipate every fear—to say, in one word, "Well done, good and faithful servants, enter into the joy of your Lord." Thus, my friend, may you be welcomed; thus may you terminate your career; deterred from the path of duty neither by the scowl of insolence, nor by the sneer of contempt, may you continue faithful unto death; may you be owned, and honoured, and crowned, in that day when your blessed Master comes to be admired in his saints, and glorified in them who believe. So most earnestly prays

Your ever affectionate
and faithful Friend,
A. H.

On Psalmody.

To the Editor of the Baptist Magazine.

Sir,

Several interesting Papers having appeared at different times in your excellent Magazine, complaining of the manner in which psalmody, as a branch of public worship, is attended to in many of our churches, will you permit me to offer a few remarks on this subject, which, if properly regarded, would, I have no doubt, produce that improvement in this part of divine worship which is so very desirable, and so justly and loudly called for.

1. It should ever be kept in view, that singing the praises of God is the highest act of worship which the church can perform, either in her militant state here below, or in her triumphant state in the world of glory. Confession becomes us, as sinners before God; supplication no less so, as the children of want; hearing and receiving instruction, as ignorant and needing information; but it is as the *redeemed*, the redeemed of the Lord, as ransomed by the blood of the Saviour, as restored to the image and favour of God, as heirs of immortal glory, that Christians sing psalms unto him, and talk of all his wondrous works. "They will abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." Praise is comely for the upright, and God, even our God, has said, "Whoso offereth praise glorifieth me." Yet, delightful and interesting as is this heavenly exercise, when properly performed, there is no part of divine worship more likely to suffer injury from human depravity, and mistaken views of its nature. Indeed, most of the errors that have crept into the worshipping assemblies of his saints, have arisen from incorrect views of the character of the great God, and of the kind of worship which alone can be acceptable to him.

2. That to guard the purity, and maintain the design of every part of divine worship, is a duty highly incumbent on all the members of a Christian church. They have the power of preventing every unhallowed innovation into the sanctuary of God, and they should beware of giving sanction to any unscriptural performance in the public worship of Jehovah.

The New Testament contains the will of Jesus Christ, and affords every necessary instruction upon this important and interesting subject. This is the grand rule by which actions are weighed, and the law by which the members of a Christian church are bound to regulate every branch of public worship. It is only in proportion as the various branches of public worship accord with the directions and spirit of the New Testament, that they can be acceptable to Him who searcheth the heart and trieth the reins of the children of men, and who will give unto every man according to his works.

In Col. iii. 16. it is written, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord;" on which the following remarks are offered:

1. This is a direction given by Paul to the church at Colosse, as a *body*, and it reminds us that singing, as a part of public worship, should be *congregational*, and *not confined to a choir*. Singing is as much the duty of *all* who meet to worship God, as it is the duty of any one of them. In a well-regulated church, when the psalm or hymn has been distinctly announced, and audibly read to the congregation, by the minister,

or by some suitable person appointed for that purpose, the tune, appropriate to the words about to be sung, should also be announced, when the whole congregation should rise from their seats, prepared to join in this delightful, this animating part of public worship. Some one, or more, (a choir, if you please,) having an ear for sacred music, and a heart to make melody unto the Lord, taking the lead, should be placed not as far out of the reach of the congregation as possible, as if purposely to prevent their joining in a duty so obvious, but in a more eligible place, in the midst of the congregation, as their object is not *so much to be heard of men*, as to *lead*, and assist them in raising a song of praise to the infinite Jehovah.

Singing should be *scriptural*, calculated to impart instruction and admonition; "teaching and admonishing one another." No composition should be admitted into the worship of God, but such as strictly accords with the analogy of faith, and things whereby one may edify another;—such compositions as Paul denominates psalms, hymns, and spiritual songs —all of which are purely scriptural: and no other compositions can be admitted in that church, whose members aim to sing with the heart, and with the understanding also.

Singing should be *spiritual;* singing with grace in the *heart*, the only kind of worship that can be acceptable to Him who searcheth the reins and the heart: for the hour is come, when the true worshippers of God worship him in *spirit and in truth*. This also marks the absurdity and impiety of *confining* this part of divine worship to *a choir of singers*, many of whom are selected for no other reason than their having a good voice, or a musical ear, whilst *grace in the heart*, which is absolutely necessary to make melody to the Lord, is overlooked, as a matter of comparative indifference. The members of churches should look well to this growing evil, lest they have to complain of being robbed of the opportunity of joining in a part of divine worship which should engage the heart, the love, the affections of all who wish to worship God in spirit and in truth. When singing is confined to a choir, a kind of unhallowed monopoly is established; a light and trifling spirit is often engendered, and very frequently a mere worldly performance is exhibited, calculated, it is true, to gratify the worldly part of the congregation, but which is far, very far, from that kind of worship which is every where inculcated in the New Testament; and far, very far, from according with the disposition of those whose object it is to sing with grace in the heart, making "melody unto the Lord." But making "melody unto the Lord" is the main object ever to be kept in view by the humble and devout worshippers of God. The very style of sacred music adopted in public worship, should be simple, elevating, and harmonious; simple, that all may join; elevating, that the affections may be raised; harmonious, that concord and order may prevail. All that kind of music which is far more becoming a theatre, than a congregation of spiritual worshippers of the great God, should be discarded, as unbecoming the simplicity of their worship, and the spirituality of their devotion. Each tune should correspond with the composition to which it is set, and be familiar to the congregation. When a new tune is introduced, it should be done with caution, and sung very frequently, till all are acquainted with it, and can adopt it in their

devotional strains of thanksgiving to God.

Let these hints be attended to, and God will be exalted by those who worship at his footstool; his worship will be maintained in its spiritual simplicity; his people will be edified and delighted; and the great end of divine worship will be supported and maintained.

Yours very sincerely,

JOHANNES.

AN ORIGINAL LETTER FROM DR. WATTS TO DR. DODDRIDGE.*

Newington, Nov. 3, 1737.

DEAR SIR,

I HAVE very little to offer against what you have said in your long and obliging letter. I have had no view at all in my remarks, but to render every thing you write more acceptable and useful; and I doubt not but this book, as you have framed your scheme, will be so.

As for what you speak of an abridgment, or abstract, whatever you design, I think it best for you to keep it silent and secret, lest many should think fit to wait for the abstract, and not subscribe now.

Dr. Guyse and I in our conversation agree, that neither of you should oppose the other, and I am glad to find so much friendliness on both sides, where your interests seem so divided. May that excellent spirit ever grow among Christians!

I suppose, ere this time, you have received my two books, published in one week, (viz.) the Narrative of New England, sent you by me and Dr. Guyse jointly; and my new edition of Mrs. Rowe's Devotional Exercises. I know nothing particular of the religious affairs of Georgia; or the Moravian churches, whose remains are gathered under Count Zinzendorf, in Germany, who has lately taken religious orders, and is made superintendent of all those Christians. I have been told that an account of their conduct in life and in worship is admirable, in some parts of it; but Mr. Ziegenhagen, the minister of the German chapel royal, tells me, it would hardly be acceptable enough in England to encourage a translation of it from High Dutch.

May the good hand of God be with you in all your fatigues, of body and mind, for the service of Christ and souls! And may your success be equal to your zeal and sincerity in these labours. Amen.

My salutations, as well as my endeavours to serve your interests are not wanting. May your house be happy, and every thing be early and peaceful that attends you. But take one hint more of *carnal counsel*, (if it may be called so,) when you are desired to spare yourself, and to pare off all avocations and embarrassments, as far as possible. This counsel comes feelingly from a man who has suffered by labouring over much sometimes, and is still your ready servant, and affectionate brother,

I. WATTS.

P. S. I suppose you have heard that this day fortnight Mr. Jennings's new meeting-house was opened, and I preached a short sermon there. But God seems to have repressed the forward pleasure that he took in coming into it by laying him aside by a fever four or five days before that solemnity. He continues still under weakness.

Saturday, Nov. 5.

I have sent to know of Mr. Jennings's health, and find he is so far got up again, that he is gone to Islington, to drink the waters there, but under much indisposition. May God preserve his very valuable life, and yours.

I. W.

To the Rev. Dr. Philip Doddridge, in Northampton.

* We are indebted to our friend Mr Mann, of Maze Pond, for the copy of this Letter.

POETRY.

SLAVERY.

A CRY FROM SOUTH AFRICA.

By James Montgomery.

AFRIC, from her remotest strand,
Lifts to high Heaven one fettered hand;
And, to the utmost of her chain,
Stretches the other o'er the main;
Then, kneeling midst ten thousand slaves,
Utters a cry across the waves,
Of power to reach to either pole,
And pierce, like conscience, thro' the soul;
Though dreary, faint, and low the sound,
Like life-blood gurgling from a wound,
Ere her heart, before it broke,
Had found a human tongue, and spoke,

"Britain, not now I ask of thee
Freedom, the right of bond and free;
Let Mammon hold, while Mammon can,
The bones and blood of living man;
Let tyrants scorn, while tyrants dare,
The shrieks and writhings of despair;
Ah, and will come,—it will not wait,
Bonds, yokes, and scourges, have their date;
Slavery itself must pass away,
And be a tale of yesterday.
But now I urge a dearer claim,
And sue in a mightier name;
Hope of the world! on thee I call,
By the great Father of us all,
By the Redeemer of our race,
And by the Spirit of all grace,
Turn not, oh! turn not from my plea,—
So help thee God, as thou help'st me!

"Mine outcast children come to light
From darkness, and go down in night—
A night of more mysterious gloom
Than that which wrapt them in the womb:
—Oh! that the womb had been the grave
Of every being born a slave!
Oh! that the grave itself might close
The slave's unutterable woes!
But what beyond that gulf may be,
What portion in eternity,
For those who live to curse their breath,
And die without a hope in death,
I know not—and I dare not think;
Yet while I shudder o'er the brink
Of that unfathomable deep,
Where wrath lies chain'd and judgments sleep,
To thee, thou paradise of isles!
Where mercy in full glory smiles;
Eden of lands! o'er all the rest,
By blessing others, doubly blest,
To thee I lift my weeping eye,
Send me the Gospel, or I die;
The word of Christ's salvation give,
That I may hear his voice and live."

PSALM CXXXIX. 17, 18.

How precious also are thy thoughts unto me, O God! How great is the sum of them!

If I should count them, they are more in number than the sand: when I wake, I am still with thee.

AUTHOR and Guardian of this mortal frame,
Accept the feeble tribute of my praise;
All I can give I own thy right to claim,
And consecrate to thee my fleeting days.

When sable night her shadowy curtains spread,
And solemn, death-like silence watched around,
Thine arm protected my defenceless head,
And gave to balmy sleep the rest I found.

And when my sleepless eyes this morn with tears
Bedew'd, and anxious thoughts perturb'd my breast,
Thy promises reprov'd foreboding fears,
Thy voice did whisper peace, and bade me rest.

How precious are thy thoughts of grace towards me!
So great the sum, I cannot count them o'er;
Innumerable! less vain the attempt would be
To count the sands upon the sea-beat shore.

How trifling doth my highest homage seem,
How infinite thy love, to notice me!
The opening morn renews the hallow'd theme;
When I awake my thoughts are still with thee.

Ah, when I sleep the chilling sleep of death,
Assure my soul of thy redeeming care;
Resign'd, I'll softly yield my latest breath,
If He who died that I might live be there.

When from my clay-cold bed I must arise,
The solemn resurrection morn to see;
O may I then, with rapturous surprise,
In immortality *awake with thee!*

SARISSA.

REVIEW.

Christian Loyalty; an Address occasioned by the Demise of his late Majesty King George the Fourth, and the Accession of his present Majesty King William the Fourth: delivered at Keppel-street Chapel, on the Evening of his late Majesty's Funeral, July 15, 1830. By GEORGE PRITCHARD. Wightman.

God the Setter-up of Kings and the Remover of Kings; a Discourse preached on occasion of the Demise of George the Fourth, at Trevor Chapel, on Lord's Day Evening, July 11, *and again at Orange-street Chapel, on Thursday Evening, July* 15, *the Night of his Majesty's Interment.* By JOHN MORISON, Minister of Trevor Chapel. pp. 34. Westley.

A Sermon occasioned by the Death of his late Majesty George the Fourth, Sovereign of the United Kingdoms of Great Britain and Ireland, &c. Preached at St. Peter's, Thanet, on Lord's Day, July 18, 1830. By J. M. CRAMP. Price 1s. Wightman.

FEW events are more solemn than the decease of a monarch, but few events are sooner forgotten. Though he is known to millions, it is only by name; and the circumstances which conduce to his pre-eminence, prevent in a great measure the operation of those sympathies and sensibilities, which find an appropriate sphere in humbler life. Pomp and ceremony preclude friendship, and he who exacts admiration must be satisfied without love. A throne may be honoured, but it cannot be shared. This is at least the ordinary state of things in society, and the mere *nominis umbra* will be sure to pass like other shadows from the memory and the heart. There are a few splendid exceptions to this remark, but scarcely any are of modern date. Besides, the setting glory of one monarch is so instantaneously succeeded by the rising glory of another, as to be almost at once obliterated from all places but the page of history. No consideration of this nature, however, ought to induce the ministers of religion to neglect the opportunity of improving the death of a king, and endeavouring to impress upon the multitude those lessons of wisdom which it naturally suggests.

Mr. Pritchard's brief Address (too brief for our wishes) contains a judicious exposition of Romans xiii. 4. "He is the minister of God to thee for good."

"*He is the Minister of God.* Chosen by him—by him advanced to the throne—by him endowed with peculiar gifts—to him amenable. *To thee.* This relation is by hereditary succession—is one of mutual obligation—is exclusively civil and temporal. *For good.* Watching over the interests of the nation—avenging the country's wrongs—maintaining the laws—rewarding the efforts of the meritorious."

Our worthy friend, in the review of the late king's reign, reminds us of the peace in 1815, and our lengthened tranquillity; the improved state of the laws; the Test Act repeal in 1828, and the Catholic Relief Bill in 1829; the elevation of some evangelical clergymen to prelatical dignity; the reduction of the public debt; and his late majesty's munificent contributions to the distressed.

The benefit of "hereditary succession" is strongly and justly stated in page 11:—

"In our distinguished country, this relation is obtained by hereditary succession; which, while it secures us from the bribery, intrigue, anarchy, and confusion that, as long as human nature remains in its present corrupt condition, must ever accompany an elective monarchy, places upon the throne of England a prince, who, from instruction, interest, and association, is at least as likely to govern the nation constitutionally, hold the balance of justice with a firm and equal hand, and endeavour to promote the peace, prosperity, and happiness of all his subjects, as one who might eagerly grasp the crown amidst tumults, divisions, and animosities, which even a lengthened reign of energy and wisdom would, in all probability, be too short to tranquillize and heal."

The instructive discourse by Mr. Morison, sets out by intimating the danger

we are in of neglecting to consider and acknowledge the hand of God in national events; and to assist us in avoiding it on the present occasion, he directs our attention to a series of important facts connected with the late reign, in which the overruling influence of divine Providence is very conspicuous. These statements are accompanied by various pious and judicious reflections, aptly introduced and forcibly expressed.—These pages also contain impressive references to some of the more prominent evils of our time, which, amidst innumerable mercies, we are justly called to deplore, and, by every Christian expedient, to denounce and resist.

Mr. Cramp's elaborate discourse, founded on Dan. ii. 21. "He removeth kings and setteth up kings," is highly interesting, and very appropriate to the solemn occasion. Having explained the general principles involved in the text, he proceeds to apply them to the event which occasioned the meeting. Here he takes a wide survey of the late reign, and presents us with a more minute specification of important particulars than we have seen in any other funeral sermon for George the Fourth. He gives us—"1. The general history of the nation; 2. The history of religion and religious liberty." He concludes by suggesting some practical reflections. We can make room for only one short extract.

"It was in the stillness of the early morning that the king of England awoke from disturbed sleep, probably little expecting that in so short a time he would cease to be a king. Those who waited at his couch were eager to anticipate his wants, and administer to his relief. Suddenly 'the wheel was broken at the cistern.' 'This is death!' the sufferer feebly exclaimed, and sunk away, and died." p. 33.

Mr. Cramp has added an Appendix in six articles, containing much valuable information.

A Funeral Discourse on the Death of the Rev. William Orme, delivered at Camberwell on the Lord's Day, May 23, 1830. By Jos. Fletcher, A. M. *To which is prefixed the Address at the Interment, May 17, 1830,* by Robert Winter, D.D. pp. 67. Westley.

The volume of divine Providence contains many a page of mysterious inscription. Their characters are correctly formed, and distinctly perceived, but their clear and satisfactory interpretation has eluded the most diligent research and the keenest penetration. The devoutly contemplative mind having pursued its silent musings on those events, (around which infinite wisdom for the present has thrown so impervious a veil,) until enriched with certain practical inferences of ordinary and extensive application, retires from the solemn and interesting survey, preferring a cheerful surrender of itself to the influence of the inspired counsel, "Be still, and know that I am God," to the rashness and impiety of irreverently saying unto him, "What dost thou?"

Dr. Winter's address and Mr. Fletcher's discourse, occasioned by the affecting removal of Mr. Orme, will, we doubt not, be read with great interest, not only on account of their intrinsic excellence, but also on account of the mournful occurrence by which they were induced, and to which their reference is so impressive and instructing. A brief sketch of the life of the lamented deceased will be found in the close of the latter, with an intimation that a more enlarged statement will probably be prepared. The three names we have just recorded, and especially the consideration that the *last* connects our reflections with one, whose active and energetic services in the church of Christ on earth, however important, are no longer available, entirely supersede any further recommendation, on our part, of this funeral service, or the insertion of any extracts, to excite in the minds of our respected readers a desire to peruse the whole.

Speaking of Mr. Orme's ministry, Mr. Fletcher says—

"There were no unhallowed partialities, nothing like exaggeration in his statements of doctrine, so as to cause one truth to displace another truth. Hence there was no

tendency to extremes, either on the subject of Christian privilege or Christian duty; all was 'fitly framed together.' This arose from his habit of going through extensive and connected portions of scripture in his morning discourses, and this practice he continued during the whole course of his ministry. Its advantages in the great work of pastoral instruction are incalculable. Never will churches be characterized as intelligent and well-informed, fortified against the seductions of error, and sincerely prepared for the reception of every truth, if there be not possessed by the pastor and the people, the love of faithful and continuous expositions of scripture." p. 46.

The Cabinet Cyclopædia; conducted by the Rev. Dionysius Lardner, LL.D. F.R.S. L. & E. &c. &c. &c. Price 6s. each Volume. Longman & Co. and John Taylor.

1. *The History of Maritime and Inland Discovery, Vol. I.*
2. *Domestic Economy, by Michael Donovan, Esq. Vol. I.*
3. *Eminent British Lawyers, by Henry Roscoe, Esq. Barrister at Law.*

THE Cabinet Cyclopædia, under the able superintendence of Dr. Lardner, has already gained so large a share of public approbation, that it is utterly superfluous in us to recommend it.

When a man of high literary accomplishments and celebrity writes on a subject, in itself always interesting, and which it is well known he has long and deeply meditated, it may be expected that he will do justice to his theme, and have many readers to appreciate and reward his merit. Dr. Lardner's plan is well adapted to secure this end, by his careful selection of writers who have been thus previously qualified to treat on the topics he assigns them.

We may have other opportunities of giving an opinion on the progress of this admirable work; at present, we must content ourselves with a brief notice of the volumes before us, a short extract or two from which cannot fail to engage the attention of our readers.

The first of these volumes "carries the eye of the inquirer continually abroad, to survey the nations of the earth, to mark the knowledge they obtain of one another, and the extent of their mutual acquaintance." The following is the account of the discovery of the mariner's compass.

"During the struggle for naval superiority between the principal states of Italy, the art of ship-building was considerably advanced, and the improvements that were first started in the Adriatic, were speedily conveyed to the remotest shores of western Europe.

"In a country like Italy, where the avocations of trade were pursued even by the nobility, and where the arts of navigation were held in the highest esteem, it is natural to expect that those contrivances which assist the mariner in his path, should have been first invented or brought to practical perfection. Among the remarkable events of this period of improvement, must be reckoned the discovery of the mariner's compass, which is generally supposed to have been made about the year 1302, by one Flavio Gioja, a native of Amalfi, a place of some commercial importance in the territory of Naples. The particulars of Gioja's life, or the circumstances which led to and attended on his discovery, are not disclosed to us by the meagre and imperfect historians of those times. That Gioja possessed conspicuous merit, is evident from the circumstance that his name has been preserved as the author of an instrument, which at that time held but a comparatively humble rank in the list of useful inventions; but he cannot, with strict accuracy, be styled the discoverer of the mariner's compass, which was known, more or less completely, at least a century before.

"That wonderful property of the magnet, by which it attracts iron, did not escape the observation of the earliest philosophers of Greece; some of whom, unable to explain from mechanical influence this instructive mystery of nature, ventured to conclude that the magnet has a soul, a hypothesis evidently resting on the belief that a spiritual being alone can operate at a distance, and without the necessity of contact. The polarity of the magnet, or its property of pointing, when freely suspended, towards the poles of the earth, was not known or taken advantage of by the ancients."

In the volume on Domestic Economy, are given us the processes of brewing, distilling, wine-making, baking, &c. as the result of "actual inspection, and after a comparison of the practices adopted at various establishments;" "no means," we are informed, having been "spared to procure access to those of

which the produce evinced the superiority." Diligence appears to have been employed in collecting information from the best practical sources, and discretion in the selection and application of the knowledge thus acquired. The volume contains a clear and condensed account of several subjects of domestic interest. Those of our readers who have a predilection for home-brewed beer, will see by the following passage at how small a cost they may possess themselves of this wholesome beverage.

"And I can speak from experience, that better ale than can readily be purchased, may be brewed with an apparatus, the first cost of which would not exceed one or two pounds. To describe a cheap apparatus for domestic brewing, which will nevertheless afford excellent keeping ale, or table beer, will not be the least useful object of this treatise."

That Mr. Roscoe has written a book replete with instruction and entertainment, every one will believe who looks at the names which he has given us in the following

BIOGRAPHICAL TABLE.

	Born.	*Died.*	
Sir Edward Coke	1550	1634	Lord Chief Justice.
John Selden	1584	1654	
Sir Matthew Hale	1609	1676	Lord Chief Justice.
Lord Guilford	1640	1685	Lord Keeper.
Lord Jefferies	1648	1689	Lord Chancellor.
Lord Somers	1650	1716	Lord Chancellor.
Lord Mansfield	1704	1776	Lord Chief Justice.
Sir J. E. Wilmot	1709	1792	Chief Justice Common Pleas.
Sir W. Blackstone	1723	1780	Lord Chief Justice.
Lord Ashburton	1731	1783	Solicitor General.
Lord Thurlow	1735	1806	Lord Chancellor.
Sir W. Jones	1746	1794	Chief Judge in India.
Lord Erskine	1750	1823	Lord Chancellor.
Sir Samuel Romilly	1757	1818	Solicitor General.

Principles of Dissent. By THOMAS SCALES. Price 2s. 6d. Holdsworth and Ball.

Church Establishments Considered, in a Series of Letters to a Covenanter. By WM. M'GAVIN, Esq. Author of The Protestant, &c. Price 2s. Glasgow: Blackie and Co.

WE have classed these two publications together, because they relate to the same general subject: a subject which has increased, is increasing, and will increase, in its beneficial influence on the public mind in Great Britain. Both are excellent; and we heartily wish they may find their way into the hands of all those who are prepared to make the best use of them.

Mr. M'Gavin's little work is more particularly calculated for the meridian of Scotland, but the great principles which pervade it are of equal importance in the south. He writes with great freedom and force on a theme which he has deeply studied. "To get Christian churches moulded into a national form, and to embrace whole kingdoms, was the master-piece of the devil's policy. Having effected this, all the rest of what you and I agree to be antichristian, followed as a thing of course." p. 10.

The concluding sentences of these Letters has surprised us:—

"But the toleration act did not extend to Scotland. Dissenters here, at this day, [Independents, we suppose he means,] have no legal existence but under the wings of Episcopalians, who in the reign of Queen Anne obtained an act, permitting their form of worship. All the rest of us live by mere sufferance, and how long we shall be suffered to live, is what neither you nor I can tell."

We feel that our best thanks are due to Mr. Scales, for each of his five chapters. He boldly appeals to the law and to the testimony, and thus, according to Saint Hierome, as cited by Bishop Jewell in p. 48, "All those things which, without the testimony of the Scriptures, are holden as delivered from the apostles, be thoroughly smitten down by the sword of God's word."

Mr. Scales has wisely adopted the argument *ex concessis*.

"I am much more anxious here to corroborate and support the principles of nonconformity, by the aid of those who rank as the defenders, and are justly admired as the ornaments of the English church, than by multiplying quotations from writers on our own side of the question; and it will be allowed by every impartial person who is conversant with their works, that the best and most successful advocates of the church, in fighting the battles of the Reformation, have fought our battle beforehand, and very triumphantly vindicated our cause, so as to leave us scarcely any thing more to do than to gather and wear their laurels, while we rest secure and unhurt behind their entrenchments." p. 47.

Is Mr. Scales aware, that if he suffers himself to be led by those principles which he has so luminously explained, and so manfully defended, he will be landed soon in the regions of Anabaptism? Some of our readers will certainly wish him to peruse Mr. Booth's Pædobaptism Examined, or, what may be regarded as an epitome of that celebrated work, Mr. Dore's two elegant Sermons on Baptism, with a preface and notes by Dr. Newman, both lately reprinted by Mr. Palmer, of Paternoster Row.

The Truths of Religion. By JAMES DOUGLAS, Esq. Price 8s. Longman and Co.

THE author of this work is already advantageously known by his former publications. In learning, genius, and taste; in elevation and comprehension of mind; in richness and beauty of style, he unquestionably holds an eminent place. Above all, we have observed throughout an evangelical savour and fervour, which will be most gratifying to those who believe and feel that Christ is all in all.

This work embraces a wide range of topics, including the most important heads of a body of divinity, as the reader will perceive from the eight parts into which the whole is divided. Part I. The Evidences of Religion. II. Genius of the Scriptures. III. Fall of Man. IV. The Divinity of Christ. V. The Atonement. VI. Justification. VII. Sanctification. VIII. Heaven.

We can assure the reader that he will not find a mere skeleton of dry bones; all is life, vigour, and beauty.

There are so many delightful passages, equally interesting, that we know not which to select for a specimen: the whole book is worthy of the closest attention.

We have great pleasure in adding, that the author has it in contemplation to publish a counterpart to this volume, "to notice and classify, in the briefest manner, all the errors regarding religion." In this work, he promises to point out at some length Hume's fallacy, in his celebrated Essay on Miracles. He has also intimated his intention to give us hereafter, a "Sketch of the Philosophy of the Mind." pp. 334, 339.

The Scriptures Fulfilled, or the Bible the Word of God: in Seven Lectures on the Fulfilment of Scripture Prophecies, especially those whose Fulfilment may be seen in the present Day. Delivered at Mansfield. By ROBERT WEAVER. Price 5s. Holdsworth and Ball; Wightman.

THIS modest, unpretending volume, written in a plain, popular style, we could wish to be in the hands of all who are exposed, especially in our manufactories, to the insidious arts of those who are spreading the poison of infidelity. It will contribute much to confirm the faith of many a humble believer. The subjects are—Abraham and his descendants in the line of Isaac and Jacob; the Arabs, the descendants of Ishmael; the Edomites, the descendants of Esau; Philistia, Tyre, Nineveh, and Babylon; our Lord and Saviour, Jesus Christ; the destruction of Jerusalem; God's justifying and blessing the heathen."

We are glad to observe that Mr. Weaver has judiciously availed himself of the labours of the most modern and respectable travellers. He will excuse our remarking on the note in p. 169, that a *senatûs consultum* among the Romans was an act, ordinance, decree, or order, and amounted to much more than *advice*.

NEW PUBLICATIONS.

1. *Eldred of Erin. By Charles Doyne Sillery.* pp. 97. Price 5s. Constable and Co. Edinburgh; Hurst, Chance, and Co. London.

We have read this poem, and though there are many passages which appear to us to possess considerable poetical merit, the general strain of sentiment and feeling which pervades the work is not that which we can wholly approve.

The poem is divided into two books; the measure of the verse is written professedly in imitation of Spenser, Beattie, &c. How closely the author has followed these masters of English poetry, we must leave to the opinion and judgment of those who are more deeply skilled in the learning of the Muses than we assume to be. The author professes himself an enthusiastic admirer of Lord Byron, and eulogizes his genius and memory in no measured terms; but for ourselves, whilst we should deem it a proof of wretched blindness or melancholy bigotry, to deny him the fame which exalted genius justly claims, when we have witnessed a prostration of that genius which every purified and enlightened mind must deplore, we should not feel ourselves justified in joining with the author in his unqualified tribute of praise.

2. *Memoirs of Shelemith Blake, late of Hemel Hempsted, Herts, with an Appendix. By Thomas Hopley.* pp. 91. Price 1s. Simpkin.

This certainly appears to have been an extraordinary instance of ardent piety. The holy flame seems to have been enkindled from the divine altar, and to have burned with a vigour seldom witnessed. It evidently aimed at converting every thing to which it approached into its own element, and every such accession seems to have communicated additional strength and brilliancy to the original fire. It soon, however, consumed the fragile vessel in which it was partially concealed and confined; but having triumphed over that obstruction, it burns and shines in its native atmosphere, amidst kindred elements, with an unquenchable ardour and an everlasting splendour. While we hope our readers, especially the youthful, will peruse these memoirs, and, for themselves and others, "covet earnestly the best gifts," we seriously request them to beware of hastily concluding that they are destitute of a renewed heart, because the evidence of their piety is less palpable than in a case which is confessedly of rare occurrence; and which, without becoming attention to various circumstances, could not even be recommended to universal imitation.

3. *Agatha and Evaline; or Traits of Character, designed for the Instruction of Young Ladies. By Eliza Vincent Hinton.* pp. 142. Price 2s. Longman and Co.

We are not quite sure that "the instruction of young ladies" will be much promoted by reading publications of this description; at any rate, we would earnestly recommend that they should be somewhat abstemious in pursuing such a course of instruction. Perhaps, in sentiment, contrivance, and composition, the work in question is not much below productions of this kind in general; but the supply of such articles, we are apprehensive, is becoming too abundant, and may occasion an injurious expenditure of time, if not an undesirable state of feeling.

4. *The Great Mystery of Godliness Incontrovertible; or Sir Isaac Newton and the Socinians foiled in the attempt to prove a Corruption in the Text* 1 Tim. iii, 16. *By C. Henderson, Professor of Divinity and the Oriental Languages at Highbury College.* 8vo. 3s. 6d.

5. *The Moral Muse; comprising Education and Manners, Virtues and the Passions, Human Life, Nature and Time, Religion, &c. A Present for Young Ladies. By Emma Price.* 12mo.

6. *Recognition of the World to Come; or Christian Friendship on Earth perpetuated in Heaven. By C. R. Muston, A.M.* 12mo. 6s. 6d.

7. *Eight Discourses to Youth, with a Memoir of the Author's Eldest Son. By John Humphrys, LL.D.* 8vo. 8s. 6d.

8. *The Burial of the Righteous; a Sermon on occasion of the Death of the Rev. Wm. Roby, preached at Providence Chapel, Rochdale. By John Ely.* 8vo. 1s.

9. *The Book of the Priesthood, an Argument, in three Parts. Part I. The Christian Ministry not a Priesthood.—II. Christ the only, but all-sufficient Priest of the Christian Church.—III. The Levitical terms employed in the New Testament which do not apply exclusively to Christ, belong equally to all true Christians. By Thomas Stretton.* 8vo. 8s.

OBITUARY.

MRS. MARTHA THOMAS.

The following lines are intended to perpetuate the memory of the late valuable and pious wife of the Rev. J. H. Thomas, Baptist minister at Moleston, Pembrokeshire. She sprung from a family of the name of Cozens, living at Green Hill, between Narberth and Haverfordwest. She was born August 1, 1790.

Her education, &c. had prepossessed her mind in favour of the episcopal form of worship, and until some time after her marriage she was both a stranger and an enemy to dissent. As a proof of her traditional zeal, when the first child was born, she stated to her husband that she intended to take her offspring to church to be *christened*: when he, with his usual self-possession, replied, that she must not do so, that the child was his as well as hers, and he would not allow it. She then declined, but persisted to be churched herself, and fulfilled that ceremony, though afterwards it became a source of great trouble to her, and she frequently said, "My dear, I knew no better."

Being, however, introduced into the family at Waterhomes, where the Gospel was preached, ministers visited, and many religious advantages were enjoyed, she certainly became acquainted with the doctrines and ordinances of the New Testament in theory, but her mind was unaffected with their excellences, until she heard a sermon preached by the Rev. J. Hinton, now of Reading, at a monthly meeting at Narberth, from these words—"This is the true God, and eternal life;" and witnessed the baptizing of eleven persons by the same minster, at Haverfordwest, soon after. These means were blessed to carry home the arrows of conviction to her heart. Her husband soon observed that a change had taken place in her mind, by her frequent recourse to private prayer. The Rev. W. Evans, now of Aberystwyth, being one evening at the house, was requested to speak to her, which he very readily did, and was well satisfied with the account she gave of herself, and her total reliance on the merits of Jesus Christ. Her entire submission to his authority, and her consistent conduct until death, proved her to be a new creature. On the 15th of February, 1818, her beloved husband had the happiness to baptize her, with several others, at Moleston, where she became a member, and continued a bright ornament to religion until she left the church militant on earth, for the church triumphant in heaven.

As a wife, Mrs. Thomas was most amiable, affectionate, and kind: meek and peaceable in her disposition. It is believed that few ever exceeded her, especially as a minister's wife, whose constant study was to make his way clear and easy, and who was never better pleased than when Mr. T., and others of his and her friends, were engaged in the work of the dear Redeemer. There are many living witnesses of the respect and affection she always manifested to them, on account of the work in which they were engaged.

As a mother, it may be said that she was qualified above many to manage a family; and a large family she had of late, not less than sixteen under her care, nine of whom were her own children, the eldest not fourteen years of age, and the youngest not eight months. For this department she was fitted, by her lively and keen turn of mind, and her early acquaintance with the commercial world. She knew how to make the most of every thing, and her attention to her family made her to be Martha-like, careful about many things, but not to the neglect of the one thing needful. As a Christian, Mrs. T. was rather timid, but her life was both con-

sistent and exemplary; always afraid to boast, but never to hope. Her attachment to the duties of religion was evident to all who knew her; her place in the church was seldom vacant, especially on the Lord's day, though she had for the first seven years of her membership, about six miles to travel, and that through a very difficult road; and the last five years about four miles: and considering her large young family, she was often seen enjoying her privilege in the house of God, when many of her brethren scarcely expected to see her there. She was not a careless hearer, but always laboured to retain and practise what she heard. Often did her soul seem to feast upon the truths delivered, and she would frequently say to Mr. T. on Lord's day evenings, "My dear, it was like old times at Molesto, to-day;"—referring to the prosperity which she had seen and felt at her first setting out in religion, when many were added to the church. But there was not any duty to which she paid more regard than that of secret prayer: this was not only considered by her as her duty, but esteemed as a high privilege; it was a work she commenced before she professed the Saviour publicly, and followed it to the end. Many times has God witnessed her and her beloved husband bowing together before the mercy-seat in secret. Sometimes she would remind and correct him, should he seem to be leaving the room before acknowledging the care and goodness of the Almighty, by saying, "My dear, you have forgotten one thing." She was also anxious to be thought upon before God in secret. She has been observed, with tears, to say to her husband, "Do you pray for me?" Family duty was not overlooked, for when Mr. T. has been from home, which he often was years past, she has been known to call the family together, to read and pray with them. May the wives of all the ministers of Christ imitate her in this!

Mrs. T.'s health seemed to decline for more than twelve months previously to her death, but not in such a manner as to cause alarming apprehensions until about three months before her dissolution, when it became evident, especially to her husband, from different symptoms, confirmed by the opinion of several medical gentlemen, that her disorder was a consumption. But she was not confined to her bed, nor even to the house for more than a fortnight before her death. On Christmas day Mr. T. attended a public meeting at Pembroke Dock, and returned home in the evening at a late hour, and found her nearly the same as when he left her in the morning, except a little weaker. In consequence of the fatigue of the day, her husband slept heavily until three o'clock on Saturday morning, when she awoke him, and requested a little medicine, which was given her, she afterwards slept until about six o'clock, when she took a little refreshment, and seemed to rest rather comfortably till about eight, when finding herself very thirsty, she got up and had something to drink. Her husband observing some alteration in her, and fearing that a change was soon to take place, was, as may be expected, weeping. When she observed this, she said, "My dear, if you only knew how you hurt my feelings to see you, I am sure you would not weep;" when he replied, "I cannot help it: I fear that you are not to be long with me." To which she said, "I don't know; it may be death." Her husband asked her if she was afraid to die. She answered, "No, I cannot say that I am afraid to die, and yet I am not without my fears, &c. I feel myself very imperfect, and a great sinner; but I hope that the interest which I have in the Lord Jesus will hold out." Her husband said, "I hope you do love the Lord Jesus." The answer was, "I hope I do." He then said, "Be it as it may with you, you have bowed hundreds of times before him." Her answer was, "Yes, I have been trying to pray, yes, many times before I had the power to confess him publicly." He proceeded to ask her if she had any thing to say to him respecting the children, who were likely to be left without a mother; to which she replied, "They are your children as well as mine, and you are

wiser than I to know what to do with them." In the course of the afternoon, when sitting up in bed, she articulated suddenly, "Lord Jesus, have mercy upon me!" She was asked if she felt much worse. She said, "I fear it is death." Mr. T. said, "If not now, it will be;" and asked if she had any certainty or assurance of her interest in Jesus Christ. Her answer was, "No, but my confidence is in the Saviour, and I believe that I am not to be lost." When her husband spoke to her respecting the union between the soul and body, between him and her, and between the believer and Christ, that death would dissolve all but the last, he expressed the grief he felt at the thought of parting with her, but said it was his hope that the Lord would not allow her to be a great sufferer under the hand of death; she with an affectionate embrace replied, "My dear, you must not mourn after me; if we are the children of God the parting will not be for long, and then what a glorious meeting it will be, to part no more." Mr. T. asked her if she felt her affections weaned from this world? She said, "I think they are in a measure, though the tie is great, yet I think I can part with all to be with Christ, which is far better." About seven o'clock in the evening she had a fit, when it was thought that she was gone; but she revived a little, for a short time, when Mr. T. himself bid her farewel, and called the children to do the same, which they did, one after the other, according to their different ages, and remained for some time around her bed, together with the servants, in tears. This perhaps was a scene as painful to the feelings as any of the kind ever witnessed. She desired that they would not weep, for she was better, and wished to have rest to sleep, and said to her husband, "perhaps the sleep of death." About nine o'clock she had another fit, after which she said very little, except at intervals, "Lord Jesus, have mercy upon me—receive my spirit—come quickly!" and last of all, with much difficulty, said, "Blessed be God!" which Mr. T. repeated after her. About ten o'clock she had another fit, and continued in that dying state, as far as could be judged, insensible to all earthly objects. Her groans for a time were exceedingly piercing, and her pain seemed very great, until eight o'clock on Lord's day morning, when her soul was released, to enjoy a better sabbath with her brethren and Saviour in heaven, than that she enjoyed with her brethren at Moleston that day three weeks, which was the last time she had the privilege with her friends upon earth to commemorate the death of her dear Redeemer. Thus lived and died an affectionate wife, a tender mother, and a sincere Christian.

On the day of her funeral a very large company assembled, which was considered by many a token of the respect in which she was held when alive, and it might be said, that a more mournful funeral has seldom, if ever, been witnessed. At the door, at Redstone, her old and esteemed friend, the Rev. Isaac John, delivered a short and suitable address, and prayed: afterwards we proceeded, with many sighs and tears, to Moleston, where she lies interred. In the meeting house, the Rev. G. D'Evereaux, of Pembroke Dock, read and prayed; the Rev. S. Evans, of Milford, preached from John xvi. 33; and the Rev. D. Phillips, of Pennel, closed the service by prayer. The discourse delivered by Mr. Evans was well adapted for the occasion, and tended to move the feelings in an unusual manner; but those who might be expected to feel most, were constrained to say, that it was a time of refreshing from the presence of the Lord.

May the Lord support and comfort her beloved and bereaved husband and children under this afflictive dispensation of his providence!

The youngest child died the day month after his mother, viz. January 27, 1830.

INTELLIGENCE, &c.

FOREIGN.

AMERICA.

Extracts from the American Almanac for 1830, as reviewed in the Mechanic's Magazine for Saturday, April 10, 1830.

Population of the United States.

The entire population in 1820 was nearly ten millions; in 1810 it was only seven and a quarter millions: it is now, therefore, probably about fourteen millions, taking the same rate of increase. One sad blot in this fair picture, our American friends must not wonder if we grieve over. In 1799, of every thousand, 177 were slaves. There has been a gradual, but very slow diminution of this lamentable ratio, for in 1820, there still remained 159 slaves in every thousand! O, spirit of freedom and benevolence, arouse thy dormant energies, and remove this foul disgrace!

Religious Denominations.

The principal persuasions, each of which assembles for worship, and propagates its tenets unmolested, amounts to about 22; the entire number of churches of these several persuasions is full 19,000; of which are specified as Baptist churches, 4,400; Methodists, about 1600; Presbyterians, 1946; Congregationalists, 1050; Episcopal Church—bishops 13, clergy 507.

It would seem, then, that though there is no predominant established religion in the United States, religion itself, so far from being neglected, as some have apprehended, receives a greater proportionate share of attention than in any country of Europe. In England and Wales, with a larger population than the American States, we have about 11,000 established churches, and from 5000 to 6000 belonging to the different classes of dissenters.

Education.

But a still more gratifying feature in the picture of America, is that which relates to education. There are 43 colleges, in 33 of which, in 1828, there were 652 graduates, and 2,809 undergraduates. The volumes in 30 college libraries, amounted to 128,118, besides which, there were in 25 students' libraries 66,730. In addition to these, there are 20 theological seminaries, their libraries containing about 40,000 volumes. The Andover, Princeton, and Gettysburg libraries, have each 6000 volumes. Besides these, the number of incorporated academies, for the preparation of youth in the genteeler classes for college, is very great, and each has a liberal grant of land for its support; and, throughout the States, provision is made for the *education of all*, by the establishment of what are called "common schools."

In Rhode Island, with a population of about 84,000, there are more than 650 schools; that is, about one school to each 60 children that can need instruction.

But the most extraordinary results, with regard to means of education, are supplied by the State of New York. There are five colleges, besides medical schools of the highest respectability; the number of students in these colleges exceeds 800. The incorporated academies were 36 in 1823; they now amount to 40, and the number of pupils is about 3,000. On the "common school system," the number of children was in 1829, 468,205: some children being admitted before they were five years of age, and a few retained for two or three months after they had attained the age of 15. It seems probable, therefore, that very nearly if not all the children between five and fifteen, are under instruction. The average annual expence for each scholar is *less than half a dollar!* What must we in Britain, who boast of our superior intelligence, and of our rich, varied, growing, and ample provision for instruction of every kind, say and feel on reading such a statement as this?

DOMESTIC.

Recent Death.

DIED, on Tuesday, the 17th of August, at Wootten-under-Edge, Gloucestershire, in the 84th year of her age, Mary, the wife of the Rev. Rowland Hill, A.M. of that place, and of Surrey Chapel, London.

Died, on Monday morning, the 23d of August, at Edgbaston, near Birmingham, in the 74th year of her age, Sarah, the wife of Mr. Thomas King, senior deacon of the church in Cannon-street. The illness of Mrs. K. had been of long duration, and occasionally, at least, she was the subject of much depression of spirit, but her last moments were so truly peaceful, that it may indeed be said, "She fell asleep in Jesus."

ADDRESSES TO THE THRONE.

On Wednesday, July 28th, a little before two o'clock, the King, in an Admiral's uniform, ascended the Throne, for the purpose of receiving the address from the Protestant Dissenting Ministers of the three denominations residing in and about the cities of London and Westminster. Several of the Cabinet Ministers were in the room, which was lined by the Gentlemen Pensioners, headed by Viscount Hereford, their Captain, and Sir George Pocock, the Standard Bearer. The deputation were introduced by Messrs. Mash, Martins, and Hatton, Gentlemen Ushers.

Mr. Aspland read and presented the addresses, and received the answers. He presented Dr. Rees as Secretary to the body, and Dr. Rees presented the various members of the body, ninety-five in number. The reception of the ministers by their Majesties was most gracious. All had the honour of kissing the King's hand, and about twenty of the senior ministers had the honour of kissing the Queen's hand. Between the two ceremonies, the King made a short speech to the Dissenting Ministers, avowing his determination to maintain the liberty of all persuasions of his people.

ADDRESS OF THE LONDON DISSENTING MINISTERS TO THE KING.

(Taken from the London Gazette.)

St. James's Palace, July 28, 1830.

"This day a deputation from the Protestant Dissenting Ministers in and about the cities of London and Westminster, waited upon His Majesty to present to His Majesty the following Address, which (being on the occasion of His Majesty's accession) His Majesty was graciously pleased to receive on the Throne.

To the King's Most Excellent Majesty.

Most Gracious Sovereign,

"We your Majesty's loyal and dutiful subjects, the Protestant Dissenting Ministers in and about the cities of London and Westminster, humbly approach your Royal presence, to express our sincere condolence on the demise of your Royal brother, our late revered Sovereign; and to offer our heartfelt congratulations on the accession of your Majesty to the throne of these Realms. We call to mind with devout thankfulness to the Supreme Ruler of the kingdoms of the earth, that the reign of His late Majesty was distinguished by the unspeakable blessing of peace: we rejoice in the remembrance that under his auspicious sway all the useful arts were encouraged and promoted: science and literature were extended in a degree beyond example in the history of nations; reforms were made in the civil and criminal jurisprudence of the country, by which our legal institutions were brought still nearer to the evangelical standard of justice and mercy; the claims of humanity and Christian benevolence were enforced by the power of this great kingdom, in all the quarters of the globe, and the rights of conscience were invariably respected, and the boundaries of religious liberty greatly enlarged. We are also impelled by gratitude to acknowledge especially, that, under the liberal government of our late beloved Sovereign, the Protestant Dissenters of the United Kingdom were relieved from various disqualifying statutes, and were confirmed by express laws in their rights and privileges. Your Majesty's faithful subjects, the Protestant Dissenting Ministers, have ever been devoted in their attachment to your Majesty's illustrious house, under whose gracious rule they have enjoyed blessings far beyond the experience of their forefathers; and they entreat you Sire, to accept their sincere and ardent congratulations on your accession to the throne of your Ancestors. The known disposition of your Royal mind assures them of your protection and favour, and they pledge themselves in your august presence, to promote amongst the people committed to their charge, loyalty to your Majesty's Person, Family and Government; obedience to the laws, and all those virtues by which, under the Divine Providence, nations are rendered great and prosperous. Our fervent prayers ascend continually to the King of kings, that it may please him to pour down his merciful blessing upon your Majesty's Government, and to make your Majesty's reign long, peaceful, and happy; that he may give to your Majesty to rule in the affections of your subjects throughout the wide extent of your Majesty's dominions, and to receive the satisfaction and delight dear to the heart of a patriotic Prince, of seeing your people united in the bonds of Christian charity, and contented and piously thankful in the enjoyment of the bounties of the Supreme Providence, that so your Majesty's happiness may be increased and multiplied in the happiness of your people; that he may grant that your Majesty and your illustrious Consort, our most gracious Queen, may enjoy together all earthly felicity; and that he may hear and answer the united supplications of your people, and vouchsafe that after a reign of virtuous glory, your Majesty may exchange an earthly for a heavenly crown."

His Majesty's most gracious Answer.

"This public demonstration of your attachment to my person and government, is

entitled to my warmest thanks. The justice which you have rendered to the memory of my lamented brother, and the gratitude which you express for the full measure of relief granted during his reign to the Protestant Dissenters of the United Kingdom, are highly consolatory and satisfactory to my feelings. I place entire confidence in the fulfilment of your engagements, to promote amongst those of my people who are committed to your spiritual charge, loyalty to the throne, and obedience to the laws; and I assure you in return, that it will be one of the first objects of my solicitude to maintain inviolate the civil rights and privileges of all my faithful subjects."

ADDRESS TO THE QUEEN.

The Queen, attended by the Duchess of Leeds, her Chamberlain, Ladies of the Bedchamber, and Maids of Honour, the Earl of Errol, and Colonel Macdonald, ascended the Throne, when the Rev. Mr. Aspland presented a complimentary address to her Majesty, to which her Majesty gave a gracious answer.

To the Queen's Most Excellent Majesty.

May it please your Majesty,

"We the Protestant Dissenting Ministers in and about the cities of London and Westminster, beg leave to approach your most gracious presence, to offer our cordial congratulations to your Majesty on the accession of your Royal Consort, our beloved King, to the throne of his ancestors.

"We have ever been devoted in loyalty to His Majesty's illustrious House, under whose mild and paternal government we have enjoyed an unexampled degree of happiness; and we rejoice in His Majesty's known character as a pledge of his protection and favour.

"It adds to our joy upon this occasion that it has pleased the Divine Providence to associate with His Majesty upon the Throne of these realms a Queen Consort, whose virtues are an earnest that her example will be a signal blessing to the Court and the Nation.

"Our sincere and fervent prayers shall never cease to ascend to the Almighty and most merciful God, by whom thrones are established, and upon whose favour all happiness depends, that in his good pleasure the life of your most gracious Majesty may be long spared, to countenance and encourage all moral and Christian excellence: that your Majesty, and your Majesty's illustrious Consort may enjoy all holy felicity; and that having lived together as 'heirs of the grace of life,' you may finally receive the crown that fadeth not away."

Her Majesty's most gracious Answer.

"I return my hearty thanks for this very dutiful and affectionate address.

"Your expressions of devoted loyalty to His Majesty's Person, and confidence in his well-known character for liberality, cannot but give me the most sensible satisfaction; and I am happy in this opportunity of expressing my unfeigned gratitude for the kind wishes you offer up for my temporal and eternal happiness."

The following Gentlemen composed the deputation:—Rev. Doctors—Rees, Humphrys, Winter, Rippon, Newman, J. P. Smith, Collyer, Cox, Barclay, Bennett: Rev. Messieurs—Robert Aspland, Davison, J. T. Barker, Joseph Hughes, J. B. Shepston, John Clayton, jun., John Kingsford, John Coates, Joseph Barrett, George Clayton, James Upton, E. A. Dunn, T. Russel, T. Harper, J. J. Douglas, Daniel Washburn, Thomas Wood, John Yockney, Charles Hyatt, John Chin, W. J. Fox, Thomas James, George Evans, William Williams, Andrew Reed, John Emblem, John Edwards, George Pritchard, James Vautin, Thomas Uppadine, William Belsher, Ingram Cobbin, Joseph Elvey, William Broadfoot, Joseph Berrey, John Arundell, Stephen Mummery, Edward Lewis, H. B. Jeula, John Blackburn, Joseph Fletcher, H. Pawlings, Thomas Madge, Robert Vaughan, J. Dean, Thomas Price, John Peacock, John Scot Porter, George Moase, John Campbell, William Deering, J. P. Dobson, Thomas Timson, J. Edgecombe Richards, Robert Philip, John Richards, Daniel Bishop, W. S. Palmer, H. Townley, E. Miller, Caleb Morris, W. S. Leach, A. Tidman, John Varty, Joseph Turnbull, W. H. Murch, Samuel Brawn, John Rowland, William Dovey, George Gibbs, Jabez Dawson, Thomas Blundell, Benjamin Mardon, Edward Taggart, John Evans, John Young, John Hoppus, W. Jay, Thomas Thomas, William Southwood, James Smith, George Kenrick, S. Ambrose Davis, Thomas Binney, and John Blakeman.

ADDRESS OF THE SOCIETY OF FRIENDS TO THE KING.

Addresses on behalf of the Society of Friends in Great Britain and Ireland, were presented, by a deputation of the Meeting for Sufferings, on the 28th of the 7th month, 1830, on their accession to the throne of the British Dominions.

"To William the Fourth, King of the United Kingdom of Great Britain and Ireland, and the Dominions thereunto belonging:—

"May it please the King,

"We, thy dutiful and loyal subjects,

Members of the Religious Society of Friends, commonly called Quakers, and representing that body in Great Britain and Ireland, are anxious to avail ourselves of the earliest opportunity after thy accession to the throne of these realms, to convey the assurance of a faithful and cordial attachment to our King.

"We have sensibly felt the loss of our late beloved Sovereign, thy brother. We gratefully acknowledge the uniform protection which our Religious Society has experienced from the reigning Family, in our conscientious endeavours to uphold our views of the purity and simplicity of the Gospel of Christ. We regard the late reign as one happily distinguished, in a remarkable manner, by the extension of religious liberty, and the preservation of the blessing of peace—measures truly in accordance with the principles of the Christian religion, and eminently conducive to the happiness and prosperity of a nation. May these blessings be continued, under thy paternal government, to us and to our children!

"Permit us, O King, to intreat thy royal patronage and support on behalf of those various benevolent efforts, so conspicuous in this day, to promote the moral and religious welfare of all classes of thy subjects. May an increase of true piety and of every Christian virtue be known in this kingdom; may the pure and holy precepts of the Christian religion be exalted in the administration of thy government; and thus may the Gospel of life and salvation be commended to this and to surrounding nations. May God Almighty enable the King and his council to rule in wisdom and righteousness!

"Be pleased to accept the warm and sincere desire of a Christian people, that the blessing of Heaven may rest upon thee our King, and upon our Queen, thy royal Consort; and that, living in the fear of God, you may, through the efficacy of the blood of Christ, and the sanctifying power of the Holy Spirit, be fitted, at the solemn close of life, to exchange an earthly crown for one that 'fadeth not away, eternal in the heavens.'"

Signed by us, members of a Meeting appointed to represent the said Religious Society in Great Britain and Ireland.

(Fifty-five Names.)

London 21st day of 7th mo. 1830.

The King's Answer.

"I thank you sincerely for your condolence with me, on account of the loss which I have sustained, in common with my people, by the death of my lamented brother, his late Majesty.

"The assurances which you have conveyed to me of loyalty and affectionate attachment to my person, are very gratifying to my feelings. You may rely upon my favour and protection, and upon my anxious endeavours to promote morality and true piety among all classes of my subjects."

ADDRESS TO THE QUEEN.

"To Adelaide, Queen Consort of William the Fourth, King of the United Kingdom of Great Britain and Ireland, and the Dominions thereunto belonging:—

"May it please the Queen,

"Having been admitted into the Royal Presence, to convey the assurance of a faithful and loyal attachment to our King, on behalf of the Religious Society of Friends, commonly called Quakers, in Great Britain and Ireland, we desire to offer to thee, our Queen, our sincere congratulations on thy accession to the Throne.

"In contemplating the exalted station in which thou art placed by Divine Providence, and the great influence thus intrusted to thy charge, we ask leave earnestly to commend to thy countenance and encouragement, those numerous benevolent exertions which are now making in this kingdom to lessen the prevalence of distress and misery, and to promote the cause of religion and morality.

"Seeing that it is righteousness which exalteth a nation, permit us to express our fervent hope that thy Royal influence may be extensively used on behalf of Christian piety and virtue; desiring, as we do, that, under the blessing of God, thou mayest be made an honoured instrument in His hands in exalting in this our beloved country, the high standard of purity and holiness which is set before us in the gospel of our blessed Saviour.

"Be pleased to accept the assurance of our lively interest in thy happiness and welfare. May the grace of God be abundantly poured upon thee, our Queen, whilst in this life; and mayest thou, at its solemn close, be favoured with a well-grounded hope of an admission into life eternal, through that redemption which comes by the Lord Jesus Christ."

Signed by us, members of a Meeting appointed to represent the said Religious Society in Great Britain and Ireland.

(Fifty-five Names.)

London, 21st day of 7th mo. 1830.

The Queen's Answer.

"I feel grateful to you for this dutiful and loyal address, and for the assurance

of your interest in my happiness and welfare.

"It will ever be my anxious wish to encourage the exertions made in the cause of benevolence, religion, and morality, which are the most certain means of obtaining the Divine protection for our country."

ABOLITION OF SLAVERY.

At the Wesleyan Methodist Conference, assembled at Leeds, on the 30th July 1830, on the subject of Colonial Slavery, the Rev. George Morley in the Chair, Resolutions were passed in the highest degree honourable to that body, and which we trust, at no distant day, will result in the greatest benefits to the oppressed and outraged objects of their zeal and benevolence. We insert the 5th resolution as a specimen of this noble and well-directed energy, and as an example to all other denominations of Christians to go and do likewise.

"5. That the Conference fully concurs in those strong moral views of the evil and injustice of slavery, which are taken by their fellow-christians of different denominations, and in the purpose which is so generally entertained of presenting petitions to Parliament from their respective congregations for its speedy and universal abolition; and earnestly recommends it to all the congregations of the Wesleyan Methodists throughout Great Britain and Ireland, to express in this manner, that is, by petitions to both Houses of Parliament from each congregation, to be signed at its own chapel, and presented, as early as possible, after the assembling of the next Parliament, their sympathy with an injured portion of their race, and their abhorrence of all those principles on which it is attempted to defend the subjection of human beings to hopeless and interminable slavery."

THE MENNONITE BAPTISTS.

Extracted from an Address delivered at the Ordination of C. C. Tauchnitz.

"The Mennonite Baptists derive their name from Menno Simon, one of those illustrious men whom the Reformation produced; but their origin they trace back to an anterior date, and justly claim as the founder of their sect no less glorious a person than the Founder of Christianity itself. The ecclesiastical historian, Mosheim, who will be suspected of no friendly leaning towards them, tells us, 'that their true origin is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained.' It is, indeed, hid in the depths of an antiquity so remote, as to be coeval with the Christian era; and yet not so recondite either, but that both they and we can find it, though the historian could not, in the last words ever spoken by Jesus Christ on earth, 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations,' &c.

"Menno was born at Witmarsum, a village in Friesland, in the year 1505, and was educated in the bosom of the papal church, in which he took orders, and became a priest. It appears, from his own account, that in his early life he was not only destitute of any serious conviction of the importance of religion, but indulged in habits of vice. When, however, about thirty years of age, he was induced to go in a private manner among the Baptists. The people whom he thus visited were a persecuted race of men, who had never submitted to the usurpation of Rome. Through the middle, or, as they are emphatically called, the dark ages, their ancestors had remained in a state of separation from the papacy, and preserved the true church from total extinction. For some time he continued, with the utmost secrecy, to frequent their assemblies, till, in the year 1536, he was baptized, abandoned the Romanists, and publicly declared himself a member of their communion. This, it will be recollected, was just about the time when Luther was in the zenith of his glory. In 1520, that illustrious and intrepid reformer had been excommunicated by Leo. X., and had in return bidden defiance to the pope, by committing his bull, together with the canons and decretals relating to his supremacy, to the flames, in the presence of an immense concourse of people, under the walls of the city of Wittenberg; and ten years after, in conjunction with Melancthon, had given consistency and a consolidated form to the doctrines of the Reformation, in the famous confession of Augsburgh. With this celebrated document Menno could not have been unacquainted, any more than with the preaching and practice of the early Lutherans; but he thought he perceived among the older, though less popular sect of the Baptists, a closer approximation in their principles and institutions to the simplicity of the primitive church. With them he consequently united himself, and at their earnest solicitation assumed the office of a public teacher. From this period, to the termination of his life, he laboured incessantly, and with apostolic zeal, in the word and doctrine. He seldom fixed his residence long in the same place, but travelled with his family from one country to another, every where making full proof of his ministry, and doing the work of an evangelist. He is said to have been a man of fine genius, of considerable learning, and endowed by

nature with great powers of persuasion. He was remarkable also for the strict integrity of his conduct, the sweetness of his temper, and the gentleness of his manners. These qualities, while they gave him a commanding influence over the multitude, enabled him to insinuate himself into all classes of society, and sometimes facilitated his introduction to persons of eminent rank. A man possessing such talents and dispositions, and preaching at such a time the doctrines of the cross, when all Europe was awakening from the sleep of ages, and was casting off with indignation the spiritual tyranny of Rome, could not fail to attract very general admiration, and to acquire a great number of adherents. Accordingly, we are told, by contemporary history, that his labours were attended with extraordinary success, and that prodigious numbers embraced his sentiments. But it is not to be supposed that piety so exalted, zeal so fervent, and success so great, could escape the malignant observation of the enemies of the truth. On the contrary, the ministry of this devoted man was exercised under a constant and almost uninterrupted series of persecution. Calamities of various kinds overtook him, and he was never free from the danger of falling a victim to the secret machinations of the papists, and the severity of the existing laws. As in the case, however, of Luther and Melancthon, and others of the reformers, he was on all occasions encircled by the protecting providence of God, and permitted, at length, to die a natural death. This event happened in the year 1561. Worn out with toil in the service of the best of masters, and still exposed to snares which were daily laid for his destruction, he found an asylum in the country seat of a nobleman in the duchy of Holstein, who with Christian kindness received him and some of his associates under the shelter of his protection; and here in the fifty-sixth year of his age, and the twenty-fifth of his ministry among the Baptists, he died in peace. In consequence of the prominent part he acted in their community, the additions that were made to it as the result of his labours, the celebrity he universally acquired, and the veneration in which his character was held, he was regarded as the common parent of the continental Baptists, and his name was assumed as the distinctive appellation by which they have ever since been called."

ASSOCIATIONS.

EASTERN, SOUTH WALES.

The Annual Meeting of the above Association was held at Llanidloes, Montgomeryshire, June 1st, 2nd, and 3rd.

The ministers and messengers met Tuesday afternoon at two o'clock, when brother T. Jenkins, Twyngwyn, began by reading the Scriptures and prayer; then the accounts from the churches were received, by which it was found that all the churches enjoyed peace and union among themselves in the love and fear of the Lord, that they had been cheered and enlivened by his glorious presence in an eminent degree, and that a great number of poor helpless sinners, had during the last year, been awakened by the influence of the Holy Spirit, to a sense of their guilt, and lost condition, and were made to flee for rest and peace to him, who is able to save to the uttermost.

Brother John Edwards, late of Holywell, has taken the charge of the church meeting at Hermon, Nantyglo. The following brethren have been set apart for the work of the ministry,—R. Williams, at Llangynidr; M. James, at Rumney; D. Arthur, at Builth; W. Jenkins, at Dolau; and J. Jones, at Rock.

Our dear brother John Evans, Penygarn, has been removed from among us by death, we hope, to enjoy eternal life in the presence of God. After the messengers had finished communicating the accounts of the churches, brother J. Roberts, Cowbridge, preached from Titus ii. 14.

At six in the evening, brother T. Davies, Argoed, prayed, and brother W. Jones, Cardiff, preached in English from 2 Cor. viii. 9, and brother D. Jones, Liverpool, in Welsh from James i. 17.

Wednesday morning at six, brother T. Davies, prayed, and brethren T. Morris, Newport, and D. Matthias, Cardigan, preached from Luke viii. 46. and 2 Cor. x. 15. At ten, brother B. Williams, Beulah, prayed, and brother M. Thomas, Abergavenny, preached in English from Acts xvii. 30, 31, and brother F. Hiley, Llanwenarth, in Welsh from John vi. 40. At two, brother J. Edwards prayed, and brother D. Rees, Caernarvon, preached in Welsh from 2 Cor. ii. 2; brother T. Morris, Portsea, from Matt. xxiv. 14, and brother D. Davies, Swansea, followed in Welsh from Jer. xxxi. 3.

At six in the evening, brother R. Owen prayed, and brother J. Williams, Tresant, preached from Gen. xlii. 21, and brother T. Thomas, Newcastle-Emlyn, from 2 Cor. iv. 7. Thursday morning at six, brother D. Williams prayed, brother B. Williams preached from John xiv. 24, and brother D. D. Evans, from Phil. iii. 6. All the meetings were concluded with singing and prayer. At half-past eight the conference began, when brother D. Jarman prayed,

and brother W. Phillips, minister of the place, was chosen Moderator. Then the following resolutions were agreed upon :—

1. To print the Letter drawn up by brother W. Phillips.

2. To receive the churches meeting at Dowlais, and Hermon, Nantyglo, members of our Association.

3. To desire of every church in this Association to exert itself in favour of a more extensive sale of the Greal y Bedyddwyr, (Welsh Baptist Magazine,) and that faithful persons be charged with its distribution.

4. That the plan adopted and resolved upon at the Meeting held at Sion Chapel, Merthyr, Sept. 9, 1829, (see Baptist Magazine for November last, p. 479,) for the purpose of forming the most effectual mode of collecting money to defray the expences of building and repairing our places of worship, be put in operation from this week forth, and that no person will be allowed to visit the churches as a collector any more.

5. That the next meeting of this Association be holden at Aberavon, Glamorganshire, the *first Tuesday, Wednesday, and Thursday* in June, 1831, and the following ministers are nominated to preach : J. Jones, Newtown; F. Hiley, Llanwenarth; J. Jenkins, Hengoed; D. D. Evans, Pentrhydyryn; and C. Evans, Cardiff.

THE CHANGES.

Baptized.....	915	Died.....	90
Restored.....	142	Excluded	133
Received by letters.....	18	Dismissed by letters	42
	1075		265

Clear increase..... 810.

The number of churches composing this Association are *eighty*. Several of them experienced an unusual degree of the influences of the Spirit the last year, and consequently received a very considerable accession to the number of their members. May the Lord continue his goodness to the churches, and add to them daily such as shall be saved.

The subject of the Circular Letter this year is, an affectionate exhortation to Christians to cleave unto the Lord; wherein is shewn the importance and necessity of attending to this duty, in dependence on divine aid, with a heart fully engaged in the work of the Lord, and an unreserved devotedness to his service.

SHROPSHIRE.

The Twenty-second Annual Meeting of the Shropshire Association, was held at Wrexham in the county of Denbigh, on June 29th and 30th last. Mr. Sayce, Moderator. The following ministers preached on the occasion. Messrs. Francis, Kent, Morgan, Sangster, Hodgkins, and Lister. The devotional services were conducted by Messrs. Cooke, Little, Downing, Ellis, Butler, Kent, Lewis, Sangster, Lister, Waterfield (Independent), Lakelyn, and Sayce.

At the meeting for business, the churches at Pontsbury and Llandrinio, and the second Baptist Church at Shrewsbury, were admitted into the Association.

The next meeting to be held at Oswestry, to commence on the last Wednesday in June.

State of the churches.

Increase—		Decrease—	
By baptism	37	By death.....	12
By Letter.....	9	By dismission ..	11
By restoration..	1	By exclusion ..	9
Total	47	Total	32

Clear increase, 15.

BUCKINGHAMSHIRE.

The Buckinghamshire Association, comprehending sixteen churches, assembled at Long Crendon, 12th May, 1830. Brethren Tomlin, Ives, and Shirley of Sevenoaks, preached: brethren Tyler, Cooper, Burnham, Terry, Dossett, Walker, and Shirley prayed. The Association to hold its next annual meeting at Gold Hill, 11th May, 1830; brethren Butcher and Tyler to preach; in case of failure, brethren Allom and Statham. Brother Dossett is requested to draw up the next circular letter on "The best means of promoting religion in our respective neighbourhoods." Agreed to hold four special united prayer meetings, on July 14th, October 20th, December 31st, and Good Friday. The half-yearly meeting to be held on Wednesday, September 29th, at Waddesdon Hill, brother Clarabut expected to preach. Number of members in communion 1476, increased the past year, 125.

Circular letter for the present year written by brother Tyler, on "The necessity of maintaining scriptural discipline in the churches of Christ," commences by stating the authority of church discipline as derived alone from the Scriptures; proceeds to maintain its necessity, as preventing offences—preserving purity—promoting prosperity, and continuing affection; and then concludes by referring to the delicacy and difficulty under a variety of circumstances, of wisely administering church discipline.

ORDINATIONS.

BATH.

On Tuesday, the 27th ult., a new Baptist Chapel was opened in Thomas Street, Wal-

cot, Bath, when the Rev. J. Chafker was ordained as pastor of the church collected in that place.

The ordination service was conducted by the Rev. Joseph Dear, now at Bath, who delivered the introductory discourse and prayed the ordination prayer; the Rev. Mr. Clark of Paulton, who delivered the charge; and the Rev. Mr. Gough of Westbury Leigh, who preached to the people. The congregations were good, and the collections respectable. The population of the neighbourhood being very considerable, and the places of worship few, it is hoped that the blessing of God will attend the establishment of this place, and that the light of divine truth may be diffused abroad among many who have hitherto sat in darkness and the shadow of death. Eleven new members have been added to the church since the ordination, and several others are stated to be upon the eve of joining their brethren in attending to the ordinance of the house of God. Mr. Opie Smith is said to have contributed 100*l.* toward the expence of erecting this place of worship; for the remainder an appeal will probably be made to the public.

On Thursday evening, July 15, Mr. Chas. Christian Tauchnitz, of Leipsic, was set apart to the work of an evangelist to the Mennonite churches on the Continent of Europe. The service was held at the Baptist chapel, Camberwell, when Mr. T. Price commenced by reading and prayer; Mr. E. Steane delivered the address (a part of which will be found in this Number); Mr. Ivimey offered the ordination prayer, accompanied with imposition of hands; and Dr. Cox addressed Mr. T. on the duties of his office, and its requisite qualifications.

OLDHAM.

On Wednesday, the 14th of April, 1830, the Rev. T. F. Jordan, late a student of Horton College, Bradford, Yorkshire, was ordained pastor over the Baptist church, Oldham, Lancashire. At ten o'clock, A.M. the solemn service was commenced by singing. The Rev. William Fraser read a suitable portion of the Scriptures, and supplicated the divine blessing on the services of the day; the Rev. B. Godwin, Classical Tutor of Horton College, delivered a lucid and forcible discourse on the nature of a Christian church, and asked the usual questions; the Rev. William Steadman, D.D. President of Horton College, offered up the ordination prayer, and gave the charge to the minister; the Rev. C. Morel concluded the service by prayer. The evening service was commenced at six o'clock by singing. The Rev. J. Fox, Independent minister, Oldham, read and prayed; the Rev. B. Godwin preached to the church, and the Rev. P. Aldis concluded. At these interesting services more than thirty ministers were present.

OAKHAM.

On Lord's day, July 18, 1830, the Baptist chapel, Oakham, was re-opened, after having been shut up nearly three months for enlargement. It is now 40 feet by 30, double its former dimensions. Mr. Gray, of Northampton, preached three sermons, in the morning from Ezek. xlviii. 34; in the afternoon from 2 Cor. iii. 8; and in the evening from Eccl. ix. 4. Mr. Miller Adby, Mr. Hemmens, minister of the place, and Mr. Mowat (Wesleyan) engaged in the devotional exercises.

FEMALE ORPHAN PROTESTANT SCHOOL.

On Wednesday, the 28th of July, two children were elected into the female orphan department of the London Society Protestant School, North-street, Little Moorfields, from eight candidates; viz. Hannah Phillips, daughter of the late Mr. and Mrs. Phillips, Baptist Missionaries at Java; and Henrietta Holgate, daughter of the late Mr. Holgate, deacon of the church under the care of the Rev. G. Clayton, Walworth.

Another election for two orphans will take place shortly, of which notice will be given on the cover of this Magazine.

NOTICES.

We are requested to announce that a public service will take place for the formation of a church at Salters' Hall chapel, on the 9th of the present month; a few days subsequently to which, the Rev. J. E. Giles will be ordained to the pastoral office. It will also gratify our friends to learn that a baptistery has been formed in that place, and that seven persons were baptized in it on the 26th of last month.

We understand that Mr. William Jones, Author of the History of the Waldenses, intends delivering a course of *Lectures on Ecclesiastical History*, at Founders' Hall, Lothbury, on the evenings of the Lord's day. The first lecture will be delivered on the evening of Sep. 5, at half-past six, and the others will follow at the same time and place on each succeeding Sabbath.

The churches of the Berks and West London Association, will hold their next Annual Meeting at Kensington Gravel Pits, on Tuesday and Wednesday, Sep. 14 and 15; brother Hinton to preach.

Errata.—Page 347, line 17, for "various," read "serious."

Page 345, line 7, for "Oxford," read "Eye."

IRISH CHRONICLE,

SEPTEMBER, 1830.

It will be seen by some of the letters that great distress has prevailed in Ireland. The sudden alteration which took place in the weather soon after the date of these communications, led the Committee to hope the wants of the children would speedily be relieved from the potatoe-grounds of their parents, or it was their intention to have made an appeal to their friends on that subject, as they have proved themselves on former occasions to be ready to every good work; willing to feed the hungry as well as to instruct the ignorant. The letter of Mr. Thomas shews that the Bible and Popery cannot exist quietly together; there will be doubtless a mighty struggle between truth and error among the aboriginal peasantry in Ireland, the issue is by no means doubtful:—

"Water and fire maintain the fight,
Until the weaker dies."

From Rev. J. Allen.

Ballina, July 16, 1830.

DEAR BRETHREN,

In writing to you at the present time, I have to report the most alarming distress connected with our schools. In my last communication, I had to state that our schools in general were well attended and prosperous: in my present I have to state that, for the most part, they now only consist of a few squalid children, and a master at their head, almost as miserable in appearance as themselves. This sudden change has been effected by the stock of provision laid up during the past year, having been exhausted before the season in which a new supply could be obtained, has commenced. I need not inform you, who are so well acquainted with the habits of this country, that this stock of provision consists in potatoes; and that, as we are situated so near the Atlantic Ocean, our season for digging potatoes is much later than yours. Of course, we have not yet commenced, nor shall we commence, except in some few instances, in less than five weeks. On this account, then, many, and I might say, shoals of children, otherwise anxious to attend, have been compelled from absolute hunger, to abandon our schools, and in connexion with their parents, to beg from door to door. Besides, many of our schoolmasters, from the exceeding high price of provision at the present time, and from the expense of planting, at an early part of the season, had their salaries due before they were received, and are now in the extreme of distress. Several of these, I have been compelled, as far as my limited means would allow, to assist myself. Potatoes, which at this season of the year average from 8d. to 1s. per cwt., are now sold at 3s. 6d. per cwt., in the town of Ballina. And meat, which averages from 10s. to 11s. per cwt. is now sold at 17s. per cwt. Large quantities of meat have been purchased and sold to poor housekeepers or rather cabin-holders, at half-price. As this, however, only extends to Ballina, the districts in which our schools are placed can derive no relief. If the humane philanthropic, and I may add, Christian public of Britain, do not kindly lend us aid, in this season of general and alarming distress, numbers probably, even of those connected with our schools, will perish with hunger, as we have no resources in ourselves. I trust, however, brethren, that when this is made known, those who have hitherto kindly assisted, and especially those who have sent to this class of our benighted countrymen the word of God, will kindly endeavour to prevent "a famine of bread and of water, as they have already kindly prevented a famine of the word of the Lord." As I intend, God willing, to write again before the close of the month, I shall defer matters of a more official kind.

J. ALLEN.

From the Rev. J. Wilson.

Sligo, July 15, 1830.

DEAR BRETHREN,

Herewith you have the journals of the inspectors and of some of the Sabbath readers in my district, which contain their usual variety of matter for lamentation and of encouragement.

Since my last I have paid a visit to some of my old friends in the county of Mayo, and preached in Ballina, Castlebar and Westport: in the two latter places I had large and attentive congregations. I was sorry to find that our friend, Mr. Allen, had

been severely attacked by fever, but by prompt medical aid it was immediately subdued, and he was, though very weak, in a state of convalescence.

I have not seen many of the schools since I last wrote, but nearly all the accounts I have received of them are very favourable, they are well attended, and the children are diligently preparing for the next quarterly inspection.

Although I cannot say that any of them are actually in a *starving state*, yet I have heard of some who have not been sent to school before twelve o'clock in the day; and on enquiring the cause, the answer was that "they had but one meal to get in the day and that was put off as long as nature could endure it. Indeed, it is peculiarly distressing to witness in every direction, hundreds of wretched looking beings travelling from house to house, or from town to town, not knowing where to look for something to satisfy their craving appetites. It is true, I believe, that there are provisions enough in the country, but the price is high; yet if they were ever so low, thousands have not wherewith to purchase food, nor is there at present any prospect of employment for the poor so as to enable them to procure it.

J. WILSON.

From Rev. W. Thomas.

Limerick, July 19, 1830.

MY DEAR FRIENDS,

Immediately after forwarding to you my last monthly communication, I proceeded to Kilfera, about sixty miles west of Limerick, to see the Society's schools and to preach in that remote part. The priest has proceeded to the most desperate extremes; he says more injury has been done than he was aware of, and that he should set to with all his might to recover the lost sheep; that he had 130 on his list which he should endeavour to bring back and cure of heresy. On pain of the heaviest curse and excommunication, he commanded every one of his people not to speak to John Nash, nor to any of his family, nor to sell anything to him, so that the poor man could not have got one pint of milk for his sick child in the parish, were it not for a person's wife that had been taught by Nash to read the Irish Scriptures. This was the same priest who went to the schoolhouse and frightened away the children, and brought away Bibles, Testaments, and school-books about a year ago, which I mentioned to you at the time: he might have been transported if the society would have prosecuted him. He told the people, I am informed, (alluding to the Bibles, &c.) that he had brought away a box of devils from the Society's schoolhouse. Several hundreds have been taught to read the Irish Scriptures in this remote and long-neglected district, and the word of the Lord is extensively circulated where a Bible or a Testament was not known, and in this deplorable state it might have continued were it not for the Society; but work has been done which the priests can never undo. And though this priest has by his dreadful proceedings considerably decreased the school at Kilfera, which previously flourished so much, and the priest of the next parish also fulminated against the newly established school at M., taught by John Dalton, the son-in-law of John Nash; they cannot stop the work. These good men go through several parishes, teaching the people and their children in their own houses to read the Irish Scriptures, and are as well employed as they possibly could be. I went to Kilkee near Kilfera, and preached four sermons and expounded. The same priest said a great deal about me. The place where I preached was crowded out, and if we were not bruising the serpent's head he would not hiss. In the Society's school at Mountpleasant, there are 94 in attendance and 107 on the roll; this is within about six miles of Kilfera. I returned to Limerick and then went off to Cloughjordan, preached and administered the ordinance of the Lord's Supper, and lectured in the evening at Claremont. On the following day, inspected the school at Birdhill, and preached in the evening. On the following day, Tuesday the 6th, I inspected the Montpelier and O'Briensbridge schools; they gave me great pleasure for attendance and improvement; I preached in the evening in Messrs. Hood's and Boyd's large parlour; was well attended. Went next day to Limerick, sent books to schools, paid the teachers' salaries, for which they were truly grateful to the Society at this distressing season; went to Ballingar to preach and visit the school, which is considerably increased, returned to Limerick, and on Saturday, 12th, went to Camas; preached on the next morning. How delightful it was to see such a congregation made up of those who were till of late the worshippers of the beast. In the evening I preached twelve miles off, at Kilfinan. I have the pleasure to say, that wherever I preach I am well attended, and have no doubt but I am respected. I travel hundreds of miles and preach in different places in three or four different counties every month. The Lord Jesus said, "and I, if I be lifted up from the earth, will draw all men unto me."

W. THOMAS.

From a Scripture Irish Reader.

Dynode, July 7th, 1830.

REV. SIR,

Since my last I have been often employed in reading and conversing with my neighbours respecting the things which belong to their everlasting peace, and I trust that the veil is removing from the eyes of many of them; and I have been frequently reading for P. F. in his own house, and he is in the habit of coming to my house to hear the Scriptures read. Juse God, he came to my house and told me that he saw plainly that the Roman Catholic religion is on the decline, for that the priest formerly used to insist upon their keeping holydays, and would punish them for disobedience in this case, but now he commands his flock to work on these holydays, so that what he builds at one time he pulls down afterwards. I read several chapters for him, and shewed that these things are only the commandments and traditions of men, and that all who observe such things make void the word and commandment of God, he seemed to receive instruction from the word and went away very thankful.

On the 16th, I went to T. M'G. and read for him. He told me that he found great comfort in hearing his little boy reading the Scriptures; he told me that the little boy had learned to read at the free school, and that he had received a great deal of instruction by hearing him read at home. He said that he had seen a great deal of the errors of popery, and that he is every day seeing more of it.

On Sunday last, I went to the house of P. E. who was a very bigoted Roman Catholic; I read near two hours for himself and family, and shewed the way of salvation through a crucified Saviour, also the folly and vanity of trusting in what man can do, and also the evil of obeying the commandments of men; he and all who were present gave the greatest attention, and invited me to come to read for them as often as I can find opportunity. May the Lord give efficacy to his own word.

From an Irish Reader.

Hilltown, June 25, 1830.

REV. SIR,

I feel it my duty to send you some intelligence of what is going on here, together with some account of my feeble exertions for the quarter. I therefore commence by stating, that there is a general prejudice reigning in the minds of the Roman Catholics of the lower part of this, and the entire of the adjacent parish, against the avarice and oppression of their clergy. Finding the minds of the people thus biassed against their spiritual guides, I considered this a good season for casting the bread of life on the waters, and shewing from the word of God, that the leaders of this people cause them to err, and that they that are led of them are destroyed. Consequently I availed myself of every opportunity in going from house to house, teaching and proclaiming as I went along, a free salvation by faith in the atoning blood and unblemished sacrifice of the spotless lamb of God, "which taketh away the sin of the world," without money and without price, and I have to say, never found the people to listen with more serious or pleasing attention. This I think is owing to the present state of the country, and the abolition of holydays by order of the present Pope, as the people suspect that they have been led astray this time past, and that now a reformation is taking place in their church. I have heard a Roman Catholic man say where I was reading, that in a few years they would be all Protestants, as there was but one step more to make them so." I then read the second chapter of Paul's second Epistle to the Thessalonians, and the people listened with good attention, while I made some remarks on "the man of sin." The inhabitants of the lower part of this, and the entire of the adjacent parish has solemnly covenanted not to give the priests more than one-sixth of what they call the church offerings. This has so enraged them, that they deny the benefit of their ministerial functions to the sick, and refuse to perform the usual obsequies for the dead; still the people refuse subjection to them.

If this project of the people be brought into effect, as there is every appearance it will, I fondly anticipate that ere long it will be said of Maynooth College, as the Prophet said of Nineveh, "empty, void, and waste," for when holy orders ceases to be as lucrative as formerly, few will think it worth notice to undertake the office of priest. Indeed, there is not that outward and visible sign of the Lord performing this at present by means of his holy word, but "we know not what a day may bring forth," perhaps the Lord intends to cause Babylon to be her own destruction: still it is our business to be warning and telling the people to "go out of her and deliver every man his soul from the fierce anger of the Lord."

I am happy to inform you that G. J. my usher, is become a steady advocate for the cause of the gospel; he is to all appearance cut off from the "natural stock," and I trust, is grafted in the "living vine." I laboured much for this these two years; he is convinced that infant sprinkling is unscriptural, and from what I learn, he will at a future day offer himself as a candidate for believer's baptism by immersion.

I visited Mongherow twice this quarter. Mr. B. your schoolmaster at Ballinful, travelled once with me. He read the 4th chapter of 2 Tim. to a man named M'B. I said a few words by way of exhortation on the eight first verses, the man seemed pleased and thankful.

I went once to Ballintrelleck; the day came desperately wet; could not do much; read for a few persons only; they expressed themselves in a friendly manner, and requested a multiplicity of visits. Before I close this, I wish to remark that the Lord blessed me with some favourable opportunities this week. The calamitous poverty of the country excited the commiseration of the gentlemen, that they formed a loan committee, and invited all the distressed families to send in proposals for relief. A few distressed individuals were sent to me to write the proposals; when it was announced that I wrote gratis, (as the rest of the clerks charged) all thronged to me. I will not mention any number that I read to, lest I should exaggerate; but none came that returned without hearing, that "Christ Jesus came into the world to save sinners."

From a Irish Scripture Reader.

Ardnaree, July 14, 1830.

Rev. Sir,

Since my last letter to you, I have diligently endeavoured as usual, as well as I was able, to extend a knowledge of the gospel plan of salvation among several of the inhabitants of this town and neighbourhood, and I humbly trust that my feeble efforts are not in vain, as it is sufficiently obvious that all such persons as thus frequently and seriously attend the reading and searching of the Holy Scriptures, do fear God and honour the king, consequently they are not found to perpetrate any of the degrading crimes, such as murders, robberies, and ribbondism; crimes, I am sorry to say, so prevalent among some of the votaries of priestly superstition: alas! there are too many of this description to be seen even yet in Ireland, after all the good that has been done through the instrumentality of this charitable and benevolent institution. But very many of the people of Ireland, have blessed God for the formation of the Baptist Irish Society, as they have been thereby enabled to shake off their popish yoke and trammels, and led to embrace the religion of the cross of Christ. What a glorious liberty this; for persons that were all their lifetime blinded by priestcraft, and altogether bound up in popish thraldom and error, are now enabled by the grace of God to make the cross of Jesus Christ the ground of their triumph and consolation. Oh, that I may see the time when all superstition will fall to the ground. Lord, hasten the happy period when all shall know, and love, and serve thee, from the rising of the sun to the going down of the same!

I have recently visited our schools in the neighbourhood of Ballina and Foxford, and although many of the children in attendance are mostly destitute of food and raiment, they are endeavouring to make themselves acquainted with the word of God, that is able to make them wise unto salvation through faith in Christ Jesus. There are some of the teachers and Sabbath readers in distress too. In all these places I endeavoured to be useful by reading and conversing with the inhabitants respecting the things that belong to this place; also gave away some tracts which I trust will prove a blessing to the recipients. There were several applications made to me for prayer books, but I had none to give way.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
By the Rev. Mr. Smith of Rye, a donation from a Gentleman	10	0	0
Thomas Bickham, Esq.	5	0	0
Mr. and Mrs. Wyke, Abergavenny, annual subscriptions doubled	4	0	0
Devonshire-square Irish Aux. Soc. by Mr. P. Millard	11	12	0
By the Treasurer.			
A Friend, for the distressed poor in Ireland	1	0	0
By Mr. Dyer.			
W. Clay, Esq. ....don.	100	0	0
Mr. John Paxton, Berwick	1	0	0
Rev. W. Weare, Enfield	2	2	0
Auxiliary Society, Oswestry, by Mr. Jones	4	0	0

*** Mr. Davis, of Clonmel, is requested to visit the North of England to collect for the Society. He intends to commence his tour in September; it is not doubted but he will experience the same kind attentions which he has generally received from the friends to Ireland.

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls's, 56, Lothbury; Rev. J. Ivimey, 51, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbrokes and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The subjoined Letter from our Calcutta brethren, was prepared in hope it would reach us in time for the statements contained in it to be incorporated in our Annual Report. As this expectation was not realized, we shall present it in its original form.

Calcutta, Feb. 10, 1830.

Dear and respected Brethren,

Copies of the annual report of the Calcutta Baptist Missionary Society, which contains a full account of most of our missionary exertions to December last, having been regularly forwarded, we propose now to continue it to the present date, and add intelligence of other departments of labour, with the hope the whole will be in time for the compilation of your annual report.

CALCUTTA.

NATIVE CHURCH.

As it regards the native church in Calcutta, we are happy to report, that the number of regular attendants on the ministry of the word appears gradually increasing—that one has been lately received by dismission, and two proposed for restoration, and that several in different stages of enquiry and serious impression, afford much ground for thankfulness and encouragement. Three have been lately dismissed to assist in the formation of a new native church at Howrah. The Sabbath services have been occasionally attended by several persons from Wharn, a village fifty miles from Calcutta, and on the borders of the Soonderbunds. From this place parties of from four to seven have several times visited brother W. H. Pearce, as enquirers, and during their stay in town for several days at a time, have regularly attended morning and evening to receive religious instructions. In order to ascertain, if possible, their motives and conduct, we last month sent one native, brother Panchoo, and this month dispatched two other intelligent itinerants to visit them, as well as preach in the villages and markets in their neighbourhood. From the testimony of all, we learn that they are universally recognized as Christians—have entirely given up caste—have daily worship at the house of one who is a kind of leader among them, and spend the whole of the Sabbath, when not at Calcutta, in singing hymns, reading the Scripture and tracts, and prayer. Twenty-five have already thus united themselves together, and though many of them, we conceive, have hitherto but very slight impressions of their guilt and danger, or of the worth of Christ as a Saviour, yet all know they have been before in darkness, and seem in some degree to desire to know the way of life; and some among them manifest both knowledge and feeling which we cannot but view with gratitude and hope. The head man of the village where they reside told one of our brethren, that if a European missionary would come and reside at the station to protect them from oppression, and give them regular instruction, he and all the villagers would become Christians—and though we have not remarked to you, that in such circumstances very few accessions to the church could at first be expected, we may at the same time add, that as they would attend the means of grace instead of idol feasts, and thus be under regular instruction, they would present the appearance of a congregation in a *dark village at home*, instead of one in Bengal, a village of professing christians, and receiving instruction from the Scriptures, instead of prejudiced heathens, sunk in the grossest superstition and idolatry—a change surely which could not but open delightful prospects to the missionary.

We wish it to be distinctly understood, that it is the general impression in many villages in the neighbourhood of Calcutta,

that the profession of Christianity will in some degree shield those who make it from the oppression of their landholders and their agents, and that this impression, no doubt, has had its effect in inducing many to think very favourably of it. But as this advantage is problematical, and they must have seen that in many cases where our converts have been seriously injured already, we have not thought it consistent with our duty to interfere, and as the immediate and certain disadvantages they have to undergo (becoming outcasts, the object of dislike to their relations and neighbours, and of greater oppression in consequence from their landlords) far more than counterbalance them, we cannot attribute all that is pleasing to this source. We rather trust, that by shewing them the slavery both of mind and body in which they have been placed by the priests and professors of a false religion, God is preparing many, like the inhabitants of Europe in the sixteenth century, to enquire after a system more congenial to their present happiness and civil rights, as well as to their everlasting salvation. May the Baptist and other churches of Britain liberally afford their aid in the sending forth of many zealous preachers of the Gospel while the disposition to hear it is felt in this neighbourhood; and may the Holy Spirit carry on to *sound conversion* the convictions which have been or may be by this means produced.

2. PREACHING TO THE NATIVES.

Brother Thomas having gone to reside at Howrah, labours in this department in Calcutta have devolved chiefly on brother C. C. Aratoon, assisted by our Mussulman brother referred to in the report, and a young man whom brother Williamson on a late visit to Calcutta left with us as an itinerant. The congregations in our bungalow chapels still maintain their number and their interest; and the services here, we are persuaded, are exercising a most beneficial influence in communicating to thousands every year impressions of the folly of idolatry and the reasonableness and excellency of Christianity, the fruits of which will be reaped, we doubt not, by succeeding missionaries, if not by ourselves.

With regard to the spread of general knowledge in this city and neighbourhood, it may be interesting to you to mention, that two or three associations have been lately formed among the Hindoos themselves, of a novel and very interesting character. The first is, for the protection of the Hindoo faith, by the translation and printing of religious works, by excluding from society those who act not up to the precepts of their religion, &c. &c. A second for the translation from the English of approved historical and other works into the vernacular languages of this country; while by a third a chapel has been erected where the worship of the Great Supreme without images of any kind, but at the same time without injurious reflections on any existing form of worship, is to be conducted. All these indicate a moving on the Hindoo population, and a rising spirit of enquiry most encouraging to our hopes and auspicious to our undertaking. We may add also, that a large edition of the *Koran* in *Hindoostanee* has been lately printed and widely circulated. Now as the veneration paid to both the Shasters and the Koran, has arisen from their being clothed in a *Sanscrit* or *Arabic* dress, and as none who have read translations of either can doubt whether the preference will be given by a candid reader to them or to the Bible, when their history, miracles, doctrines, and precepts are presented to him in his own language, we most heartily rejoice in the efforts now making by our native fellow-subjects to allow the comparison upon terms approaching so near to equality. In such a conflict who can doubt whether truth will not certainly though gradually triumph over error?

(To be concluded in our next.)

JAMAICA.

We have much pleasure in confirming the intimation given at the close of our last Number, respecting the disallowance of the Jamaica Slave Law. It was added, in the official communication announcing the fact, "that in the interval which passed between the time of its arrival in England, and that of its disallowance, Sir Geo. Murray directed all possible measures to be taken for obviating the evils apprehended from its temporary operation."

But while we are sincerely thankful that Government has so liberally met our just expectations on this point, we must not forget that our fellow Christians in Jamaica are still exposed to the operation of Colonial laws, utterly subversive of religious liberty. The object of the new act was, in several important particulars, rather to modify, connect, and prolong, regulations previously existing, than to impose such as were

unknown before. The triumph over ignorant and cruel intolerance, therefore, has yet to be completed; and the narrative we are about to give will afford ample demonstration that much remains to be done, before British Christians can relax their efforts on behalf of their oppressed and degraded West Indian brethren.

The account to which we allude was transmitted by our esteemed friend Mr. Knibb, of Savanna-la-Mar, to an Editor of one of the Island newspapers, from whence we extract it, without further comment.

"During my absence from this place (Sav.-la-Mar) in consequence of serious indisposition, a number of my congregation were molested by certain "lewd fellows of the baser sort," and which molestation ended, according to my conception, in as manifest a perversion of justice as ever I have witnessed.

"On the Sabbath after Easter, an express reached me at Falmouth, from which I was informed that proceedings were about to be instituted against some of my members, and I immediately hastened to the place, that I might become acquainted with the whole of the affair.

"It appeared afterwards, that on Easter Sabbath evening part of my congregation assembled at my house, for the purpose of holding a prayer meeting, which is customary in all dissenting congregations. This meeting was conducted by a respectable person of colour, and, in conformity with our usual practice, the members of the church were called upon to pray. When they were thus engaged, much interruption was experienced by them from two persons of the names of Pessoa and Mitchener, and who on the following day, after consulting the clergyman of the Established Church what steps they should pursue, gave information, upon which a warrant was issued for the apprehension of six free persons and six slaves. Their examination took place on the succeeding Thursday, when I was present; but before I detail the proceedings, I will mention the particulars of the deposition, made on oath by Pessoa, one of the informers. It contained the four following charges, the whole of which I am prepared to prove were *false*, as also that the majority of them were proved so, on oath, by three respectable gentlemen:—

"1st. That the persons were assembled for the purpose of *preaching and teaching*.

"2d. That the meeting was continued until between *the hours of nine and ten o'clock at night*.

"3d. That such a *noise was made as disturbed the whole neighbourhood*—and

4th. That a slave named John Wright was there, who it could have been proved at that time was four miles off.

To answer the second and third of these charges, the head constable, who lives opposite to my house, Mr. Gibson, who resides next door, and Mr. Qualo, who was with the first-named gentleman on the night mentioned, appeared, without being solicited, and on oath deposed, that so far from these charges being *true*, that they could not hear the least noise, and that they were certain the meeting was over before eight o'clock in the evening. The owner of the slave who subsequently suffered, Mr. Aaron Deleon, attended the investigation, and informed the presiding magistrates, the Hon. D. Finlayson and T. W. Hardin, Esq. that he had given the negro Sam free permission to attend the meeting; when the Custos asked whether such permission was given *in writing*, and on the owner answering that he was not aware that that was necessary, he was informed that the omission rendered his leave of no avail.

"After a long investigation, and nothing tangible appearing against the parties, the Custos appeared determined to find Sam Swiney, one of the slaves apprehended, guilty of something for which he might be punished; and therefore, because he prayed without a book, and out of *his head*, or, as one of the witnesses swore, with *his lips*, he declared that praying and preaching were synonimous terms, and that he had acted illegally, and must suffer for the infraction of the law. Having obtained leave, I explained to Mr. Finlayson the nature of the meeting, and adverted to the testimony given by the gentlemen present, contrasting it with that sworn to by Pessoa. I told him that dissenters made use of no set form of prayer, and endeavoured to shew that there was a manifest difference between preaching and praying. He replied that there was not, that they were the same, that praying meant *teaching*, and that preaching meant *teaching*, and that it was nonsense to make a difference, that it would not do, and in no very gentlemanly manner said, 'Mr. Knibb, you have done very wrong, and if you do so again *I'll* take away your licence;' a threat, that nothing but a respect for the office he held kept me from answering in a manner that his arrogance and folly richly merited.

"The result of this extraordinary proceeding was, that though the owner of the slave appeared, and stated that the negro had his permission to attend the meeting—though the neighbours declared that the

depositions of the informer were false—without any hesitation the man was convicted, and for simply, on his knees, offering a short prayer to God, was sentenced to receive twenty lashes, and to be worked in chains for a fortnight. Early on the following morning I went to see the disgusting scene that was then enacted. What my feelings were I will not now express, to behold a fellow-creature, a respectable tradesman of his class, stretched indecently on the earth, and lacerated with a *cart whip*, and immediately after chained to a convict, and sent to work on the road, to the amusement of the perjured infidel, and to gratify the prejudices of those who hold that preaching and praying are the same, and equal infractions on the law of Jamaica!

"Whether justice has been pursued in this case I leave others to determine; but for my own part, I must consider, that if the law sanctions such conclusion, that law is an abomination, a disgrace to a Christian country; and I shall ever feel myself honoured by whatever reproach a polluted press may cast upon me, for expressing a sense of its being an infraction of every principle of right and of justice."

HOME PROCEEDINGS.

We are happy to introduce this department of our present Number with a Letter from a much-esteemed country friend, which deserves the attention of very many of our readers.

My Dear Sir,

I was struck with the observations made at the Society's memorable meeting of 1829, on the importance of subscribers doubling, or otherwise increasing, their contributions; and particularly by several instances I then witnessed of benevolent accordance with the suggestion. The plan appeared to me one which the love of Christ and the claims of the heathen required me to follow. My previous subscription was only two guineas, but having five olive plants, they have since become contributors of half a guinea each in addition. My object, however, in writing, is not to mention this, but to inquire whether the friends of the Mission have, as generally as might have been expected, concurred in the plan proposed. With what ease and certainty might the revenue of our Society be at once doubled! Surely there are few or none who contribute one guinea, who might not afford two, without sacrificing any thing essential to character or comfort after all. Ought not the followers of Christ to inquire whether the vast multitudes yet to be evangelized, the success granted, the prospects opening, the Macedonian cries resounding, almost in vain, from every region, "Come over and help us," the removal of civil disabilities, and the perpetual accumulation of personal privileges, to say nothing of the character of the Gospel itself, do not demand at their hands an augmented ratio of contribution.

In complying with this call, will not many valuable ends be accomplished, besides that immediately contemplated, by making our children contributors to this sacred cause; and why should not every child be a contributor to an institution, in whose object every human being is interested—that of restoring a forfeited paradise to man?

I trust the period is not remote, when Christian missions will be entwined among all our associations and reminiscences, and when the support of the cause of Christ shall be one of the first delights to which infant consciousness will awake.

If you think these remarks at all likely to serve the cause we have mutually at heart, you are at liberty to use them as you may judge expedient. AMICUS.

SOUTH WALES.

For some time past, several kind friends in the Principality, have been desirous of making an additional effort to introduce the mission to the notice of our churches in that quarter; and during the last month, the Rev. Mr. Statham of Amersham has, at the request of the committee, visited for that purpose the South Western Association. He was engaged about a month, during which period fifty sermons were preached on behalf of the society, six public meetings were held, and several Auxiliary Societies formed, that for Cardigan having for its President Col. Powell, member for the county. Mr. Statham speaks in very grateful terms of the kind and hospitable attentions he received during his journey, and we have reason to know that his communications and services were highly acceptable to our brethren. Although the district visited comprised only one of three associations in South Wales, the contributions amounted to 180*l.* and an interest has been excited on behalf of Missionary efforts, which, it is hoped, will not only secure more efficient co-operation in future, but, under the divine blessing, promote increased prosperity among the churches at home. We cannot doubt that similar arrangements will be made as soon as practicable, in connexion with the other associations, and that in a short time, the society will receive assistance from Wales more proportionate than heretofore, to the number and resources of our warm-hearted friends in that interesting part of the kingdom.

GLOUCESTERSHIRE.

The various services of this Auxiliary Society in aid of the Baptist Mission, have been generally attended by large assemblies, notwithstanding the unfavourable weather, and we hope that the good and salutary impression produced upon the friends, will serve to stimulate them to increased energies in behalf of the perishing heathen. Grateful were we to find, that during even the *distressing* and *appalling gloom* which rested upon this manufacturing district the past year, our contributions to the missionary cause were equal, and even surpassed what had been raised in any preceding year. This we regard as a striking proof of the *growing attachment* which is experienced by our churches to the Baptist missions, so that even in their great necessities, "their poverty has abounded to the riches of their liberality."

The children in various of the Sabbath schools have contributed regularly their small donations to the cause, while our juvenile friends have nobly persevered to collect from their neighbours and friends their weekly contributions, to accelerate Messiah's triumphs in the world.

On Lord's day, July 4, sermons were preached in various places to promote the divine cause of missions: at Kingstanley and Stroud by the Rev. E. Carey; at Uley, morning and evening, by the Rev. Wm. Yates; at Eastcombes and Chalford, by the Rev. J. L. Watts; and at Woodchester, morning and evening, by the Rev. J. Glanville.

The public meetings connected with this Auxiliary Society were never more interesting, and they appeared to be characterized by an unusual degree of holy and spiritual feeling. The first meeting was held at Hampton, on Thursday evening, July 1, when the report was read by the Rev. W. Yates, one of the Secretaries, comprising an abridged view of the general state of our mission. Captain Pelly, who had been the Treasurer of the Auxiliary Society from its formation, having declined his office, because of his removal from the neighbourhood, was presented with the thanks of the meeting for his past conduct, and Mr. P. King was chosen in his place. The other public meetings were held on Friday evening at Wootten-under-Edge, Monday evening at Stroud, Tuesday evening at Shortwood, and on Wednesday evening at Gloucester. Our esteemed brethren, the Rev. E. Carey, the Rev. T. F. Newman from Frome, and the Hon. and Rev. G. H. R. Curzon, attended to advocate the cause of the Society. We were favoured also with the assistance of the Rev. J. Jones from Newtown, who was supplying the church at Shortwood, and who accompanied our friends to the various meetings. Nor would we forget to record the kindness of our ministerial brethren of different denominations in the neighbourhood, who attended with us and advocated with lively zeal and great effect the Baptist mission, and thus our meetings presented the lively spectacle of christian affection, blending the minor shades of difference—of brethren dwelling together in unity.

Such is the influence left upon the minds of our friends, that we have reason to anticipate increasing efforts to promote the interests of the Parent Society. While refreshed by the visits of our Christian brethren, and the hallowed engagements of these sacred festivals, we feel invigorated to go forward. The approach of these anniversary meetings is always welcomed by us as tending to enliven the piety of our churches—to revive slumbering energies and to kindle the flame of holy zeal; so that while compassion is awakened in the breast towards the heathen, its most powerful influence will be directed to the salvation of our friends and neighbours perishing in this favoured clime. The formation of similar auxiliaries the writer would earnestly recommend to his ministerial brethren in every district of our country where they are not established. He does this not only as the friend of the Baptist Missionary Society, persuaded that its interests would be more effectually promoted and considerable expence saved, but as the advocate of religious revivals, considering that in proportion as the flame of missionary zeal is in operation, the members of our churches will be increasingly affected with spectacles of depravity around them, and most sedulous in their endeavours to bring all men to Christ.

Stroud. W. YATES.

CORNWALL.

The tenth anniversary of the Auxiliary in this county, was held in the month of July, when Messrs. Dyer, Secretary of the Parent Society, and Mann of Maze Pond, afforded their kind and valuable services in the advocacy of the sacred cause of missions to the heathen.

On this occasion, twenty-two sermons were delivered, nine by Mr. Dyer at Chacewater, St. Day, Redruth, Penzance, Grampound, Truro, Penpoll, and Falmouth; ten by Mr. Mann, at Penzance, Marazion, Helston, Redruth, Penryn, Falmouth, Flushing and Truro; two by Mr. Aveline of Redruth at Helston, and one by Mr. May of Penzance, at Newlyn. Public meetings were held at Helston on 19th, Penzance 20th, Redruth 21st, Chacewater 22d, Grampound

23d, Truro 26th, and Falmouth 27th. At Penryn, the use of the Independent chapel was again kindly allowed; and at Truro, the Wesleyan brethren conferred a similar favour, rendered necessary by the inadequacy of the Baptist chapel to contain the number who attended the annual meeting.

The public meeting of the county Auxiliary was held at Falmouth on the 27th July. A missionary prayer-meeting was held in the forenoon. Mr. Dyer preached in the afternoon, and the annual meeting in the evening was connected with that of the Falmouth branch association. On this occasion, Mr. Burchell, the pastor of the church, presided. The business of the Falmouth Society having been transacted, Mr. Clarke, as Secretary, read the tenth report of the Auxiliary, from which the following passages are extracted:—

"The total receipts for the year ending July 1829, including the produce of the sale of fancy articles at Falmouth, was 267*l.* 8*s.* 2*d.* making in nine years a total of 1787*l.* 8*s.* 2½*d.* The Falmouth Association is employed in re-canvassing the neighbourhood for additional subscriptions. The Sunday school has raised 3*l.* 17*s.* 4*d.*, to which may be added the sum of 12*s.* 9*d.* from the school at Flushing. The Truro Association reports that considerable benefit in various ways has resulted from its attention to system in the conduct of its affairs; that the Sunday school connected with it has raised during the year 5*l.* 7*s.* 7*d.* and that the scholars have prepared fancy articles and obtained books to be forwarded as presents to the school at Spanish Town in Jamaica, accompanied with letters drawn up by the children themselves, thereby indicating a most pleasing anxiety for the spiritual welfare of the negro youth of a distant clime.

When the accounts for the year are closed your committee hope that they will discover the existence of an undiminished zeal in supporting this hallowed cause."

The resolutions were moved and seconded by Messrs. Aveline and Burdett, Trestrail and Dyer, Mann and Lane, May and Clarke. The attendance at this and the preceding meetings was numerous, while all present appeared animated and delighted with the holy and benevolent principles, and the arousing and encouraging details which were rendered prominent by the deputation and other speakers.

Aug. 6, 1830. E. C.

SCOTLAND.

We have inserted in our present Number a statement of the sums received by Messrs. Carey, Swan, and Steane, in their late visit to Scotland. Should any errors be discovered in the list, they shall be rectified when it is transferred to the Report. The grateful acknowledgments of the Committee are presented to the many kind friends by whom the deputation was aided in their object. We have the plea- and to add the following Resolutions, adopted at a meeting convened in the city of Glasgow, while our brethren Carey and Steane were in that city.

At a Meeting held at Glasgow the 17th day May, 1830, and within the house of Mr. Swan, Hope Street, the Rev. Messrs. Eustace Carey and Edward Steane, a deputation from the Baptist Missionary Society being present, the following resolutions were unanimously adopted:—

1. That the great work of propagating the gospel among the heathen is one which must deeply interest the heart of every Christian.

2. That having confidence in the tried fidelity and experience of the Baptist Missionary Society, it appears highly desirable to this meeting that a Provisional Committee to promote its interests should be formed in this city.

3. That the objects of this Committee be to diffuse intelligence respecting the operations of the Society, to obtain contributions in aid of its funds, to arrange for the reception and promote the efficiency of future deputations, and in every eligible mode to facilitate the designs of the Parent Institution.

4. That the Committee will receive subscriptions for the purposes of the Society generally, or distinctly for the translations or schools carried on under its auspices, at the option of the Subscribers.

5. That the Committee shall invite the co-operation of any Christian friends as collectors who may be disposed to assist them in that capacity.

6. That the Committee shall meet once a month, or oftener if necessary, and five shall be a quorum.

7. That the following gentlemen constitute the Committee, with power to add to their number:—Mr. M'Leod; Mr. Letham; Mr. Farie; Mr. Donaldson; Mr. Swan; Mr. Johnstone; Mr. Millar; Mr. Craig; Mr. Paterson; Mr. S. Moir.

8. That Mr. Swan be appointed Treasurer, and Messrs. Johnston and Donaldson Secretaries.

The meeting was opened with prayer by Mr. Steane, and closed by Mr. Carey.

Contributions from July 12, *to August* 20, 1830, *not including individual Subscriptions.*

	£.	s.	d.
Netherlands Auxiliary Society, by Rev. S. Muller	180	0	0
Liverpool Auxiliary Society, on account, by W. Rushton, Esq.	140	0	0
Leominster, Col. by Misses Edmonds	1	0	0
Loughborough, Collection and Subscriptions, by Rev. J. New	11	4	6
Cheltenham, Collection at Highbury Chapel, by Hon. and Rev. G. H. R. Curzon	9	0	0
Ridgmount, by Rev. R. Edminson	3	4	0
Hemel Hempsted, by Mr. Howard, two remittances	21	2	8
Elgin and Morayshire Missionary Society, by Rev. N. M'Niel	6	10	0
Harpenden, (for School in Ceylon) by Mrs. Leonard	15	0	0
Exeter, Refuge Chapel, Rev. S. Kilpin	2	0	0
Friedelsheim (Bavaria), Auxiliary Society, by M. C. S. Lix	16	4	0
Church-street, Blackfriars, part collection, by Mr. Evans	5	0	2
Luton, for Ceylon, by Mr. Harrison	9	0	0
Highgate, Subs. by Rev. E. Lewis	1	11	0
Oswestry, Auxiliary Society, by Mr. Jones	5	0	0
Newcastle-on-Tyne, New court Aux. by Mr. H. Angus	15	8	8
Salendine Nook, Fem. Aux. (moiety)	5	16	3
Gloucestershire Auxil. Soc. by Mr. P. King:			
Chalford	2	12	1½
Eastcombes	3	0	0
Hillsley Sunday School	0	5	2½
Hampton	4	8	6
Gloucester	12	12	10
Shortwood	43	17	10½
Kingstanley	10	6	10½
Stroud	25	0	0
Uley	4	13	7½
Wootten-under-Edge	12	3	9½
Woodchester	5	16	0
	124	16	10
South Wales, Journey, by Rev. J. Statham:			
Carmarthen, Penuel	8	17	6
Do. Tabernacle	9	10	0
Llanelly	9	2	0
Narberth	3	0	0
Molleston	9	0	3
Fynnon	6	14	3½
Milford	6	8	0
Pembroke Dock	9	4	0
Haverfordwest	30	19	0½
Llangloffan	16	5	6
Nabor	1	6	8
Newport	4	15	0
Fishguard	7	5	5
Verwig	1	5	0
Cardigan	20	0	0
Beaulu and Smyrna	1	1	7
Newcastle Emlyn	25	0	0
Llansawill	0	5	6
Bluengwawn	10	10	0
	180	10	0
Devonshire Square Auxiliary, by Mr. Millard:			
Mr. Brown	1	1	0
Hems	1	1	0
Heath	1	0	0
H. Jones	0	10	6
Keep	1	1	0
Mr. Lowry and Family	1	1	0
Lonsdale	1	0	0
Millard	1	1	0
Middleton	0	10	0
Monk	0	10	6
Price	1	1	0
E. Smith	1	1	0
Summers	1	1	0
Mrs. Langford	0	10	6
Sums under 10s.	4	11	0
Moiety of Collection	5	0	0
	22	0	0
Leighton Buzzard,*			
Collect. by Misses Rutt and Pepiat	20	0	5
John Matthew, jun.	2	2	8
Miss Whitbread	1	18	7
Mr. W. Keat	1	10	10
Mrs. Prentice	0	18	5
Miss Deverell	0	13	6
Missionary Boxes	9	17	5
Mr. Saunders, donation	1	1	0
A Friend	0	10	0
SCOTLAND, Collected by Messrs. Carey, Swan, and Steane:			
Greenock, Baptist Church	5	13	0
Collection at Rev. Mr. Wilson's	4	14	9
Do. at Rev. Mr. Hercus's	2	0	4
Glasgow, Smith, Mr. David, jun.	1	1	0
Collected at Rev. Dr. Brown's	16	16	6
Chapel of Ease	4	17	4
Mr. M'Leod's	3	0	0
Messrs. M'Laren and Wallace	1	1	6
Mr. Paterson's	2	12	9
Collins, Wm. Esq.	2	2	0
Johnston, Mr. James	1	1	0
Montgomeries, Mr. M.	1	1	0
Cumming, Mr. P.	1	1	0
Lethem, Mr. P.	1	1	0
Swan, Mr. Joseph	1	1	0
Mitchell, Mr. A.	1	1	0
Duncan, Mr. Thomas	0	10	6
Paul, Mr. H.	1	1	0
Fleming, Mr. Robert	0	2	6
Kilmarnock, Collected at Rev. Dr. M'Kinlay's	3	0	0
Irvine, Allan, Miss	1	1	0
Miller, Mr.	1	1	0
Watt, Mr.	1	0	0
Sums under 10s.	1	7	0
Ayr, Collection at Rev. Mr. M'Lean's	1	3	0
St. Andrew's, Haldane, Rev. Dr.	0	10	6
Wilsons, the Misses	2	0	0
Collection	2	16	0
Auxiliary Society	10	0	0
Cupar (Fife), Auxiliary Society, by Dr. Spence	10	0	0
Methvin, Mr.	2	0	0
Friend, A.	1	0	0
Ditto	1	0	0
Collected by Mrs. Stunock	2	10	8
Small sums	0	9	4
Dundee, Aux. Soc. by Dr. Gourlay	26	14	0
Received of Mr. A. Low	17	0	0
Mr. Buchan	10	10	0
Arbroath, Collection at Rev. Mr. Ramsay's	4	8	0
Montrose, Clark, Mrs. James	0	5	0
Paton, Mrs.	0	10	0
Huntley, Collection	9	0	0
Elgin, Collection at Baptist Chapel	3	0	0
Forres, Collection at Rev. Mr. Slack's	4	15	1

* The *amount* was stated in last Report, but as the *particulars* were not sent in time, we have in compliance with an urgent request, inserted them as above. In future, however, particulars *must* be forwarded in time for the *Report*: to acknowledge contributions in the *Herald*, even in the most compendious form, intrudes more than could be wished on our limited space.

	£.	s.	d.
Inverness, Arklay, Mr.	1	1	0
Collected at Rev. Mr. Findlater's..	11	3	0
Do. Rev. Mr. Kennedy's	3	7	0
Aberdeen, Collid. at Rev. Mr. Spence's	4	9	0
Do. at the Wesleyan Chapel	2	5	2
Do. at Rev. John Gilmour's	6	8	0
M'Donald, Mr. and Friends	1	0	0
Blackie, John, Esq.	1	1	0
Russell, Mrs. George	1	0	0
Forbes, Miss	1	0	0
Glennie, Alexander, Esq.	0	10	6
Baxter, Miss Jessie	0	10	0
Sums under 10s.	1	5	0
Auxiliary Society	9	4	10
Philanthropic Soc. Nether Kirkgate	3	3	0
Collection at Public Meeting	4	7	9
Rev. A. Thompson's	8	11	0
Rev. J. Penman's	3	10	6
Female Association	18	0	0
Woodside Society for Religious Purposes, by Rev. Mr. M'Kechnie..	2	2	0
Dunfermline, Inglis, Mr. G.	3	3	0
Do. for West Indies..	2	2	0
Inglis, Mr. James	1	1	0
Maclean, Rev. A.	1	0	0
Robertson, Mr. A.	1	1	0
Rutherford, Mr. A.	1	1	0
Friends at Maygate Chapel	1	1	0
Alloa, Brown, Mr. P.	0	10	6
Duncanson, Mrs.	0	10	0
M'Farlane, Mr. P.	0	10	6
Meiklejohn, Mr. J.	0	10	6
Mowbray, Mr. James	0	10	0
Stirling, Bisset, Mrs.	0	5	0
Gillies, R. Esq.	1	0	0
M'Millan, Rev. M.	0	10	0
Collected at Rev. Mr. Mackray's ..	9	13	6
Do. at the Guildhall	4	4	0
Montrose, Collected at Pub. Meeting	9	11	0
Do. at Prayer Meeting	1	1	0
Kirkaldy, Baptist Church	5	0	0
Collection	2	0	0
Perth, Willison, Hon. Mrs.	1	1	0
Black, Rev. Richard	1	1	0
Cornfute, G. L. Esq.	0	10	6
Duncan, Thomas, Esq.	0	10	6
Anderson, Dr. A.	0	10	0
Imrie, Stewart, Esq.	0	10	0
Sums under 10s.	2	12	0
Collection at Rev. R. Macbray's....	6	7	9
Baptist Chapel....	5	1	6
Wesleyan Chapel	1	11	3
Ladies' Society, for a Female Sch...	8	13	6
Edinburgh, Haldane, Robert, Esq. ..	5	5	0
Wilson, Mr. Archibald	1	1	0
Colquhoun, Mrs. Dr.	0	10	6
Friend, A	0	5	0
Deuchar, Robert, Esq.	10	0	0
Messrs. Patison and Pringle	1	11	6
Collec. at Rev. W. Innes's Chapel..	15	14	3
Do. Bapt. Meet. House, Pleasance	13	7	7
Do. Rev. John Brown's	13	6	6
Do. Tabernacle, Leith Walk....	11	1	6
Do. Rev. W. Limont's	6	0	0
Leith, Col. at Rev. Mr. Smart's	5	8	4
Rev. Mr. Muir's	5	7	6

DONATIONS.

	£.	s.	d.
Wm. Clay, Esq.	100	0	0
Omicron, by the Secretary	50	0	0
Rev. W. Start, Claybrook, Life Subs.	10	10	0
Friend to Missions, Worcestershire ..	2	0	0
Mrs. Nokes, for Bengalee N. T. by Mrs. Rippon	1	0	0
Ditto, West India Fund, by ditto....	1	0	0
Mrs. Dixon (1*l.* for each object) ditto	2	0	0
Friend (5*l.* for ditto) ditto	10	0	0
M. G. R.	0	10	6
Hardman, Mr. G. by Mr. Edwards..	1	0	0
Friend, by Rev. T. Gough, "towards sending out a Missionary to the West Indies, in hope that others may be induced to come forward in the same cause"	5	0	0

TO CORRESPONDENTS.

The Package from Birmingham, for Mr. Coultart, has been received and duly forwarded. Boxes of Ladies' work have also been received from Northampton, for Mr. Flood; Burford and Truro, for Mr. Philippo, Spanish Town. Volumes of the Baptist Magazine have also been received from Mr. John Hoyle, Bacup; Mrs. Thorne, Bristol; and Mrs. Patrick, Northampton; and seven volumes Asiatic Annual Register, one volume Baptist Magazine, and two French Testaments, from a Friend.

The Donations forwarded by J. P. Berwick on Tweed, have been disposed of according to his request.

Our Friend at Lymington is thanked for his friendly corrections, and may be assured that his warm attachment to the cause was never for a moment doubted.

The last Report should have contained an acknowledgment of the Subscriptions of Miss Barnes, and Miss C. Barnes, of St. Ives, (Hunts.) 1*l.* each; and among the Life Subscriptions, a Donation of 10*l.* 10*s.* from Mr. Legg, of Bristol. The last will be inserted in the List subjoined to the next Annual Report.

Mr. Carey's engagements from the commencement of September, are as follow:—

Sept. 2. Lincoln.
5. Bridlington.
12. Hull.
Lincolnshire.
19. Nottingham.
23. Braintree.
Sept. 26. Langham.
Oct. 3. Newbury.
6. Wimborn.
7. Poole.
10. Weymouth.

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THE

BAPTIST MAGAZINE.

OCTOBER, 1830.

Memoir of the Rev. Wm. Cuttriss, of Ridgemount, Beds.

The Rev. William Cuttriss, the subject of this memoir, was, for some years, a highly respectable minister of the Baptist denomination; first at Arnsby, Leicestershire, the scene of the labours of the late Rev. Robert Hall; and afterwards at Ridgemount, Beds, where, after a short illness, he finished his course, in the 46th year of his age.

In the life of a minister spent in a retired country village, there is seldom much to narrate that can interest the public mind; and that of our deceased friend, remarkably modest and unobtrusive, passed, like a stream in a wood, quietly to its close, unobserved, except by his own immediate connection and friends. The history of the human mind is, however, always impressive. The natural and faithful record of the feelings of pious and thoughtful persons, creates a powerful interest in the reader; an interest which does not depend altogether on sympathy. It is instructive to see how other minds have struggled with difficulties; to perceive with what mortal throes they have escaped from the coils of error; and what strength they have derived from the combat for the future scenes, and duties, and trials of life. Happily, we are in possession of such a record of the mind of our departed friend, and we shall make no apology for the length of our extracts from letters written by him to an acquaintance, describing his experience in the commencement of his Christian profession.

"From my earliest remembrance, religious things have made a serious impression on my mind. My parents, being dissenters, took me with them to the house of God. There I imperceptibly obtained a theoretical knowledge of the Gospel, but the awful parts of divine truth made the deepest impression on my mind; and a solemn regard to those important subjects, and a fear (perhaps a slavish one) of the Almighty, aided by the restraining hand of my parents, prevented that entire disregard to the concerns of my soul, and that unrestrained indulgence of youthful passions, which have been the ruin of many. A conviction of the importance of religion induced me to read religious books, and I have frequently retired on a fine Sabbath evening in summer to the fields, and, seated on the root of a tree, have read devotional books and forms of prayer. I hope at that time I enjoyed the exercise; but, the impression being feeble, my devotion frequently ended with the Sabbath. With the Sabbath my devotion returned, to pass away again when the Monday arrived. A frightful dream, a dreadful storm, an alarming sermon, would again rouse my fears, and force religious things on my mind. At other times, allured by a species of excellence which I discovered in religious things, chiefly from the belief that real piety was the evidence of future salvation, I have felt a desire for religion; and, in the absence of

temptation, I have thought my attachment to it has been such that it would continue; but, when opportunity offered, I have neglected divine things, and rushed again into sin. I remained thus undecided for some time; my inclination preponderating alternately to holiness and to sin; but the time was coming when the Almighty, by his grace, I hope, brought me to a final decision on this important subject, and enabled me to give myself up to the permanent influence of piety. This was effected in a painful manner. In the autumn of 1790, I went to hear a Mr. Pindar, a Methodist minister of the Thetford circuit. His text was, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you.' Towards the conclusion of his discourse, he urged the vanity of seeking happiness in the world; showing that those who sought it from that quarter were like children, who run to catch the setting sun, and, finding their attempt fruitless, return home weary and disappointed. I saw the vanity of pursuing earthly pleasures, and felt the necessity of attending to the Gospel in revealing happiness of a suitable and permanent description. I sought with earnestness an interest in the merits of Jesus Christ. The language of my heart was that of the poet,

'Give me Christ, or else I die.'

"It may be proper to remark, that I was at this time young, about 14 years old; and that, by mixing with persons of the same age, and exposing myself to temptation, I was preparing myself for the bitterest sorrows which the mind can endure. When I have been mixing with bad company, those words, 'Come ye out from amongst them, and be ye separate, and touch no unclean thing, and I will receive you, and will be unto you a father, and ye shall be my sons and daughters, saith the Lord Almighty,' have pointed out my danger, and shown that since the promise was given to those who avoided the society of sinners, I was violating his command, and incurring his displeasure. These texts, and others of a similar kind, have forced themselves upon my mind, and have created in me painful apprehensions of the divine displeasure. This state of mind continued until January or February, when I was brought into a situation still more painful. One Sabbath afternoon, as I was reading the 10th of Hebrews, the 26th and following verses struck my mind as having a direct reference to a person in my situation; for that in sinning, as I had done, against the plainest remonstrances of conscience, I had ruined my soul, and 'there remained no more sacrifice for sin, but a certain fearful looking for of fiery indignation, which shall devour the adversaries.' This sorrow was increased by reading the 6th of Hebrews, the 4th and two following verses. A gloom of the most dreadful kind forbade my hope, yea, repressed my desire. The throne of grace, the last resource of the wretched—the arms of the Saviour, the last refuge of the guilty—afforded me no relief. I thought I 'had hated reproof, and despised the fear of the Lord;' and that he 'would laugh at my calamity, and mock when my fear should come.' 'The spirit of a man may sustain his infirmities, but a wounded spirit who can bear?' The feelings of my mind for some weeks cannot be related in language sufficiently terrific. My soul still remembers the wormwood and the gall. Sometimes a spark of light would revive

me amidst the dreadful gloom that thickened around me. I thought that those who, like Judas, had sinned beyond the reach of mercy, were given up to hardness of heart, and a state of mind incapable of feeling; this I knew was not my case, for my soul was bowed down with sorrow. An indistinct recollection of having read, in one of Lady Huntingdon's hymns, something of a consolatory nature addressed to backsliders, induced me to look for those verses. I accordingly found them, and they were as cold water to a thirsty soul. But the consolation they yielded me was quite temporary; the pointed, explicit declarations of Scripture cut up all my hopes by the roots, and remanded me back to my prison. I remember one morning, in particular, the dreadful ideas I formed of my situation occasioned a very great depression of spirits, and had a great effect on my frame. In this state of mind I took up my bible, and opened it very providentially upon the 51st psalm. Here I found the language of a distressed, trembling penitent. I repeated and offered this psalm at the throne of grace, as fervently as if it had been composed on purpose for me. Finding that promise in the 14th of Hosea, I was encouraged to hope that mercy might be extended to me, and I hope I as fervently desired the blessing of God to make me holy, as I did the mercy which pardons my sins. I hope a change had been wrought in me which induced me to prefer the possession of real piety to every thing else. I remember particularly the fervour with which, about this time, I prayed that, if grace could not be granted me to die the death of the righteous, I might be enabled to live the life of the righteous. One Sabbath afternoon my mind was peculiarly oppressed—urged nearer to absolute despair than ever before. I could only compare myself with Judas Iscariot, Francis Spira, or some such unhappy wretches, the account of whose sufferings is happily preserved, to warn us of the evil of sin, and excite us to flee from it. Providentially, a man of the name of Piggott sent for me to his house, where I saw some of the Methodists, who kindly interested themselves in my welfare, and lent me Wesley's 'Call to Backsliders.'—The reading of this book calmed my mind. I saw the impossibility of my having sinned the unpardonable sin. I perceived that the circumstances in which those unhappy men were placed were so different from mine, that, great as my sins were, and though attended with peculiar aggravations, they were of a different and less dreadful description. This cleared my way to the throne of grace, and enabled me to seek with humble hope the pardon of those sins which, though not precisely of the nature I feared, were yet very great. Though relief was thus afforded me, it lasted but for a short time; for when the recollection of my past conduct was revived in my mind, or those dreadful passages of Scripture of which I have spoken resounded in my ear, or some new text, describing the awful state of sinners, arrested my attention, I was plunged again into my former situation; and sometimes my feelings were more painful than when in the prison of despair, for the hopes I had cherished seemed only to aggravate my disappointment and woe.

"Some time afterward I heard Mr. Anderson, who then travelled in the circuit in which my native place was included, expound the Lord's Prayer; and when he came to the petition, 'Forgive us our

debts, as we forgive our debtors,' he made an observation of this import—that if, after being pardoned, a man should entertain malice against any one who had offended him, the guilt of that sin would rise, like the smoke of the bottomless pit, and blot out the record of his pardon. My mind, scarcely escaped from the pangs of despair, was easily wounded by any thing severe and awful; and the sentiment of the preacher became transmuted into a general doctrine, and my sins seemed to be followed with the effects which he ascribed to the sin of malice. I was led to believe that my case was not so desperate as I had feared, by conversation with religious friends of a different persuasion; and particularly by that of a leading man among the Baptists, of the name of Wilkin, who knew me well. He assured me that it was impossible I should have committed the sin against the Holy Ghost; that the sin of which the Pharisees were guilty, and which rendered their case so desperate, was, in his opinion, the malicious rejection of Christ, contrary to the convictions of their minds relative to his divine mission. The serious firmness with which he delivered his opinion, and the force of his reasoning, induced me to think with him on that subject. I began again to hope that I was not placed beyond the reach of mercy. I had rebelled against God—my sin was heinous—but I knew I had never despised the Saviour. A conversation that I had about May with Mr. Howlett, since my pastor, in company with some other religious persons, almost entirely dissipated my fears, and gave my hopes some solidity. Afterwards, the view I was led to take of the freeness of the Gospel, the recollection of the invitation, 'Whosoever will, let him come and take the water of life freely,' and of the promise, 'Him that cometh to me I will in no wise cast out,' gave me encouragement to trust in Christ, and to commit my soul into his hands. During the summer, the ordinances of religion were pleasing, and I hope profitable to me. My delight was in the house of God, among pious friends in the exercises of social religion, or in the closet or solitary walk with my bible. Here I found pleasures the world cannot give, the serene delights and firm hopes of immortal happiness.

"Free now from my former distressing apprehensions, I could go to a throne of grace, and seek the enjoyment of those blessings which I so much needed. I felt a hope that the love which I had for the people of God, the delight I found in religious ordinances of every description, were evidences of a change of heart. When depressed with a view of my situation as a sinner, or from a consciousness of much depravity and imperfection, I was encouraged to go to God for the blessings promised in the Scripture declaration, 'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his holy Spirit to them that ask him?' When I found the truths of God's word to make but little impression on my mind, when religious duties appeared burdensome, I have feared for the state of my soul. Sometimes when I have entered the house of God with a lifeless, indifferent frame, I have met with something that has roused my mind and invigorated all my desires; and have experienced the truth of that promise, 'They that wait upon the Lord shall renew their strength.' In the declarations of grace concerning those who trust in Christ, my mind has found

a pleasing tranquillity. The business of the day being ended, I have employed myself in the garden; and the pleasant stillness and softness of a May evening have been enhanced by the calmness of mind and humble confidence with which I have been able to look to God as my father. No happiness in this life can surpass that which I enjoyed at this time. Unacquainted with the cares of life, blessed with the society of religious friends, possessing a mind susceptible of all religious impressions, humbly relying on the Lord Jesus Christ for salvation, rejoicing in the eternal Jehovah as my God and Father, and enjoying a hope full of immortality; nothing seemed wanting to render my happiness as complete as it could be in this world. I have now given you an account of the state of my feelings for about two years."

In this full and impressive picture of the experience of our departed friend, in the beginning of his christian career, not a few will trace an image of themselves. They will here see the benefit of early religious education, the advantages derived from having pious parents, the tenderness and sensibility of conscience which characterizes those who have been brought up in the nurture and admonition of the Lord, and the early period at which, in such cases, religious truth begins to operate on the youthful mind. They will be reminded of that struggle between conscience and inclination, which they have felt; that struggle between an enlightened understanding and a depraved heart, between the clear perception of what is good and the strong love of what is evil; that indecision and doubt as to the choice they should make; that painful state of suspense, when it seemed uncertain whether they would continue in the service of sin or enter on the service of God; when they have formed good resolutions and speedily broken them, and entered on the path of virtue as if it were only for the purpose of forsaking it; that strange mingling of light and darkness in the mind, that twilight of the soul that precedes the clear shining of grace. They will be reminded of the time when they first began to suspect the vanity of human pursuits, the insufficiency of the world to make them happy; when an intimation came to their mind, as of something secretly whispered in their ear, that all was not right, that they had not yet discovered the chief good; that what had so long amused them was, though alluring, hollow and deceptive; that life, as it is generally pursued, is a vain show, not unlike the fair fruits and cooling stream that mocked the fabulous Tantalus. Here is also shewn the mischief that may be done by those crude statements which are often made from the pulpit, by men determined to say something striking, and not perhaps aware of the error involved in their rhetoric. It shews too the importance, not only of just views of the great doctrines of salvation, but of an accurate acquaintance with the language of Scripture, the import of its terms. The reader will perceive we refer to the distress, bordering on despair, into which Mr. Cuttriss was brought, by supposing he had committed that sin which is never forgiven, neither in this world nor the world to come. The painful experience of which some are the subjects, when first brought to the knowledge of the truth, arises not from the nature of religion; but either from the circumstances in which they have been placed, or from their erroneous views of truth, or from some passages in their past

life. The Gospel is uniform in its effects on the mind, convincing of sin, producing humility, leading to Christ, inspiring with the desire of holiness, conducting the mind to God as the chief good, and bringing it under the daily influence of motives drawn from the doctrine of immortality; but the manner of its entrance into different minds is as various as the picture of sunrise taken at different times of the year, and in different states of the atmosphere; in which the sun would seem, in one instance, suddenly springing up on the horizon, without so much as a speck or stain on the clear east; in another, struggling with the grey mists for hours before his beams become victorious; in another, growing alternately bright and obscure, behind an ocean of vapour; and in another, quite invisible for the whole day, and only at last looking on the world to bid it adieu. We are not to say that an experience is hypocritical or fanatical, because it is not like our own. The greatest of our faculties, viz. that which renders us susceptible of religious impressions, is also the most mysterious. Mr. Cuttriss was led through darkness of the deepest gloom, and distress of the keenest pungency; yet was his religion no less genuine and rational than that of persons who have come at once into the glorious liberty of the children of God, or who have been drawn into it gradually by the cords of love and the bands of a man. A deeper acquaintance with the human mind would widen the circle of our charity, and make it comprehend in its sweep persons, in many religious respects, different from ourselves.

Mr. Cuttriss, now in his 16th year, joined the Baptist church at Stretham, Cambridgeshire, under the pastoral care of Mr. Howlett. In course of time they perceived, from his knowledge of the Scriptures, his conversational powers, his consistent conversation, zeal, and gift in prayer, that he had talents for the ministry; and they accordingly called him to the work. He felt at this time a great desire to go and preach to the heathen, and was in much doubt as to the path of duty, whether he should go abroad, or remain at home. While meditating on this subject, his mind was much impressed with a passage out of Ezekiel: "And he said to me, son of man, go, get thee unto the people of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of a hard language, whose words thou canst not understand, but to the house of Israel." He was led to believe it his duty to remain in his native country, and labour among his brethren. After having passed the usual period of preparatory study at Bristol Academy, under Dr. Ryland, he was ordained over the church at Arnsby, Leicestershire. In the letter sent that year by the church to the Northamptonshire Association, it appears that his labours were rendered useful:—"Our pastor's labours," say they, "are not in vain in the Lord. We trust he has an earnest desire to do good to the souls of his hearers, not only in his stated labours at Arnsby, but in the villages around, in which he continually preaches in rotation. A spirit of prayer, love, and unity is on the increase, and we have been rejoiced by hearing some of our young friends declare what God has done for their souls."

After remaining ten years at Arnsby, he saw it his duty to remove; and in the year 1818 he settled at Ridgemount, Beds, formerly under the care of Mr. Keely,

who had removed to Massachusetts, North America. In the last few years of his life at Ridgemount, the people seemed to hear with great attention and interest; and there appeared, at the time of his removal, a greater prospect of usefulness than at any former time since his settlement.

In delineating the character of our departed friend, we doubt not all who intimately knew him will agree with us, when we say, that he was a model of domestic virtue. As a husband, father, and master, he had but few equals. It was his continual endeavour to promote the happiness of his family. In this duty he was unwearied. Its prosperity yielded him the most sensible gratification, and in its trials was seen the manner in which the man of God could bring his disappointments and sorrows to the throne of grace. His tender concern for his children was remarkable. For years it had been his custom to set apart a portion of each day to commend them to God by fervent prayer, and once a week he called them together, and read, conversed, and prayed with them in the most solemn manner. Though he died comparatively young, he lived to see the fruit of his labour. He had the pleasure, a short time before his death, of introducing his eldest daughter into church fellowship. Such was his affection for his family, that it always seemed a trial to him to part with any of them, even for a short time; and, on their return, his first thought was to render thanks to God that they had been permitted to meet once more. *Sincerity* was the most obvious feature of his character; and in him it was united, as is generally the case, with great cordiality and warmth of feeling. There was a frankness, an openness in him, which instantly suggested, even to a stranger, that he knew nothing of studious concealment, nothing of cunning, or of worldly wisdom. The writer of this brief memoir, who knew him for some years, and to whom he has often unbosomed his inmost feelings, seldom met with him without being struck with that hearty, sincere, frank, and truly English cordiality of attachment which appeared in him. His nature was at the utmost remove from that finesse and oily smoothness, which is too often found to varnish over insincerity of character.

As a minister of religion, *seriousness* was his predominant excellence. He would say continually, "I wish to do every thing as in the prospect of that day when I must give an account of my ministry to God." It was evident to every one who enjoyed his ministry, that his mind was deeply impressed with the solemn truths of religion, that he felt the weight of his message, the burden of the Lord, the powers of the world to come. It was manifest that he laboured under the sense of ministerial responsibility, that eternity came down upon his spirit with a pressure and power sometimes truly awful; and that he was anxious, above all things, to give up his final account with joy.

In his last illness he met death with composure. It was a great comfort to his mind that he had already made religion a serious business, a personal concern;—that he had given to it his deepest and best thoughts; that it was a subject which he had well digested and long pondered; that he had not viewed it as a matter of speculation or of science, but as the work of the heart and conscience, and the permanent and daily affections of the soul. He said on his

death-bed, "It is my desire to come as a sinner to the footstool of that Saviour I have so many years preached to others." He was favoured in his last hours with divine consolation: he would say, "Underneath me are the everlasting arms." Speaking of the throne of grace, he said, it had been to him beyond all price. He felt entirely resigned to the will of God: he said, "We cannot tell what the Lord has to do, but I hope I am ready either for life or death." A short time before his death, seeing the affliction of his partner, he said, "Let us once more commend each other to that God who is able to bless us, and who will be with you and the dear children." He departed this life Dec. 16, 1829, in the 46th year of his age. His mortal remains were on the 22d attended to the grave by six neighbouring ministers, when Mr. Hillyard of Bedford delivered an address, and Mr. Daniel of Luton preached a funeral discourse to a very crowded auditory.

We have, in these few pages, presented the reader with a short memorial of a faithful minister of Christ—a minister called home to receive the reward of his fidelity before his work *seemed* more than half done. Those of his friends who may read this memoir will recollect departed worth; will revert with mournful pleasure to the occasions on which it was their happiness to meet him; and "in this deep knell—this voice of awful memory," to use a happy expression of the poet Wordsworth, they will perhaps be reminded of the day when they will be called to follow him. With respect to him, "we sorrow not as those who are without hope." In his affliction we marked the perfect man, we beheld the upright, and saw that his end was peace; and we believe that his present portion is "glory, honour, and immortality."

"Let me die the death of the righteous man, and let my last end be like his."

An Essay on the Writings of Dr. Dwight.

(Continued from p. 371.)

Love to God.

There is another point on the nature of evangelical love, in which the President of Yale College differs from some of his transatlantic brethren. Between the love of *complacency* and the love of *gratitude*, in reference to God, Dr. D. draws a line of *distinction*, by descanting on each under separate heads; but he does not introduce between them a line of *separation*, or imply, by the course of his argument, that the former may exist independently of the latter. Those who are acquainted with the American writers, are aware that some of them have gone far in their speculations on this subject. They insist that it is the duty of man to love God for what he is in *himself*, independently of what he is to *us*, considered as our *benefactor*.—Where this is not asserted in direct terms, such is often the tone and tenor of their reasoning. The ineffable glories and excellence of the Deity, they contend, apart from the belief of any personal interest we have in them, constitutes the ground of our obligation to love him.

President Edwards, in his "Treatise on Religious Affections," observes—

"The divine excellency of God, and of Jesus Christ, the word of God, his works, ways, &c. is the primary reason why a true saint loves these things; and not any supposed *interest* that he has in them, or any conceived benefit that he has received, or shall receive from them.

"The grace of God may appear lovely two ways; either as *bonum utile*, a *profitable good* to me, what greatly serves my interest, and so suits my self-love; or as *bonum formosum*, a *beautiful good* in itself, and part of the moral and spiritual excellency of the divine nature. In this latter respect it is that true saints have their hearts affected, and love captivated by the free grace of God."

The reason why divines of this class labour to keep the love of *gratitude*, as a Christian virtue, in the back ground, in comparison of the love of *complacency*, arises from the suspicion that the former is less disinterested than the latter. That it is often no more than the re-action of self-love, instead of being a genuine regard to God, who is its professed object.

"A natural principle of self-love (says the writer just quoted) may be the foundation of great affections towards God and Christ, without seeing any thing of the beauty and glory of the divine nature.*

"Again, a very high affection towards God may, and often does, arise in men, from an opinion of the favour and love of God to *them*, as the first foundation of their love to him; then, upon this foundation, many things in God may appear lovely to them, and Christ may seem excellent. And if such persons are asked whether God appears lovely and amiable in himself, they would perhaps readily answer, yes; when, indeed, if the matter be strictly examined, this good opinion of God was purchased and paid for, in the distinguishing and infinite benefits they imagine they received from God."†

Mr. Bellamy, in his "Dialogues between Theron, Paulinus, and Aspasio," adopts a similar strain of reasoning, and refers to President Edwards in confirmation of its correctness.

"If God is really a being infinitely amiable in himself, (argues Mr. B. in the character of Paulinus) and if it is fit and reasonable we should love him for the perfection, goodness, and excellency of his nature, then there is, yea there can be, no difficulty in the way of the practice of this duty, but what lies in the badness of our hearts; and so, what we are to blame for. And therefore, were our hearts right, we should love him for his own loveliness, and feel disposed to 'glorify God *as* God,' as the very heathen ought to do, who never heard of his designs of mercy by Jesus Christ. Nay, all the heathen world are at this day, and ever have been, entirely without excuse, in not being thus affected towards the infinitely glorious God that made them: yea, they are for this infinitely to blame; so as to deserve eternal wrath. And this is St. Paul's doctrine. (Rom. i. 18—21.) Nay, this doctrine is fundamental to St. Paul's whole scheme of religion. Overthrow this, and you will overthrow his whole scheme. For it is in this view that he pronounces *Jew* and *Gentile*, even *the whole world*, to *stand guilty before God*, with their *mouths stopped*, *without* one *excuse* to make for themselves, though doomed to eternal destruction for not loving God with all their hearts."*

That man is under infinite obligation to love God for his *own excellence*, cannot be doubted; and that he is under the same obligation to love him in the character of a *benefactor*—as the sum and source of all his happiness—is a position equally evident. Whether we contemplate man as a creature, or as a fallen creature, this double obligation every where presses itself upon him. He can never be placed in circumstances, at least not in the present world, in which he stands clear of either of these claims, or in which motives to love God are not urged upon him from both these sources. Our obligation to love God for the ineffable glories of his nature, supposes us to possess the faculties which are necessary to contemplate these glories. The moral duty implies the natural capacity: without the latter, the former could have no existence. The obligation to love God with the love of *complacency*, or to delight in the moral perfections of his nature, presupposes an obligation to love him with the love of *gratitude;* for it presupposes a benefit conferred, in the endowment of those very powers

* Vol. IV. p. 139, 159. † p. 141, 143.

* Bellamy's Letters and Dialog. p. 29, 30.

which render us capable of delighting in his perfections. The obligation to this exercise of pious affection, has therefore the earliest possible date. No space is left for the existence of any prior obligation; it commences with our being: and whether we regard other obligations to love God as subsequent or simultaneous to this, they cannot supersede or lessen its claims.

The inexcusableness of the heathen world in not loving God, does not consist *solely* and *exclusively* in the fact, that Jehovah has manifested, in the works of his hands around them, evidence of his eternal power and Godhead. The same apostle, who, in the passage referred to by Mr. Bellamy, argues their guilt on this principle, in another place rests their obligation to love God on the many favours they are constantly receiving from his bounty. "Nevertheless," says St. Paul, "he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."* By connecting these passages, it is evident that the love of gratitude, as well as the love of complacency, is obligatory on heathen nations, and that enough is presented to their view, in the beauties of nature, and the bounties of Providence, to awaken the exercise of love under each of these forms. The guilt of the heathen does not consist wholly in their insensibility to either of these separate claims on their affection, but in their indifference to these concurring obligations.

The doctrine that makes it our duty to love God for what he is in himself, apart from the consideration of any personal interest we have in his excellence, places man in an artificial position relative to his Maker, and requires us to forget the real circumstances of our moral condition. It is very possible to admire the character of a man, without intermingling with our admiration the feelings of gratitude. The virtues of the greatest philanthropist may not extend their influence to us. A parent may look with complacency on the opening virtues of his child, without any sense of personal obligation. But in the principle of love to God, gratitude is an essential element. In whatever light we view the divine character, it is beheld through the medium of benefits and blessings, of which we are individually the recipients. As the Creator of the universe, we are indebted to him for our own existence. As its preserver, *in Him we live, and move, and have our being;* as its Redeemer, *we are invited to partake of the waters of life freely.* There is not a man under the canopy of heaven—no, nor an angel in the divine presence, of whom it may not be asked, "*Who maketh thee to differ, and what hast thou which thou didst not receive?*" The great Sovereign of the universe has left his creatures no room for the exercise of disinterested affection towards *Him.* His beneficence is not only a full, but an overflowing fountain; and from the contemplation of its exuberance and freeness, why should we attempt to separate the conviction, that we ourselves are refreshed and nourished by its streams? The broadest view we can take of the benevolence and compassion of Jehovah, entitles him to our praise. "God is good unto all, and his tender mercies are over all his works." But will the divine goodness lose any portion of its moral excellence and beauty, by being viewed in relation to our

* Acts xiv. 17.

individual wants and weaknesses? Will his mercy appear the less tender to those who are conscious that *they* are the objects of its sympathy—that *they* are the recipients of its blessings? The most powerful appeal to the affection, is that which touches the spring of gratitude. "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." "I love the Lord," said the same pious Psalmist, "because he hath heard the voice of my supplication; because he hath inclined his ear unto me, therefore will I call upon him as long as I live." On this principle it is, that no symptoms of depravity and spiritual death are so awfully decisive as those which exhibit a heart unmoved by acts of generosity and kindness. It is a hopeless case, where an appeal to the principle of gratitude fails to awaken our moral sensibilities. "Or despisest thou," says St. Paul, to those whose *fears* he had just addressed, "the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?"

Gratitude is so far from being opposed to complacency, that it partakes of its nature, and implies its existence. What is gratitude, but that modification of complacency which recognizes the exercise of goodness to ourselves, or to those connected with us by the ties of relationship or friendship, and whose interests are, in a measure, constituted our own? A sense of personal or relative benefits, however extensive, is not enough to excite in us the emotions of gratitude. To enkindle these sensations in the heart, it is necessary that the blessings conferred be viewed in connection with the moral qualities of the person who bestows them. Purity of motive and design are essential to the character of an acknowledged benefactor. Joseph exercised forgiveness towards his brethren, but he felt no gratitude, he expressed no obligation. They were doubtless, under Providence, the means of his prosperity, as was Haman of the honours and distinctions of Mordecai; but in neither case was gratitude due to the men who promoted the happiness they intended to destroy. In both instances gratitude was exclusively due, and was doubtless felt and expressed by these pious Jews, to the God of their fathers, who effected, through such instrumentality, a great deliverance; and often, doubtless, with thanksgiving and praise, would memory delight to retrace that meandering and mysterious pathway through which Divine Providence conducted them to a surprizing elevation. Now in these instances we perceive that gratitude includes complacency, for it takes cognizance of the moral qualities of its object; and if it be true that the greater includes the less, so far is it from being of a narrow and contracted character, that it is entitled to be regarded as the noblest and most expansive feeling of the heart.

To separate the *love of gratitude* from the *love of complacency*, is to separate the glory of God from the happiness of his creatures; whereas, the angelic song which celebrates the brightest and most stupendous display of the divine perfections, has connected *glory to God in the highest* with *peace on earth, good will towards men.* To suppose that it would have been the duty of man to love God, had

he created him in wretchedness—had he cursed instead of blessing his being—is an hypothesis bordering upon blasphemy. It is impossible in fact, and absurd in theory, and ought not to be admitted for a moment, even for the purposes of argumentation. A *benevolent* being is incapable of a *malevolent* action. Such a style of reasoning is not less foolish than profane. It involves a supposition which destroys the principle it is intended to establish. For if it be our duty *now* to love God supremely for what he *is;* the hypothesis that reverses his character must at the same time disannul the obligation to love it, unless it can be shewn that two diametrically opposite characters are equally entitled to our esteem and admiration.

It is no disparagement to the munificence and elevation of the *love of gratitude*, that it has a tacit reference to our own interests. Indifference to the advancement of our personal happiness is neither a natural feeling nor a moral duty. That narrow sordid principle, which makes *self* the centre and circumference of all its operations, is equally opposed to benevolence towards man, and piety towards God. It constitutes the very essence of depravity. It is the crime of the individual, and the curse of society, that in this malignant sense of the terms, *men should be lovers of their own selves.** But there is a love to ourselves which is no more incompatible with the exercise of complacency towards God, than it is with that of benevolence towards our neighbour, of which, by the divine command, it is made the rule and measurement. To seek to promote our own happiness, regardless of that of others, and by means opposed to the divine will, is one thing; to seek it in connection with the general good, and in subservience to the will of our Creator, is another. The selfishness involved in the former principle, love to God will totally annihilate; the self-love involved in the latter, it will not extinguish, but direct, refine, and elevate. "God wills our happiness," says Dr. D. "It is therefore right—it is virtuous in us to seek and promote it, both here and hereafter. In this conduct there is no selfishness. In aiming at our own happiness, there is no *necessary* selfishness. Selfishness consists in a preference of ourselves to others, and to all others—to the universe, and to God. This is sin, and all that in the Scripture is meant by sin."

"The expression *disinterested benevolence*, (observes Ezra Styles Ely, in his Contrast between Calvinism and Hopkinsianism,) was probably introduced into theology, to convey something more than any plain man would derive from what the word of God says about *love*. It is designed to teach the doctrine of such an imaginary affection as implies a willingness to be damned. Paul, it is said, possessed disinterested affection, for he was willing to be accursed from Christ, for the promotion of the glory of God.* Every child of God will be *benevolent;* and

* 2 Tim. iii. 2.

* Of this passage (Rom. ix. 1, 2, 3.) and others of similar phraseology, it will be sufficient to state here, that they are each susceptible of an interpretation which stands clear of a doctrine so unnatural and extravagant as the one referred to. Pure benevolence to man, that which embraces his highest interests, cannot consist with even a *willingness* to cherish an eternal enmity towards God. An unrenewed heart knows nothing of the former; a spirit renewed by the grace of God is delivered from the latter. These emotions spring from opposite principles, and cannot possibly be co-existent in the same mind. To which might be added, that such a disinterested love to others as involves the sacrifice of our *eternal interests*, is directly opposed to our Saviour's declaration—"Greater love hath no man than this, that a man lay down his *life* for his friend;" whereas, this extravagant notion involves not only the sacrifice of life, but the surrender of immortality.

even when he doubts of his own good estate, will desire to promote the glory of God. He will say, 'If I perish, let others be saved: if I belong to the kingdom of Satan (and possibly I may deceive myself), my present prayer is, 'Thy kingdom come.' Would to God that such benevolence as this pervaded every heart!"

In a ready and cheerful submission to trials, when called to them by the will of God, the principle of self-love is not required to be abandoned; on the contrary, we are allowed to draw from this source motives to sustain us under our sufferings. "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." "Having this hope," said the apostle, "we faint not." The preference of suffering to enjoyment evinced by the disciples and primitive Christians, is not to be ascribed to a stoical insensibility to pain, or to an indifference to their own interests. It was a due estimate of their interests which induced their conduct. Heaven asks no sacrifices without offering an equivalent. Their election was as prudent as it was pious, for they knew who had declared, "Verily I say unto you, there is no man that hath left house, or parent, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time, and in the world to come life everlasting." So far were the primitive Christians from losing sight of their personal happiness, amidst their *manifold temptations*, that a regard to this is the data on which faith worked her calculations. "For I reckon," said the most distinguished amongst them, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." * And this has been the natural operation of the same principle in every age, and under every dispensation. It was this which induced Moses to relinquish the honours of Pharaoh's court, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, which are but for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect to the recompence of the reward." All the threatenings and the promises of Scripture are founded on the existence of a principle of self-love; otherwise, as motives, they could have no influence either on our hope or our fear. So far is the principle of self-love here pleaded for from being condemned in Scripture, that the sacred page abounds with promises and assurances, that the brightest and the best of blessings are prepared to satisfy it. Labour is to be succeeded by rest; suffering by enjoyment; and death by immortality.

The celebrated infidel, Lord Shaftesbury, in some part of his writings, is a strenuous advocate for the doctrine of anti-selfishness. He maintains, that disinterestedness is virtue, and the only virtue; at the same time, he denies that it could consist with any hope of reward, or any fear of punishment; these, he declared, made virtue *mercenary*, *mean*, and *selfish*. The conclusion which his Lordship drew from his principle was, that "the Scriptures, so far as they have any influence, annihilate, by threatenings and promises, all virtue." This was a conclusion naturally to be expected from this deistical sophist. No doubt he maintained the principle on purpose to support it. But probably the divines referred to little suspected, that in pleading for the principle of disinterested love, they were mak-

* Rom. viii. 18.

ing common cause with the champions of infidelity.

To contemplate the perfections of the Deity, apart from their bearing on human happiness, and especially on our own, is an abstract view of the divine nature to which Scripture affords no countenance, and which partakes more of the character of a philosophic speculation, than of Christian complacency. It is well observed by the anonymous writer before quoted—

"That speculative complacency in the deification of ideal excellence, which heathen and christian philosophers have alike discovered, is not love, because it does not partake of gratitude. We know of no better test by which to detect its spurious character. And the reason is, that it has not for its object the goodness of God perceived in relation to ourselves; it does not recognize the actual claims of God; nor is it connected with a sense of personal demerit, and personal obligation. It is not abstract good, but moral goodness, and that not as the quality of a thing, but as the attribute of personal character, the contemplation of which awakens love, and inspires a moral attachment. God himself, viewed as an abstract object of contemplation, may be habitually regarded without any holy emotion; the idea may have no more practical force on the affections than a mathematical truth, or any other abstraction.*

"'The exercise of affection towards the chief source of all good, according to Plato,' Mr. Joyce remarks, in his excellent treatise on Love to God, 'is, when fairly examined, nothing more than the admiration and love of that abstract moral beauty which we may be taught to comprehend by an easy process of investigation.' 'But the great exemplar of all that is fair and lovely, is not, like the true and living God, exhibited in intimate communion and endearing intercourse with his intelligent creatures, supplying their wants, promoting and confirming their happiness with parental vigilance and love, and by his spontaneous and conscious irradiations and communications of sacred influence to the faculties, bringing them to a nearer resemblance to his own glorious perfections.'†

"If we examine the Ode or Pœan of Aristotle,‡ composed in praise of the beauty of virtue, or, in other words, of moral excellence, abstractedly exhibited to the contemplation of the mind, we shall be convinced how much it was regarded by the ancient philosophers in the light of a metaphysical abstraction, or, what amounts to nearly the same, a poetical prosopopœia."

Which of these modes of love, *complacency*, or *gratitude*, is most acceptable to Him who has an entire right to both, and who will not dispense with either, is surely an unnecessary inquiry. It is sufficient for all the purposes of practical piety, to know that both must be tendered, or neither will be accepted. Nor is it necessary to agitate the question, which of these affections, in the work of regeneration, is first called into exercise; both will be found in every mind where that work is completed, and their priority in the order of time, depending, perhaps, upon local circumstances, may be different in different characters. These modes of love to God may be *distinguished*, but they cannot be *divided*. Their existence implies no opposition; no discordance. They are mingled in the devout exercises of every renewed spirit. They harmonize in the affections like the colours in the rainbow, melting into each other, and mutually contributing to enhance their separate beauties. Whatever extravagant notions may have been broached by American or German writers on this subject, Dr. D. discovers no leaning towards such wild and romantic speculations. His definition of the love of *gratitude* is too expansive to leave it amenable to the charge of narrow selfishness. It partakes of the generosity of benevolence. And "complacency in the divine character," he observes, "in a future world, and a higher state of existence, may become possessed of the whole intenseness and ardour of *gratitude*." These are views of the subject worthy of his enlarged and liberal

* Eclectic Review. † pp. 225, 228, 230.
‡ Diog. Laert. lib. v.

mind; and he enforces our obligation to this sacred duty, on principles easily apprehended, and in a strain of eloquence the most energetic and persuasive.

"Without love to God, there can be no virtue or moral excellence. God presents to us in his blessedness, in his excellence, and in his communications of good, all possible reasons, in all possible degrees, why we should exercise towards him our supreme benevolence, complacency, and gratitude. His enjoyment is the sum of all happiness; his character the sum of all perfection; and his communications of good, the amount of all the blessings found in the universe. These united, constitute an object assembling in itself, comparatively speaking, all natural and moral beauty, glory, and excellence, whatever can be desired, esteemed, and loved. Love is a single character; uniform in its nature, and in no way separable, even in contemplation, except merely as it is exercised towards different objects. These give it all those which are considered as its different forms. In all these forms it is exercised by the same man, in exactly the same manner. If it be found in any one of these forms in any mind, it is of course found in the same mind in every other form, whenever the object which gives it that form is presented to that mind. Thus he who possesses *benevolence* when *happiness* is the object present to him, exercises *complacency* whenever he contemplates *moral excellence*; and *gratitude*, whenever he turns his thoughts towards a *benefactor*. In all these exercises of the mind, and all others of a virtuous nature, a single, indivisible disposition exists and operates. This disposition is the love required by the divine law; the love which St. Paul declares to be 'the fulfilling of the law;' not love of various kinds; not a train of dispositions, diversified in their nature, and springing up successively as new objects are presented to the mind; but love of exactly the same nature, diversified only by being exercised towards different objects.

"The duty of love, under each of these distinct modifications of it, is required by the precepts, illustrated in the examples, and divinely encouraged by the motives, promises, and rewards, which abound in the sacred writings. Particularly, the *good will* of the Psalmist, to the infinitely great and glorious Creator, Preserver, and Benefactor of the universe, is manifested every where throughout his sacred songs. Every where he rejoices in the designs and actions of Jehovah; in the certain accomplishment of his designs; in the infinite glory which he will derive from them all; in the prosperity of his kingdom; and in the joy which he experiences in all the works of his hands. Equally does he express his *complacency* in the perfect character of God; his wisdom, power, goodness, truth, faithfulness, and mercy, as displayed in his works and word, in his law and Gospel. Nor is he less abundant in his effusions of *gratitude*, for all the divine goodness to himself and his family, to the people of Israel, and to the church of God. In expressing these emotions, he is ardent, intense, sublime, and rapturous; an illustrious example to all who have come after him, of the manner in which we should feel, and in which we should express our love to God."

(To be continued.)

An Admonitory Anecdote.

To the Editor of the Baptist Magazine.

Sir,

The following singular anecdote was lately communicated to me by a friend; and having received his permission to make any use of it I please, I forward it to you, that, if you think its publicity calculated to do good, you may insert it in your Magazine.

Bristol. J. G. F.

Conversing with a lady the other day, on the folly and sinfulness of attending balls and theatres, she said she had resolved to attend them no more, assigning as reasons, that attendance upon them dissipated the mind, interfered with social duties, infringed upon the time and health of servants, and rendered family prayer irksome and hypocritical. This decision of conduct was the means of exciting some remarks from the daughters of a clergyman, and they endeavoured to obviate the objections of the lady, especially with regard to the late and unreasonable hour, and the unfitness of mind for the observance of prayer after returning from these *fashionable amusements*. "We have (they said) lately thought upon a very happy expedient; for instead of putting

off family prayer until we return, or wholly putting it aside on the nights we go to the ball, we make a point of dressing half an hour before the time, and *then* father calls the servants in to prayer before we go." Thus these poor deluded young persons, under the sanction of their father, a clergyman, bow the knee before the Searcher of hearts, and say, "Our Father, who art in heaven, lead us not into temptation, but deliver us from evil"—"From all the deceits of the world, the flesh, and the devil, good Lord deliver us!" and then rise up, enter their carriage, and go immediately to the ball-room!

Can we be surprised at the dissipated habits of servants, and of their contempt of pure and vital godliness, when they see a man, professing to be a minister of the Gospel, thus making a mockery of all that is sacred? If ever there was a necessity for instructing the rising generation in the great principles of the Christian religion, there is now; that they may feel the influence of that fear of God which preserved Joseph in the hour of temptation, and which enabled the three Hebrew youths to maintain such noble decisions of conduct, when exposed to the fire of persecution.

POETRY.

THE NEGRO MOTHER'S PETITION TO THE LADIES OF GREAT BRITAIN AND IRELAND.

MISSEY, MISSEY, tink on we,
Toder side de big blue sea—
How we flogg'd, and how we cry—
How we somctimes wish to die.

When we old, and when we weak,
Massa flog—we no dare 'peak—
If we 'peak, or murmur sigh,
Massa flog till almost die.

Den he clap on heaby chain,
Gib poor Neger body pain:
But, *dat* pain no *near* so deep
As de *memory* make we weep.

Oh! we 'member well de day,
Piccaninny round we play!—
Oh! we 'member well de night,
Piccaninny 'tolen quite!

How we poor heart t'rob and ache!
How we cry! Dey almost break!
How we head swim round and round!
How we wish we under ground!

Do Missey say—"*How* tink on we,
Toder side be big blue sea?"
Missey pray her *Massa* dear,
Wipe away de Neger tear.

When de Buckra 'peaker sent
To de House call Parliament,
Send *such* Buckra 'peaker dere
As regard poor Neger prayer.

Den dear Missey plead we cause,
When de Gobenors make de laws;
Tell dem—*pray* dem tink on we—
Beg dem set poor Neger free.

Missey den fill Neger eye
Wid de tear brimful of joy;
And we tongue too short to tell
Half de lub we bosom swell.

Den Neger for dear Missey pray,
For Massa too, de lih-long day—;
For Fader, Broder, ebery Friend—
For ebery blessing widout end!

REVIEW.

A Letter on the present Neglect of the Lord's Day, addressed to the Inhabitants of London and Westminster. By C. J. BLOMFIELD, D.D. Bishop of London.

We are happy to see the public attention invited from various quarters to the Christian Sabbath; for not only is that day grievously profaned among the thoughtless of all classes, both in town and country, but, we regret to add, there is considerable laxity of sentiment in what is called the religious world, concerning the ground of obligation to its observance, and the manner of its sanctification.

In the Letter before us, Dr. Blomfield stands forward as a zealous advocate for the Lord's day; and we are pleased with his illustrations of the benefit of its observance, and with the strong and faithful colouring in which he exhibits the prevailing neglect of its claims. We could have wished, however, that his address had contained something concerning the *divine law* on this subject.

"In the observations," says his Lordship, "which I am about to make, I shall take for granted the necessity of a sabbatical institution, and for argument's sake I might be content to place its authority upon the basis of expediency; although for my own part I think it is entitled to our respect, upon far higher and more sacred ground than this." p. 5. In the appendix, we are informed of the thirteenth and other older canons of the English church, of injunctions cited by Bishop Stillingfleet, of the instructions set forth by Archbishop Cranmer, Bishop Hooper, the homilies, and the Archbishop of York's injunctions in Henry the Eighth's time; and it is added, "these authorities plainly shew that the strict observance of the Lord's day was no puritanical innovation." But wherefore has his Lordship omitted to mention the *scriptural authority* for the Christian sabbath? A declaration of the law and testimony on the point, would have imparted much more force to this appeal than it at present contains. In our judgment, canons, and councils, and doctrines of expediency in matters of religion, are things of little worth, and often worse than useless. The sacred scriptures, the scriptures of truth, are the sole and sufficient rule of religious faith and practice.

The ground of obligation to the sanctification of the Lord's day, appears to us very distinctly pointed out in the word of God. We feel no hesitation in referring at once to the fourth commandment. In that command, the sabbath is recognized as an institution well known and established from the beginning; the day to be thus observed is directed to be that which was the sabbath of the Lord our God, and as the seventh was originally that sabbath, inasmuch as on that day God rested from his works of creation, so that was the particular day to be sanctified. Exod. xx. 8—11. But there is a new sabbath of the Lord our God, called the Lord's day, Rev. i. 10; and in the glory of this day, that of the former is comparatively hidden and lost. We cannot now account that day to be the Lord's sabbath, in which he remained under the reign and in the prison of Death; it was on the first day of the week that the work of human redemption, the noblest work of God, was pronounced to be complete, by the resurrection of the Lord of the Sabbath. Then it was that the stone which the builders rejected became the head of the corner. This was *his* sabbath, the day on which the Lord entered into his rest and glory, in which therefore we are to rejoice and be glad.

We are well aware, that amongst the *novelties* of the present day, the argument for the sabbath from the moral law will be rejected by some persons,

on the alleged ground that that law formed a part of the Jewish institution, now abolished. Dr. Wheatley and others, who are strenuous, nevertheless, for the interests of evangelical holiness, maintain this notion. Our views of the ten commandments are different. We consider them as the grand original outline of all duty, both towards God and our fellow-creatures, an outline strongly marked on the conscience of man at the beginning; and, having been almost lost amid the awful corruption of the world, republished by the voice of God himself, and twice written on tables of stone, for conviction of sins and direction in morals, to people of every age. We are not come to Mount Sinai, certainly, for the rule of salvation; yet is not the law which was spoken there, *that same law* which Christ came especially to magnify—the very same as that which faith establishes, and that which our divine prophet sums up in the two commands of love to God and love to our neighbour? Was it not by the application of the tenth command the apostle obtained conviction of sin? This law is holy, just, and good, is called the royal law, and its precepts are referred to as of everlasting authority. James ii. 2—11. Rom. xiii. 8—10. In writing also to Gentile Christians at Ephesus, the apostle quotes from this law, "Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." Eph. vi. 2, 3. It follows, of course, that if the moral law is still the rule of conduct, the commandment of the sabbath is of as much authority as any other in the decalogue, and is one of the four commandments summed up by our Lord in that great one, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

With respect to the substitution of the first day of the week for the seventh, as the Christian sabbath, it may be remarked, that the title which Christ assumed, the Lord of the Sabbath day, can signify nothing less than that the appointment of the particular day to be so observed was wholly in his right and power, and that the day should have a peculiar reference *to Him*. He, by whom all things were at first created, and who hallowed the day on which he ceased from his mighty performances, has accomplished a work of still higher importance in the government of intelligent minds; which work was not publicly shewn to be complete till the day when Jesus rose from the dead. The old form and dispensation of the ten commandments, as exhibited by Moses, has been succeeded by a new dispensation of the same commands by Jesus Christ, attended with higher motives, with the declaration of truths eminently calculated in the faith of them to produce the obedience required, with the promises of grace and help from the Spirit, and with the provisions of divine mercy through the righteous advocate.

In this new dispensation of the law of the sabbath, the first day of the week is styled the Lord's day, and special manifestations of the Saviour's presence and grace were made on that day at the two first weeks after his resurrection. John xx. 19—26. The church of Corinth and the churches of Galatia, were ordered by an inspired apostle to lay by them in store on that first day of the week, as God had prospered them, for the support of the poor saints; and it appears to have been the prevailing custom of the disciples, to partake of the Lord's supper on the Lord's day. Now, concerning the collection for the saints, &c. 1 Cor. xvi. 1, 2. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, &c. Acts xx. 7. We perceive, therefore, that even while the old Jewish polity was but ready to vanish away, the Lord's day was held to be the day for sacred services and solemn assemblings; but while that polity remained, the disciples preached the Gospel to the Jews most frequently on the sabbath of their dispensation, because they were then most readily convened; but when that economy was broken up by the destruction of their

city and temple, the Lord's day naturally became settled as the universal sabbath of the church.

On the sanctification of the sabbath-day, we learn from our Lord's declaration, that the sabbath was made for man, and not man for the sabbath—that the suspension of worldly occupations is not in itself the end for which the sabbath was appointed—for then man would have been made for the sabbath: but that that period of rest was designed to be a means and opportunity for ceasing from all unnecessary temporal concerns, in order that our relation to God and eternity may be especially considered, that the public acknowledgment of God as the Creator and Redeemer might be honourably kept up in the world, that believers may edify one another by social prayer, praise, and religious instruction, and that they may seek the extension of the Saviour's kingdom, and perform works of charity for their fellow men. The Christian will feel it to be his duty not to forsake the assembling of the saints on this day. He will be glad with a religious joy, and will gratefully devote these sacred hours to the best interests of his own soul, and of those around him; nor will he need to be told, that the true sanctification of the sabbath cannot comport with political or scientific pursuits, or with sloth, or luxurious meals, or worldly conversation and amusements. Let this law of the sabbath be written on the heart (and it ought to be so equally with the law against theft or adultery,) and the mind will soon perceive what worldly things are incompatible with its acceptable and profitable observance.

Since the law of the sabbath enjoins cessation from labour on that day, it evidently implies some duties peculiarly binding on rulers. It demands, from the lowest in authority to the chief magistrate in the land, that they who are under their command should be exempted from all claims of service on that day, so far as would interfere with the duties and privileges of a day sacred to God, for the servant equally with the master. It requires also of the government of the country, that it protect the persons who would regard the day, by putting down or preventing the operation of that rapacity which would be injurious to their worldly interests; that rapacity and avarice which are denoted in attending to secular business upon the day of the Lord. The opening of places of business, or the doing of work not necessary for the health or lives of men, ought to be universally and strictly forbidden by the magistrate; for otherwise, those who would hallow the sabbath will not be adequately protected in the exercise of their religion. We earnestly desire a more general attention to the sanctification of the Lord's day—a day for which every serious Christian will ever be thankful—a day of sweet relief amidst the feverish excitements of an evil world—a day when it may be said most truly, "Behold, the tabernacle of God is with men!"

Satan; a Poem. By ROBERT MONTGOMERY. 12mo. pp. 391. Price 10s. 6d. Maunder.

IT always affords us peculiar pleasure to see talents sanctified in their exertion by the spirit of Christianity; and therefore, on the appearance of Mr. Montgomery's earlier productions, we were disposed to be favourable to him, because he seemed, at any rate, to subject his powers (such as they were) to the influence of right feelings and principles. Having this disposition, we were content to pass by those turgid expressions and inflated passages which were prominent defects of his former poems, with but slight animadversion; and we trusted that experience would so improve his judgment, and so refine his taste, as to render his future publications less obnoxious to the remarks of unfavourable criticism. But such has evidently not been the case. Similar feelings to our own influenced, we doubt not, the religious public, in giving so extended and hearty a welcome to this juvenile aspirant to poetical reputation. There is, however, nothing more likely to retard a person's advance in any pursuit, than a too early award of injudicious praise.

It has a tendency to render minds of inferior power satisfied with a low degree of attainment, and fosters an overweening confidence and self-conceit, that opposes a most effectual barrier to improvement, and renders the subject of it, in too many instances, insufferable and ridiculous.

The poem which has suggested to us these remarks, has been lying upon our table for several months, and our reason for not having noticed it at an earlier period, has been simply the great difficulty and pain we have felt in wading through its pages; and therefore we have postponed it, as we are too apt to do any thing disagreeable, to the last moment. But to our task.

Mr. M. introduces his poem with a rambling, unconnected address to his friend, in which he tells us, that

> "A scene of sunshine and of gloom,
> Like human life, my page will be,
> And, *mutter'd o'er our mortal doom,*
> Will *sound a dark soliloquy!*" p. 6.

The meaning of this we cannot exactly understand, but suppose it of course to be intended for a description of what is to be expected from his book; and truly it is, to us at least, a most *dark* and incomprehensible *soliloquy*. A few stanzas further on, after mentioning "the demon-god of sin," Mr. M. tells us that

> "Such, a wand'rer o'er the earth,
> The viewless Power I've dared to draw,
> And *humanly have given birth*
> To all he *felt*, and all he *saw*"— p. 7.

a confession that, in ordinary circumstances, would properly entitle a person to the care of some judicious medical friend. The following stanzas contain Mr. M.'s own opinion of his success in what he has undertaken.

> "Thus, virtues are as Heaven reveal'd,
> And Love and Truth eternal shown;
> While whatsoe'er the Tempter *wield*,
> Is darkly hued, and stamp'd his own.
>
> Nor marvel thou, if scenery bright,
> And beautiful by nature made;
> If sight and *sound* that yield delight,
> Are in elysian charm *array'd*:
>
> For who can bliss or beauty know,
> Like him, a Rebel from the skies?
> Who, though his doom be endless woe,
> Hath witness'd all pure angels prize.—
> And such the matter of my verse,
> Whate'er its fate, or force, may be;
> *Inwoven with the primal curse,*
> *But hailing immortality.*" p. 8.

The modesty, the sense, and the grammar of this passage are, without doubt, equally to be admired. After forty stanzas like these, we come to the *poem* itself, which is merely a *dark soliloquy*, supposed to be uttered by Satan in these latter days, whilst standing on that "high mountain" where he of old tempted the Saviour. Mr. M., or rather we should say Satan, opens upon us in all the grandiloquence of "prose run mad," as some one ill-naturedly denominates inferior blank verse; and, to borrow Mr. M.'s magnificent language, on he

> ——"prates,
> Drowning his moral in a dream of words."

It would be impossible to *select* a passage from any part of the *three books* forming this *poem*, which would not justify *its* claim to that distinction. We transcribe the beginning, merely because it first occurs.

> "*Awake, ye thunders!* let your *living roar*
> *Exult* around me, and a *darkness shroud*
> *The air*, as once again the world I greet,
> Here on this *haughty mountain-head*, where HE
> Of old, now *palaced in the Heaven of Heavens*,
> The Virgin-born, by prophets vision'd forth,
> Was tempted, and withstood me!—
> Is the Earth
> Appall'd, or *agonizing in the wrack*
> Of elements?—like spirits that are lost,
> *Wailing and howling, sweep the orphan winds*,
> While Nature *trembles with prophetic fear*,
> As though a *Chaos were to crown the storm!*
> Lo! *how it glooms*, and what a *fiery gash*
> Deal the *red lightnings* through yon *darken'd sky*,—
> All echo with the *chorus of her clouds!*
>
> And well Earth answers to the voice of Heaven.
> Hark to the *crash of forest riven-boughs*
> In yonder waste, the *home of hurricanes*,
> That catch the *howlings of the cavern'd brutes*,
> And wing them onwards to Arabia's wild,
> O'ercanopied with *flying waves of sand*,
> Like a *dread ocean whirling through the skies!*
> But Thou, alone eternally sublime,
> Thou *rolling mystery* of might and power!
> *Rocking the tempest* on thy breast of waves,
> Or spread in *breezy rapture* to the sun,—

Thou *daring Ocean!* that couldst deluge worlds,
And *yet rush on*—I hear thy *swell of wrath*
In *liquid thunder laughing* at the winds
Resoundingly, and from afar behold
Thine *armed billows*, heaving as they *roar*,
And the *wing'd sea-foam shiver* on the gales.

Swell on, ye *waves, and whirlwinds*, sweep along,
Like the *full breathing of Almighty ire*,
Whose sound is desolation!—where the sail
Of yon lone vessel, as a *shatter'd cloud*,
Is moving, let the surges mount on high
Their *huge magnificence*, and lift their heads,
And, like *Titanic creatures, tempest-born*,
In *life and fury* march upon the main!—
Rave on, thou Tempest, on thy *reckless wings;*
To me thy *warring mood* is *fearful joy*,
A faint memento of that mighty day,
When proud rebellion shook the walls of Heaven,—
Till, *charioted by thunder*, forth He came,
The lightning of the Lord, and *blazed revenge*,
Hurling us downward to the deep of Hell,
That *madden'd wild* as billows in the storm,
When *rushingly we met her roaring flames!*"
pp. 19—22.

This is, indeed, "a tale full of sound and fury," and, like the lion's part, may be performed "extempore, as it is nothing but roaring."

Here we have—thunder's *living* roar exulting—darkness shrouding the air—Satan on the haughty mountain head—Earth agonizing in the wrack of elements—the *orphan* winds (poor things!) wailing and howling (why not gnashing their teeth?)—Nature trembling with prophetic fear—Chaos crowning the storm—the storm glooming—the *red* lightning (not the blue) dealing a *fiery gash* through the darkened sky—and the sky (notwithstanding this terrible gash) echoing with a *chorus of clouds* (a very novel chorus)!

Then comes—the crash of riven forest-boughs in the home of hurricanes—that catch (who catch?) the howlings of the caverned brutes, (what brutes?) and wing them (query, break their wings?) to flying waves of sand, like a dread ocean whirling through the skies.

Then comes old Ocean himself, a *rolling mystery* (the other was, we suppose, a *flying mystery*,) rocking the tempest (happy Tempest!) on his breast of waves in breezy rapture. This breezy rapture ends (Tempest being refractory, we suppose, as his name would signify,) and "daring Ocean," being angry—rushes on in a swell of wrath and liquid thunder (we had the *solid* thunder before,) with *armed* billows (query, armed with birch rods for naughty Tempest?) and winged sea-foam shivering on the gales.

Having these things before him, Satan commands the—waves and whirlwinds—to sweep like the full breathing of Almighty ire—upon a "lone vessel"—that he says is moving like a "shattered cloud." This done—Satan becomes delirious, and calls upon the surges "to mount on high their huge magnificence," (a sort of mammoth, perhaps,) and hold up their heads (like horse-guards?) and march in life and fury on the main.

Being partial to Tempest, and rather disposed to spoil him, Satan tells him to "rave on upon his reckless wings" as Tempest's "warring mood is fearful joy to him"—putting him in mind of his own early days, when he himself was rebellious. The rest is too gravely profane and presumptuous for us to carry the interpretation further.

To be serious, we do indeed most deeply deplore Mr. M.'s want of judgment, in producing a book like "Satan, a *poem*;" which cannot but be, in some measure, the means of inducing, in the minds of the worldly who may read it, a contempt for these things which are connected with their best interests.—Religion, and the revelations of the Bible, are of a high and sacred character: and works of imagination which take these subjects for a theme, should be imbued with a holy sobriety of feeling, that will not, with unhallowed and unbidden hands, touch those "secret things" which "belong to God."

Condemning this volume, as ranting and bombastic in poetry, and as irreverend and presumptuous in religion, we trust if Mr. M. should venture before the public again, it will be with a chastened and enlightened mind, which will enable him to distinguish what is truly beautiful and truly pious, and to limit his attempts to those performances which are properly within his power.

The Book of the Priesthood, an Argument in three Parts. By THOMAS STRATTEN, Sunderland. Price 8s. Holdsworth and Ball.

NOTHING can be more just and appropriate than the observation of the Bishop of Bristol, quoted by Mr. S. in the commencent of his preface. "It is necessary frequently to visit the ground on which Christianity was first established, to ascertain the limits and extent of the primitive faith, and to recover the parts taken by unjust violence, or lost by injudicious concession."

In Part I. containing five sections, the author has most triumphantly shewn that *the Christian ministry is not a priesthood:* and in doing this, he has struck a blow at the root of all Catholic and all Protestant church establishments. He has demonstrated this truth, that there is no priest on earth, and but one in heaven, "who ever liveth to make intercession for us."

Part II. in four sections, shews that *Christ is the only, but all-sufficient Priest of the Christian church.* We have been particularly delighted with the third section, in which Mr. Stratten has written excellently on the *prevalency* of our Saviour's intercession. "1. The priest who intercedes is *the perfect representative* of all those who come to God by him. 2. The priest who intercedes, *perfectly comprehends the wants* of all those who come to God by him. 3. The priest who intercedes, *kindly sympathizes in the infirmities* of all those who come to God by him. 4. The priest who intercedes, *is able effectually to bless* all those who come to God by him." These particulars are amplified in a very lively and edifying manner, which, we trust, will be eminently useful to every reader.

The object of Part III. in three sections, is to prove that *the Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians.*

On the whole, we think the argument is complete and decisive; and that the writer has displayed very considerable skill and judgment in the management of it.

We were sorry to perceive that the excellent writer of the work before us is among the advocates for infant baptism; which, we apprehend, will ere long appear to Christians at large a theory totally indefensible. "To the law and to the testimony," says Mr. Stratten, "must be our exclusive appeal; and whatever shrinks from the decision of this authoritative and infallible judge, betrays itself to be an usurpation, which sooner or later will be compelled to withdraw its head, branded alike with the marks of God's displeasure, and of man's reprobation." p. 266.

Mr. Stratten maintains that "the rite of baptism is the aspersion of water," &c.—"and the children, so soon as the promises of Christianity can be unfolded to their opening powers, should be encouraged and exhorted to plead them, on the ground of the right to them, *which in baptism is conferred.*" p. 195. Here we looked in the margin, and at the foot of the page; but we looked in vain for any reference to "the law and the testimony." Turning back to p. 12, we found our author making this observation:

"Had a Jewish priest been asked for the origin of the office which he sustained, he could have produced the book of the law, and have pointed with his finger to the express passage of institution. He could have given full and explicit quotations, not only in support of the title and authority of the office itself, but also descriptions in detail of every particular which related to its services, and even of the vestments which were to be worn in its discharge. Had he been asked for his own individual and particular right to execute the office, he could have produced the genealogical tables, and have led the inquirer, ascending or descending, through every link of the chain which connected him with God's first anointed—Aaron. Had he been asked for the authority of any of the varied rites which he performed, he could again, in every instance, have referred to the specific and divine prescription."

But Mr. Stratten has not done so; and we said within ourselves, How is this?

Many readers will sympathize with

Mr. Stratten in the concluding paragraph of his elaborate argument:—

"How different the artificial structure—the hierarchy which man has reared! That rises order upon order, with all incongruous materials and diverse styles, and altitude unmeasurably high. The builders of the mystic Babylon did actually accomplish that which their less fortunate predecessors only attempted. They reared for themselves a tower, whose top reached to the heavens. Those who in succession sat enthroned on its summit, did for awhile make darkness their pavilion, and assume the titles of the Most High. They grasped with mortal hand the flaming bolt, and made 'fire to come down from heaven to earth in the sight of men.' Their voice rolled in thunder, and the prostrate world trembled with awe before them. But the darkness of the night of terror has been chased away, and the unwelcome light of day has cast its withering beams upon them. The wand of the prince of magicians has been broken, and the arm, palsied with age, which waves the fragment that remains, only beats the air, in the presence of derision and scorn. The control of the elements is lost, and the power which once ruled them has repeatedly become the victim of their rage. The winds from above are vexing and crumbling the summit of the Babel. The floods from beneath are washing and wasting its foundation. The clumsy frame-work of its structure is disjointed, and it trembles and totters to its fall; like a great mill-stone cast into the sea, with violence will it be thrown down, and be found no more at all."

The style is elegant, lively, and forcible; a little too elevated and ambitious in a few places. We observed a few sentences of enormous length (as in pp. 198, 263, 308.) which no ordinary man could read aloud without panting for breath. In subsequent editions which, as we confidently expect, will be called for, this may easily be remedied.

Illustrations of the Practical Power of Faith, in a Series of Popular Discourses on Part of the Eleventh Chapter of the Epistle to the Hebrews. By T. BINNEY. Price 10s. 6d. Holdsworth and Ball.

A VOLUME of sermons, delivered by an affectionate pastor to an affectionate people, is likely to be much prized when his living voice can be heard no more. Those who have derived benefit from particular discourses, will be sure to recur to them frequently, and warmly recommend them to their families and friends. On this account, many valuable sermons of a former age have been preserved to our times; and in this way Mr. Binney, we trust, will be a useful preacher to many, long after he has ceased to be numbered with those who are now in the public service of the sanctuary.

The subject is of peculiar interest, and the publication is very seasonable, while so many of our brethren in the north are contending about the nature of faith. The sentiments are decidedly evangelical. The style is lively, imaginative, often declamatory, and always too elevated and refined to be very popular. But there are some passages of exquisite beauty, and to the educated and intellectual classes, this neatly-printed volume will be highly acceptable.

The following extract well describes the religion of Cain.

"There is something gratifying in the idea of coming to God like Cain, with a simple acknowledgement of his existence and his bounty. There is something sublime in the thought of thus approaching the Eternal and Infinite Spirit; claiming to be a part of his offspring, and going forth in high and delightful excursions on the grandeur of his nature, and the extent of his works. There is something in all this that just suits the loftiness of the being that feels his conscious immortality, and exults in his capacities of action and happiness. There is nothing here to humble and to awe. It may all be enjoyed by a mind profoundly careless of its moral situation. It is gratifying to intellect, and captivating to genius. It can be sung in poetry, and embellished by taste. And yet it is nothing but a particular form of the great principle of pride; nothing but a certain kind of the idolatry of nature. It may consist with, and will encourage, in fact, some of the worst passions of the heart—an utter repugnance to God's method of salvation, and a contemptuous opposition to those that receive it." p. 74.

NEW PUBLICATIONS.

1. *The Martyr of Prusa, or the First and Last Prayer; a Tale of the Early Christians.* pp. 144. Price 1s. 6d. Curry.

2. *The Outcast; a Story of the Modern Reformation.* 2 vols. pp. 275. Price 5s. Curry.

Persecution, whether Pagan, Papal, or Protestant, is now so generally understood to be the offspring of ignorance and superstition, that the most strenuous efforts of arrogance, even when associated with power, are seldom sufficient to enforce its penalties or inflict its pains. It may growl and "look unutterable things," but, with teeth and talons extracted, it is a sort of harmless monster, whose past atrocities may excite just indignation, but whose present effectiveness is scarcely equal to produce, under any circumstances, a tremulous sensation, or to protect itself from entire extirpation. We trust, therefore, that shortly nothing will remain, not only of a "martyr," but also of an "outcast," but a pathetic "tale" or affecting "story." In the small volumes before us, thus designated, our readers will find some amusement, and much instruction. They are written with considerable spirit, and contain many descriptions which are but too faithful representations of ancient and modern hostility to the principles and influence of pure and undefiled religion. In the latter of these publications, we were sorry to meet with certain passages of more than questionable propriety; for such will ever be our estimate of whatever is calculated to flush the cheek of innocence, or excite a train of impure imaginations. We cannot but express our hope, that in the event of a second edition, the improved taste of the author will induce a more scrupulous pruning of such excrescences, and our expectation is the more confident, as we cannot but think, that upon reviewing the subject, it will be seen that what is obnoxious weakens the impression intended to be produced, and so far defeats the object whose attainment is principally designed.

3. *Love to Christ the constraining Principle of the Christian Ministry; a Charge, by R. Wardlaw, D.D. of Glasgow.*

Those who are acquainted with Dr. Wardlaw, as a preacher or a writer, will expect us to say that this sermon is a very good one; because they will conclude that its author could not consent to publish what is not scriptural in sentiment, useful in tendency, and appropriate to the occasion on which it was delivered. It would not, perhaps, be difficult to find several discourses, preached on similar occasions, that are more eloquent than this; but not one that is more wise: we could find some that are superior in learning; but not one that would be more likely to benefit the soul of a missionary.

4. *Letters to the Committee of the Reformation Society; humbly recommended also to the Friends and Supporters of that Institution.* pp. 20. Wightman.

These Letters, six in number, are signed Philalethes. Whoever he may be, he cordially approves of reformation; but then he thinks, and, as we presume, truly, that in other communities there are corruptions, as well as in the church of Rome, and he is for extending purgation to them also. He is evidently one of those persons who are, at all events, for referring every thing in the kingdom of Jesus Christ to the prescription of the New Testament. That authority he considers to be paramount to every other, and would have every deviation from it dealt with as error. We heartily wish him success, and sincerely desire to further his endeavour, not only by urging attention to what he has written, on those to whom his letters are particularly addressed, but also upon our readers in general.

In the Press, &c.

The Rev. J. M. Cramp, of St. Peter's, Thanet, proposes to publish by subscription, "A Text-book of Popery," or a View of the Theological System of the Church of Rome, as definitively and authoritatively settled by the Council of Trent.

Preparing for publication, by subscription, the Life of the late John Walker, M.D. Director and Vaccinator of the Royal Jennerian and London Vaccine Institutions. By John Epps, M.D.

A Defence of the Surinam Negro-English Version of the New Testament, comprising a History of that Version, a Sketch of the Position and History of Surinam, and a Grammatical and Philological Analysis of the Language and Version. By William Greenfield, Superintendant of the Editorial Department of the British and Foreign Bible Society.

The Challenge of a Deist Accepted; or an Examination of Objections to Revelation, contained in "The Age of Reason" and "The Deist." By John Thomas, late of Founders' Hall, Lothbury. In one vol. 8vo.

OBITUARY.

MRS. HANNAH TURNER,

LATE OF CREWKERNE, WHO DIED DEC. 18, 1829, AGED 31 YEARS.

Mrs. Turner, the subject of this sketch, was the eldest daughter of the late Rev. T. Price, Baptist Minister of Yeovil, a memoir of whom appeared in the Baptist Magazine for November, 1817. Favoured with pious parents and religious privileges, it was her distinguished happiness also, at an early age, to become the subject of deep and abiding religious impressions. A sermon delivered in her father's pulpit, by the Rev. Mr. Davies, a Pædobaptist minister residing in the same town, on "the exceeding sinfulness of sin," first convinced her of the depravity of the human heart, and led her to bewail before God the corruptions of her own soul. For some time her mind continued much depressed: she felt and mourned her guiltiness, without the realization of peace in believing. At length, however, hope was indulged; she was helped to see her interest in Christ, and then she rejoiced in the Lord. Being placed at school in Exeter, she attended on the ministry of the Rev. S. Kilpin, of whose personal kindnesses and ministerial labours she ever spoke with grateful esteem and pleasure, regarding his preaching as of signal benefit to her soul. After her return to Yeovil, she was led to give herself not only to the Lord, but also to his people, her father enjoying the privilege of baptizing her when she was but sixteen years of age. To this service she often adverted with emotions of unmingled satisfaction, declaring that the holy joy and heavenly peace which pervaded her spirit, when she put on Christ by baptism, were of the most delightful and elevated character. Subsequently to her making a public profession of religion, being planted in the house of the Lord, she flourished in the courts of her God. The correspondence she maintained, furnishes numerous extracts confirmatory of her being a devoted, cheerful, humble Christian; but these we forbear to introduce. Her mind was richly imbued with religious principles, and her attachment to divine truth was warm and inviolable. It was alike dear to her in life and in death. She valued all that God had revealed, longing to embrace all the doctrines of the Gospel, to realize all its promises, practise all its duties, and to exhibit in her life and spirit its commanding excellences. Though a Christian of no ordinary standard, yet owing to her retiring disposition, the general amiableness of her character was concealed from those who were not intimately acquainted with her. Esteeming others better than herself, she avoided notoriety, and was content to remain unnoticed and unknown.

In June, 1819, Miss Price entered into a matrimonial connection with Mr. Turner. This union was marked with much of mutual harmony and affection. Being now removed from Yeovil, Mrs. Turner and her husband were united with the Baptist church in Crewkerne, from its formation in 1820; and during the nine years of association in her new connection, her conduct was such as becometh the Gospel of Christ. The claims of a young and numerous family —for she was the mother of seven children, two of whom died in their infancy —precluded many active exertions, but she loved the house of God, and deplored those circumstances which prevented her attendance. Unlike too many professing Christians, the week evening services were to her equally dear with those of the Sabbath, and prayer meetings were much esteemed and enjoyed. Her attachment to her pastor was strong and undiminished, and her soul was set on the prosperity of the church with which she stood connected.

For several months her health had evidently declined. Her confinement, however, being anticipated, it was hoped that that event would prove favourable. Alas! how frail and false are human hopes! After the birth of the infant, she seemed indeed to rally for a season, but symptoms decidedly consumptive soon appeared, and so rapid was the progress of this insidious disease, that it baffled human aid; and, in less than two months from her confinement, terminated fatally. During her last illness, which was peculiarly trying—an affection of the throat rendering the act of swallowing and the effort of speaking very painful—her patience and gratitude were remarkable. Often did she advert to her personal and relative mercies, dwelling with much satisfaction on all the mitigating circumstances of her affliction. It was remarked by her medical attendant, that he had never met with so placid and thankful a patient.

Her sensible comforts were sometimes abundantly, as well as graciously bestowed. On one occasion she said to her minister, "I have had a blessed manifestation of Christ to my soul; yesterday, while you were at the Lord's table, I thought of his wondrous love in dying for such a guilty, unworthy wretch; I can't tell the delight I experienced, but I feel the blessedness now." Her serenity and joy were associated with deep humility, and fear of self-delusion. One day she observed, "I used to feel great dread of death, but I have now lost it all. Can it be insensibility—delusion?" It being evident that her calmness proceeded not from deception or stupefaction, it was remarked to her, that one design of Christ's mission and mediation was, to "deliver them who, through fear of death, were all their lifetime subject to bondage." She could not speak, but smiled assent. Appearing on the verge of heaven, a friend said, "You will soon know the full meaning of Paul's triumphant language, "Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ." She rejoined, "I hope I shall conquer;" and then, after a lengthy pause, with an air of solemnity and a tone of earnestness perfectly surprising, she added, "Hope I shall—O yes, I must gain the victory!"

Few Christians have more practically regarded that scripture, "Set thine house in order, for thou shalt die and not live." From a powerful conviction on her own mind, that her recovery was very doubtful, she had made various arrangements for the comfort of her husband and family, in the event of her removal. To a female friend, who was much with her, she said, "I want to speak with you about my family and my funeral," adding, with sacred cheerfulness, "I am not nearer death for talking of it." Throughout her illness, she felt a sweet satisfaction from the conviction that she was in the Lord's hands, and that the will of the Lord concerning her would be done. A person saying to her, "Do you think you shall recover?" she replied, "Don't ask me that—ask one above."

At his next visit, her pastor found her much weaker, with

> "A mortal paleness on her cheek,
> And glory in her soul."

In reply to his inquiries respecting the state of her mind, she said, "Very comfortable—very comfortable; neither anxious for life or death." Her general observation was to this effect, frequently in these words—"I have steady peace: no raptures, but happy, happy, quite happy."

As the final hour approached, her conviction of the reality and blessedness of Gospel truth was much confirmed. She often repeated such passages as, "The blood of Jesus Christ, God's Son, cleanseth us from all sin"—"Him that cometh unto me, I will in no wise cast out"—"Behold the Lamb of God, that taketh away the sin of the world"—and especially, "Found in Him." These and similar portions of the divine word, were to her truly heart-reviving texts. She declared the simplest, most familiar portions of Scripture, were

now her greatest consolation. From an ardent attachment to the Saviour, she always rejoiced to hear the glories of his person and work exhibited. The doctrines of the deity and atonement of Christ claimed the full confidence of her admiring soul. In allusion to her high estimate of these great truths in life, she was asked, "What do you think of them now?" The reply was, "More than ever I did." Feeling the preciousness of Christ, she said, when actually conflicting with death, "Tell poor sinners of the love, power, grace, and faithfulness of Jesus." On reviving from a severe convulsion fit, in which it was expected she would have gone off, she testified of the power and sweetness of the grace of Christ, exclaiming, "Happy! happy!" Under another sharp struggle, a friend who was endeavouring to assist her, whispered to her, "Though heart and flesh fail, do you find God to be your strength now?" She summoned up her dying energies to reply, "I do, I do, I do."

Her end was peace. Shortly before the final separation, she took an affectionate leave of her friends, cast a parting look on those around her dying bed, and with all imaginable calmness said, "Good bye." These were her last words. She laid tranquil—a more than earthly smile now beamed on her countenance—she was waiting the summons. At length the welcome voice sounded "Come up hither," and her joyous spirit flew to the embraces of her Saviour and her God.

"Thus did she die,
All hope, without a doubt to cloud it,
All peace, without a fear to shroud it."

A funeral sermon was preached by her pastor to a very crowded congregation, the Lord's day evening after her interment, Dec. 27, 1829, from John i. 29. "Behold the Lamb of God," &c. words selected for the occasion by the deceased. May all who listened to the sermon be blessed with a personal interest in the gracious and holy salvation the text exhibits!

Who can peruse and reflect on the above statement, without perceiving the truth and excellency of real religion?

"A death bed's a detector of the heart."

Defective systems of religion, or mere speculations on principles that are just and important, will avail nothing in a dying hour. The soul, in the near view of eternity, must have solid rock on which to rest. Dear reader, art thou a humble believer in the Lord Jesus? Is Christ endeared to thy soul? Is thy heart right in the sight of God? Without vital godliness and heart-religion, your end cannot be serene and joyous. Death will not prove your friend, nor can heaven be your eternal portion. Consider your ways.

This sketch makes a direct and powerful appeal to the young. The deceased served the Lord from her youth, and at sixteen made a public profession of love to Christ. O ye thoughtless, wavering young, "How long halt ye between two opinions?" Say, have you found in the world a proper substitute for religion? Can you point to any thing which will either exempt you from death, or render you happy in and after death? Ah! no. It is vain from any other source to hope for such an issue. Conscience says the result in eternity cannot be doubted, but ought to be dreaded and avoided. Wherefore, then, do you neglect the Saviour? Think of his invitations, his promises, his claims. Apply to him personally: repair to him immediately. See

"Jesus ready stands to save you,
Full of pity, joined with power."

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

On Lord's day, August 22, 1830, died Mr. Isaac Phillimore, aged 68 years, and more than 36 years pastor of the Baptist church at Kingston. In the early part of the last year he was deprived by death of his affectionate wife, since which period his health was observed gradually to decline. In the month of June last, with a view to the improvement of his health, he visited Portsmouth, which he had been accustomed to do annually for many years; but, on this last occasion, without deriving any advantage. From July he became rapidly worse; during this period, however, and up to the time of his dissolution, he enjoyed considerable resignation and peace of mind. His remains were deposited in the burial ground belonging to the Baptist church at Kingston.

On Tuesday, the 24th of August, died Mr. T. Holtham, aged 87. He had been a consistent member of the Baptist church, College-street, Northampton, for sixty years, and had officiated as clerk nearly *the same time*. A short memoir of him will appear in a future Number.

On Friday, the 27th of August, died, at his house in Stoke Newington, Mr. James Melhuish, aged 61 years. He was formerly a deacon of the Baptist church at Elim chapel, Fetter-lane; and afterwards, until his death, he sustained the like office in the church of the same denomination at Shacklewell chapel, Stoke Newington. A farther account of this worthy man may be expected in an early Number.

The Rev. Mr. Kilpin, of Exeter, departed this life on the 18th ult. He had been in declining health the last two years of his life. The last words he was heard to utter were, "Why are his chariot wheels so long in coming?"

Died, Sept. 8, Jane, the beloved and excellent wife of the Rev. W. B. Bowes, Minister of Enon Chapel, Woolwich, aged 28 years; leaving her widowed husband with three children, the youngest scarcely two months old. In her life and conversation the religion of Jesus Christ shone pre-eminently; in her afflictions, its consolations and supports were enjoyed and commended; and in her death, the peaceful triumphs of divine faith were witnessed and admired, to the praise of redeeming grace, and all-conquering mercy.

September 11, 1830, died at Warminster, with a hope full of immortality, aged nearly 79 years, Elizabeth, wife of Wm. Roberts, pastor of the Baptist church at Shrewton, in the county of Wilts.

ABOLITION OF SLAVERY.

To the Editor of the Baptist Magazine.

SIR,

It affords me no small pleasure to see the overflowings of benevolent feeling, on behalf of the oppressed negro, pouring into your monthly miscellany. I rejoice that the public feeling is now becoming alive to the sufferings and wrongs of our fellow-subjects in the colonies, and that an expression of public opinion so general and so strong is expected in the next session of Parliament, as will lead to some effectual measures, tending to the abolition of that system of wrongs, and cruelties, and crimes, which the slavery of our colonies exhibits.

But there is one thing in your August Number, which has, I confess, given me some uneasiness; the tendency of which is, in my opinion, to turn the tide of benevolent feeling from its proper objects, the *existing sufferers*, to an unborn race. The Circular appended to your Magazine I have read, but of Mr. Ivimey's Postscript, of which you speak, I know nothing, not having seen it; but if the petition which it is said that gentleman recommends to all the Baptist churches as a model, be generally adopted, it will, I fear, do a serious injury to the cause of negro freedom. The great object of the petition in question is the welfare of *the future race of negroes*—to induce Parliament to legislate for an unborn generation, while the condition of 800,000 human beings, who are now suffering the most grievous wrongs by the iniquitous conduct of Britain, is but slightly noticed. And must our fellow-subjects, to the number of hundreds of thousands, be left to wear out their lives in bitter bondage, while their groans and cries ascend to heaven against a nation boasting of its freedom, and calling itself Christian!

I can have no objection to the insertion of a clause in our petitions, praying for the freedom of children born after a certain day, providing the present race of suffering negroes be not abandoned, and their interests kept in the back ground; but it appears to me unjust and cruel to make a diversion which shall operate to their disadvantage.

Allow me further to say, that the model petition recommended, or to be recommended, by the gentleman you mention, who is a member of the London Anti-slavery Committee, is not similar in this respect to the petition voted by that Committee to be presented to Parliament.

There are many reasons which I could state, why the present generation of a people "robbed and spoiled" should engage our attention in preference to future infants which have not yet a being, but I will not *at present* intrude any further, especially as I have to request as a favour, that you will insert the following resolutions of "the Yorkshire Protestant Dissenters' Association for the Abolition of Slavery;" the principles of which are so undeniably just and Christian, and are so perspicuously and forcibly stated, as to deserve general attention.

I am, Sir, yours, &c.

ANTHROPOS.

Resolutions unanimously adopted at a Meeting of the Yorkshire Protestant Dissenters' Association for the Abolition of Slavery, held in Leeds, on the 28th of Sept. 1829—*John Clapham, Esq.* in the Chair:

"That slavery is an evil of fearful magnitude, directly opposed to the well-being and happiness of man, the law of God, and the religion of Christ—the existence of which, especially in any part of the British dominions, we, as Christians, do most seriously deplore, and the entire extinction of which we feel ourselves called upon most strenuously to seek and promote, by all those means which the providence of God, and the laws and constitution of our own favoured and happy country have put into our power.

"That to us it does appear, that the various religious denominations of this country, with perhaps one exception, have not yet applied themselves to the destruction of this great evil, in that determined manner, and with those systematic and energetic measures, which the magnitude of the evil itself, and of the powers banded together for its continuance, obviously and most imperatively demand.

"That, for the most part, the question of negro slavery has been approached as a political one, and assailed by arguments drawn from policy and mere expediency, and not opposed with those stronger and less equivocal principles and arguments which are to be derived from the word of God, and the supreme and immutable laws of revealed religion.

"That too long have we, in common with the friends of humanity around us, wasted our time and efforts in vain attempts to ameliorate the condition of our fellow-creatures who are in bondage, with a view to their gradual emancipation; but deeply feeling, that to maintain such a system, under any modifications whatever, is to oppose and counteract the spirit and principles of our holy religion, we pledge ourselves henceforth to seek, in every legitimate and practicable way, and by our united and strenuous exertions, its immediate and entire destruction, and to remove from ourselves, and from our beloved country, the guilt of fostering this flagrant injustice, or even permitting its continuance, for any period, however limited, beyond the time that may be absolutely requisite to pass the act for its complete abolition, and to frame and apply those provisional regulations and restraints, which shall establish the authority of law in the British colonies.

"That while we unequivocally maintain the right of the slaves to the full participation of freedom, without any compensation on their parts to the persons who hold them in bondage, we have no wish to prejudice those claims which the planters may have upon the government of our country to a fair and equitable indemnification against such losses as may be necessarily consequent upon the change of system; and we declare our readiness to bear our full proportion of the burdens which the legislature, in its wisdom, may find it requisite to impose, for the accomplishment of this great measure.

"That a Society be now formed, to consist of Protestant Dissenting Ministers, and the members of their respective congregations, whose object shall be the immediate and total abolition of slavery, and that it be called 'The Yorkshire Protestant Dissenters' Association for the Abolition of Slavery.'

"That a Committee be formed, to consist of the Ministers and two or more members of each Protestant Dissenting congregation in the county, which shall unite itself with this Association."

TRINITARIAN SOCIETY.

At a Meeting of Protestant Dissenting Ministers of various Denominations, viz. Independents, Baptists, and Calvinistic Methodists, held at Trinity Chapel, Leather-lane, Holborn, on Monday, August 30, 1830, the *Rev. Joseph Ivimey* in the Chair; the following Resolutions were proposed and adopted:—

1. That a Society be immediately formed, to be called "The General Union of Trinitarian Protestant Dissenting Ministers, residing in and about the Cities of London and Westminster."

2. That the object to be accomplished by the Society shall be, to express a public

united opinion on every suitable occasion, and especially on subjects connected with the civil or religious liberties of Protestant Dissenters.

3. That all Protestant Dissenting Ministers, who, with their respective places of worship, are protected by the Act of Toleration, and who profess their faith in the distinct personality and offices of the Three-One Jehovah—Father, Son, and Holy Ghost, as revealed in the sacred Scriptures, shall be eligible to become members of this Society, including those Ministers who, at the present Meeting, may give in their names, and any others who, on subsequent applications, may be introduced by a Member of the Society, and approved by two-thirds of the Committee.

4. That the primary Committee shall consist of two ministers of each denomination included in the Society, to be chosen annually, with power to add to their number; and that the Committee for the present year consist of the Rev. John Bunce, of Chelsea; the Rev. Richard Davies, of Walworth; the Rev. Joseph Ivimey, of Eagle-street; the Rev. John Rees, of Crown-street, Soho; the Rev. Thomas Sharp, A.M. of Woolwich; and the Rev. Robert Stedhart, of Fell-street.

5. That seven Members, selected from the different denominations comprised in the Society, and nominated by the primary Committee, shall be chosen at the annual meeting, as a managing Committee for one year. The Chairman of this, and also of the primary Committee, to be chosen in rotation from each of the denominations.

6. That each Member of the Society shall subscribe ten shillings per annum towards constituting a fund; and in the event of the sums subscribed proving inadequate to defray the necessary expences, the deficiency shall be supplied by an application for voluntary contributions, from the members, or their respective congregations.

7. That a general annual meeting shall be held in the month of August, to choose a Committee, Treasurer, and Secretary; and to receive reports, audit accounts, and deliberate on what further steps may best promote the object of the Society. The meeting to be opened and closed with prayer; and all matters proposed, to be determined by the majority of the members present. Other meetings, in the intermediate period, may be called, by a circular notice from the Secretary, under the direction of the Committee, or at the request of eight members belonging to each denomination included in the Society.

8. That the Rev. Thomas Smith, 13, Kirby-street, Hatton-garden, be the Secretary for the present year; and that the Rev. Joseph Ivimey, No. 51, Devonshire-street, Queen-square, be the Treasurer for the same period.

9. That subscriptions and donations, in aid of the funds of the Society, shall be received by the Treasurer, the Secretary, or any of the members of the Committee.

10. That these resolutions be published in the *Times*, the *World*, and the *Record* newspapers.

P.S. In order to avoid the possibility of misconception, the members of the Society now formed are desirous of disclaiming any intention of reflecting on the orthodoxy of their respected brethren, who still adhere to what is termed the "General Body of Protestant Dissenting Ministers," meeting at Redcross-street Library; but as gentlemen assembling at that place are under the necessity of uniting with Socinians and avowed Unitarians, with whom many Ministers cannot conscientiously unite, upon any grounds, or under any pretence whatever, the name assumed by this Society is merely designed to express that all its members are exclusively Trinitarian in their principles, and that no persons denying the scriptural doctrine of the Trinity in Unity, or the Essential Deity and all-sufficient atonement of the Lord Jesus Christ, can ever be admitted as members of this body.

Those Ministers who may be desirous of uniting with the Society, will have the goodness to communicate by letter with the Secretary or Treasurer.

THOMAS SMITH, Sec.

BAPTISM IN THE RIVER BLYTH.

On Sunday, the 29th of August, the ordinance of baptism by immersion was administered in the river Blyth, in the county of Northumberland, near Bedlington. The oldest inhabitants do not remember to have witnessed the ordinance in their river before. It is supposed between two and three thousand persons were present on this occasion. Mr. Pengilly, of Newcastle, addressed the assembly on the one side of the river at some length, proving from the Scriptures *who were the proper subjects*, and *what the proper mode* of baptism; and having entered the river nearly to the centre, he briefly addressed those on the opposite bank. The people listened with great seriousness, and the pious part of them expressed themselves as deeply interested with what they heard and saw.

Sermons were also preached by Mr. P. in a large hired room at Bedlington, in the morning and evening of the same day. Great numbers could not obtain admission on the latter occasion. A home missionary, could one be sent to this district, would find it a

most promising field, and a delightful situation.

ASSOCIATIONS.

SOUTH DEVON AND CORNWALL.

The fourteen Churches comprehended in this Union, held their Annual Meeting at Morice Square, Devonport, on the 12th and 13th of May, brother Clarke of Truro, President. Brother Hull preached on this occasion, from 2 Cor. iv. 18; brother Lane from Isa. xl. 3; and brother Clarke from Gal. ii. 20. The devotional services were conducted by the brethren Beddow, Nicholson, Butcher, Larwill, Lane, Clarke, Aveline, Langford, (Pædobap.) Kelly, Hull, S. Nicholson, and Willcocks.

The circular letter consists of an arrangement of passages of Scripture relating to Christian discipline, with brief remarks for their elucidation.

At the meetings for business, a unanimous opinion was expressed in favour of the abolition of slavery: the mitigation of the criminal code, and a universal registration of births by the civil authorities; and it was recommended to the churches to send annual petitions to Parliament for these objects.

The services of the Association were concluded, as usual, by a public meeting for Home Missionary purposes. The next circular letter, on Domestic Religion, will be prepared by brother Aveline.

State of the churches.

Increase.		Decrease.	
By Baptism....	44	By Death.....	20
By Letter.....	12	By Letter	11
By Restoration..	2	By Exclusion ..	25
Total	58	Total	56

NORTHERN.

The Northern Association of Baptist churches held their annual meeting at South Shields, on the 1st and 2d of June. Mr. Dawson, minister of the place, was chosen Moderator.

Sermons were preached by Mr. Douglas of Hamsterly, from Ps. cxxvi. 5, 6.; by Mr. Jordan of Masham, from Mal. iv. 2; and by Mr. Roe of Middleton, from John iii. 14, 15. In the devotional services, were engaged Messrs. Pengilly, Sample, Thomson, Williamson, Crook, Morley, Dawson, Brotherson, Tyndall, Nowell (Wesleyan), and Titley (Independent).

The next Association meeting is appointed to be held at Masham, on Tuesday and Wednesday in Whitsun week, 1831.

ORDINATIONS, &c..

SALTERS' HALL, CANNON-STREET, LONDON.

On Thursday, Sept. 9, a Baptist church was formed at Salters' Hall Chapel, consisting of one-and-twenty members. On this occasion, the Rev. Joseph Hughes, of Battersea, presided, delivered a most appropriate address on the nature of a Christian church, and gave the right hand of fellowship to those who were then united in church membership. The Rev. Richard Davies of Walworth, and the Rev. J. B. Shenston engaged in prayer; Mr. Millard stated the leading circumstances which had contributed to the formation of the church, and gave a brief account of their belief; Messrs. Low and Bousfield, on behalf of the church, presented to the Rev. J. E. Giles their unanimous request that he would become their pastor, to which he made a short reply, stating his full acceptance of the invitation. The service was peculiarly solemn and affecting, and, to use the language of Mr. Hughes on that occasion, must long be remembered.

On Thursday, Sept. 16, the Rev. J. E. Giles was publicly ordained. At eleven o'clock, the time of commencement, the chapel was crowded to excess. The Rev. E. Steane of Camberwell, began the services by reading and prayer; the Rev. Dr. Collyer gave a highly interesting history of the place, especially in reference to late proceedings; the Rev. W. H. Murch, President of Stepney College, delivered a very powerful discourse on the grounds of dissent, with particular reference to the service for which the congregation were then assembled, and received from Mr. Giles, in answer to the usual questions, a brief statement of the reasons which had induced him to accept the invitation of the church, and of the leading articles of his belief. The Rev. Isaiah Birt, with great fervour, then offered up the ordination prayer, which was accompanied with the laying on of hands; after which, the Rev. W. Giles, of Chatham, delivered a very impressive and affectionate charge to his son; and the Rev. Mr. Binney, of the Weigh House, concluded the service by prayer.

More than thirty ministers were present, of whom the Revs. Dr. Newman, T. Price, J. B. Shenston, T. Thomas, J. Chin, C. Woollacott, and J. Watts, were engaged during the service; which, although it lasted nearly four hours, was so deeply interesting as to keep the congregation rivetted in attention from the commencement to the close.

In the evening, the Rev. I. Mann, of Maze Pond, delivered a most faithful and

impressive charge to the people, on their duties to the pastor; the Rev. T. Brawn of Loughton, and J. Hargreaves of Waltham Abbey, conducted the devotional parts of the service; which, like that in the morning, awakened great interest.

COSELEY, STAFFORDSHIRE.

On Tuesday the 17th of August, the Rev. C. Thompson, late of Halifax, was publicly recognized as the pastor of the first Baptist Church, Coseley, Staffordshire. The Rev. W. Rogers of Dudley, introduced the service by reading and prayer; the Rev. T. Swan of Birmingham, delivered a discourse on the constitution of the Christian church, from 1 Tim. iii. 15; the Rev. T. Morgan of Birmingham, proposed the questions, after which he offered up a solemn and appropriate prayer. The Rev. W. Copley of Oxford, addressed the minister from 2 Cor. iv. 2; the Rev. J. Hudson, Independent, of West Bromwich, closed in prayer. In the evening the Rev. J. Maurice of Providence Chapel, Coseley, read and prayed; the Rev. B. Godwin, Classical Tutor of Horton College, Bradford, addressed the church from 1 Thess. v. 12, 13. The Rev. C. Thompson closed in prayer. The hymns were announced by the Rev. W. Matthews of Cradley, and the Rev. W. H. Miles of Brettell Lane.

OPENING OF CHAPELS.

MONMOUTH.

On Friday, July 2, 1830, a new and commodious chapel was opened at Tredegar Iron Works, in the county of Monmouth. At half-past ten A. M. the Rev. T. Harris, Merthyr, commenced the services by reading the Scriptures and prayer, and the Hon. and Rev. G. H. Roper Curzon, preached from Ezek. xxxvi. 37. The afternoon service commenced at half-past two o'clock—was opened by the last-mentioned minister of Christ, and the Rev. D. D. Evans, of Pontrhydyrhyn, preached from Romans viii. 28. At six in the evening, the Rev. D. R. Stephens, Abergavenny, read and prayed; and the Hon. and Rev. G. H. Roper Curzon, preached from Phil. i. 3. 6.

There were services held at the Welsh Chapel, in connection with the above, they were conducted as follows:—

Thursday evening seven, the Rev. E. Oliver, Ebbwvale, read and prayed, and the Rev. T. Harris, Merthyr, preached in English from Zech. ix. 12; and the Rev. C. Evans, Cardiff, in Welsh, from Gen. xxii. 14.

At half-past eight on Friday morning, the Rev. J. Evans, Abergavenny, read and prayed; and the Rev. D. Saunders, Merthyr, preached in Welsh, from Amos. v. 18, 19, 20.

At half-past two P.M. the Rev. M. James, Rumney, read and prayed, and the Revs. J. Williams, Pontypool, and J. Davies, Anglesea, preached in Welsh, from Matt. xiii. 3. and Matt. vi. 10.

At seven in the evening, the Rev. T. Kewin, Pisgah, read and prayed, and the Revs. D. Rees, Carnarvon, and C. Evans, Cardiff, preached in Welsh from Eph. vi. 19. and Matt. xi. 12.

The above chapel has been built by the English Baptist friends at Tredegar, it is forty feet by twenty-eight in the clear, has a gallery at one end, and has a vestry-room adjoining; it cost about 500*l.* out of which about 60*l.* has been collected, and as the English Baptists are but few in number in this place at present, they are under the necessity of appealing to the liberality of christian friends to aid them in liquidating the debt now remaining. May *this* little one become a thousand, and *this* small one a strong nation.

NOTICES.

We have been requested to insert the following:—

To the Friends of the Anti-slavery Cause throughout the United Kingdom.

The meeting of Parliament is fixed for the 26th day of October next. It is hoped and most earnestly requested, that those who intend to unite in imploring the early and utter extinction of Colonial Slavery, will transmit their petitions to both Houses of Parliament by that day, or as soon after as possible. No needless delay should be allowed to prevent the fulfilment of this sacred duty.

By order of the Committee,
THOMAS PRINGLE, Sec.
18, *Aldermanbury, London,*
Sept. 6, 1830.

The Bristol Auxiliary Baptist Missionary Society will hold its annual meetings on Tuesday, the 26th of October, and following days. The services will be held in the same order as on former occasions.

IRISH CHRONICLE,

OCTOBER, 1830.

THE design of publishing this monthly selection from the correspondence of the Baptist Irish Society, our readers are fully aware, is to present its friends and supporters with a continuous view of its claims and its progress; and it is gratifying to observe that these have neither been overlooked nor forgotten. As to the former, they seem to be confirmed and strengthened, by an enlarged acquaintance with the real condition of the sister country; and as to the latter, though it is far behind the promptings of benevolent desire, yet surely it is ever more than sufficient to excite unfeigned thankfulness, and to stimulate persevering endeavour, "that the word of the Lord may have free course and be glorified," where, for ages, it has been impiously obstructed and awfully "bound."

Mr. Allen to the Committee.

Ballina, August 13, 1830.

DEAR BRETHREN,

From a recent tour among my schools, I find them scarcely so well attended as I have had occasion hitherto to report. They are, however, better attended than during the past month; and will, I doubt not, continue to improve. The causes which have operated against the schools are various: in some cases, poverty; in others, attention to husbandry; and in others, the influence of the priests. The two former are temporary, and the latter is considerably on the decline. I may mention a case in point. I lately received a letter from a priest, requesting a school in his parish, and recommending a Protestant teacher, as the most efficient person he knew, and consequently, the person most likely to succeed. This request was complied with, and the school was established. On visiting this school, situated in a very mountainous district, about twelve miles from Ballina, I found, during the present week, 170 children present, most of whom I recognized as Catholics, by the beads and charms of every kind suspended to their necks. Should these continue, as is probable, till educated, they may, under the providence of God, be made blessings to the poor mountaineers around, to whom the operations of our Society could not in any other manner extend. I may mention an instance illustrative of the mode in which this good may be done. One of my inspectors, lately travelling through this district, sat down to rest himself, after the fatigue of walking, in a small cabin by the way side. Many other persons were present. A poor man came to the door, who had been begging from house to house, and who was now offering for sale the potatoes collected during the day. The potatoes were purchased by the proprietor of the cabin, who, on presenting the money to the poor mendicant, told him, that as his end was approaching, he should collect all the money he could, to procure masses from the priests after his death. The poor man replied, in the presence of all assembled, that he had entrusted his soul to better hands than the priests'. On inquiry, it was found that a boy taught in our schools had read the New Testament for him at home, and that the reading of the word had been blessed to the saving conversion of his soul. Besides these instances of direct good, resulting from the operations of your Society, its effects may be seen in the moderated tone which Catholicism assumes. Pilgrimages are less frequent. Even the priests are now beginning to decry many of the popular superstitions. It was reported, for instance, that a ghost had appeared for several successive nights, in the neighbourhood of Ballina, and that it had revealed to the person by whom it was seen, which of their departed neighbours were happy or miserable in the future state. Thousands of people, from all quarters, assembled during the day to survey the spot on which the ghost was said to have appeared. The priest of the parish, at last, commissioned by the bishop, went and preached against the superstition, and dispersed the gathering crowds. Ten years ago, this circumstance would have been turned to pecuniary account. In fact, were it necessary, I might point out, in every possible way, beyond the range of these facts, the beneficial effects of your Society upon the community at large.

I am, my dear brethren,

Your's sincerely,

J. ALLEN.

Extract of Mr. Wilson's Letter to the Secretaries.

Sligo, August 17, 1830.

DEAR BRETHREN,

I inspected the schools. They are in a flourishing state, and until the election interfered, I have enjoyed peculiar pleasure in travelling among them. They are well attended, and as far as I have yet seen them, the progress of the children is very gratifying. My greatest difficulty is now the procuring of *premiums* sufficient to reward the diligent and successful.

May the Lord accompany the truths they read and commit to memory with power to their hearts!

J. WILSON.

Extract from Mr. Thomas's Letter.

Kilkee, August 17, 1830.

MY DEAR SIRS,

With this I forward the Readers' journals for the past month. I am now at one of the most western points of Ireland, where the Society has done, under the divine blessing, unspeakable and eternal good, by circulating and teaching the Scriptures in the English, but particularly in the Irish language.—Where they were not known nor heard of, hundreds, both young and old, have been taught to read them. They have been most extensively read in the Irish language, and the everlasting Gospel proclaimed far and wide.

I have preached several times here to persons from different parts of Ireland: the room was so frequently crowded, that persons had to go away. I also preached at Carrigabalt, seven miles from here. On last Lord's day week I walked about ten miles, and preached twice at Raghanisky or Clanefield, to a number of poor people; the congregation greatly increased in the afternoon. Though much fatigued in body, I felt great happiness in preaching, and I have reason to believe since, that the Lord gave testimony to the word of his grace. The people requested I would come again to them, and sent me a message last week a second time. After preaching last Lord's day in the morning at Kilkee, I walked to Raghanisky, and preached again for them at four o'clock, when a greatly increased congregation attended, who heard the word with gladness. I felt it my duty to say I would preach again for them next Lord's day. I received another invitation, from a village four miles further off, and have promised I will preach for them to-morrow, Thursday, August 19, and at Killrush on Friday. I have circulated a great number of tracts and Testaments, &c. May the Lord give me grace and strength! Brethren, pray for us, that the word of the Lord may have free course, run, and be glorified.

W. THOMAS.

From an Irish Reader to Mr. Allen.

Ardnaree, August 12, 1830.

REV. SIR,

As the Lord has spared me to give an account of my feeble labours for another month, I may justly state, that the glorious light of the Gospel is perseveringly proceeding through the darkness and superstition of popery; as in this town, where Satan so effectually reigned in the hearts of the people, a spirit of inquiry for the most important of all concerns, the salvation of the immortal soul, seems to be rapidly springing up, particularly since your address to the inhabitants of Ballina was circulated among them, which I trust, under God, will be the means of producing the happiest effects. It would be impossible for me to give an account of the various interesting conversations which I had with the people, during the time that I was distributing those tracts among them; but suffice it to say, that I hope the time is not far distant, when it can be said of this town, that instead of its being a scene of wickedness and debauchery, that instead of its producing the grapes of Sodom and the clusters of Gomorrah, that He who caused the light to shine out of darkness, will cause it to be said of its inhabitants, as of the Bereans of old, "they received the word with all readiness, and searched the Scriptures daily, to see whether those things were so."

All the time that I can spare is devoted to religious conversation with my neighbours. My heart faints within me when I behold the miserable state of those of my countrymen and my kinsmen, who are destitute of the word of life, who are living without God and without hope in the world, but that afforded by a popish priest, whose self-interest it is to keep them destitute of that word which is able to make them wise unto salvation, which I plainly saw in the neighbourhood of Seaview, when I went, accompanied by the schoolmaster, to warn the people of your preaching. Some of them, who had the name of Protestants, acknowledged that they never before had an opportunity of hearing the Gospel publicly preached in that neighbourhood, much less the Roman Catholics; and from the conversations that I had with them previously to your preaching, and the morning after, I found that your discourse had made a great impression on them, and they are anxiously waiting for your coming to that country again. Notwithstanding the great number

of Irishmen who are at present ignorant of the ways of holiness, and resorting to lying vanities, it affords consolation to behold those who were mercifully rescued from priestly thraldom and superstition, those who before were lost, and are now found, who were far off brought nigh, those who were dead made alive, created anew in Christ Jesus; all these, with the promise that the word that goeth out of the mouth of the Lord will not return without accomplishing that whereunto he had sent it, are encouraging.

To Mr. Wilson.

Coolany, August 11, 1830.

REV. SIR,

At a time when want of food and other hardships pervaded the land, and very many of the poorer classes were in a state almost of starvation, it might be imagined difficult to induce such in their distress to hear for the good of their souls, while the relief for their present wants could be only very sparingly afforded. Not so: very many are found who are ready, and certainly do, even in the depth of their misery, hear and attend to the word of reconciliation. Unfeigned thanks be to the Lord of heaven and earth, scarcely a day passes in which he does not afford an opportunity of proclaiming, in the hearing of the people, the everlasting Gospel.

Every Lord's day, before and after mass, the people assemble in the house of M. M'O. who is also a Roman Catholic. He has a bible, and reads it, and is anxious to have it explained to himself and others. Last Sunday, so early as ten o'clock, a good number were there, to discuss some of their doctrines. They had with them two men, whom they thought were able to support their sentiments. This they did in the best way they could. The apostle James was triumphantly quoted, shewing that extreme unction was an ordinance by which sins were forgiven. The use of, this I strove to explain by Mark vi. 13., and succeeded in so doing, to the satisfaction of almost all those that were present, and confirmed it by proving, that without shedding of blood there was no remission, that Jehovah sent his Son into this our world to shed that blood, that John proved that that blood doth cleanse from all sin, and if so, that not even a venial sin was left to be cleansed in purgatory, and therefore, that this purgatory was invented for some other purpose, which they themselves might guess, and some of them immediately did guess, and gave their opinion, that it was to make money. Now they proposed going to mass, and I went to church, having first agreed to meet at our return. I was not first back, having the Sunday school roll to call, and my own class to attend; however, when I did come, I found them attentively engaged in discussing the matter between themselves, one party having the Bible and the other a Testament. I fell in with them, and so we remained until late in the evening. No bad feeling seemed to rise in the breast of any; some admitted and others extolled the force of the Scriptures, and the plain simplicity of their statements.

May the Lord in his own good time bless his word, and cause it not to return void, but fruitful! Amen.

From an Irish Reader to Mr. Thomas.

Moynoe Scariff, July 12, 1830.

REV. SIR,

It will give you pleasure, while it is to me a cause of much rejoicing, that the Lord has enabled me to proclaim the glad tidings of the everlasting Testament, in Irish and in English, to crowds of Romanists during the last month, in various parts of the counties of Clare and Galway; and I am particularly happy to say, that since my return from Limerick I have been invited again to the mountains, where I have spent four days of last week. Monday, the 5th, I was travelling to this mountain, called Hurling Ray, as usual, and I came to where there were a number of men cutting turf in a bog. They all gathered about me, and requested of me to read part of the Irish Testament for them. I told them I would, and that I was very happy to see that they were inclined to hear it; so I sat down, and began to read and explain for them. They paid the greatest attention to the reading, and expressed a wish to hear me read often. They were soon divided against one another, some of them against the priests, and others in favour of them. I stopped the most part of that day with them, and I hope my labour was not in vain. When I first visited this mountain, in May, 1829, there was nothing among the people but darkness, superstition, and Sabbath-breaking prevailing on every side. I have read the Scriptures to about sixty persons in this village, I have given Testaments to three men and a woman, and instructions to read the native language. These persons read for their poor neighbours every Sunday the wonderful works of God. I never entered into this mountain, but it has afterwards appeared that the Lord has had lost sheep in that part, be they ever so few; and when we consider the power of Antichrist, we must consider one soul brought out of that horrible mystery of iniquity the greatest miracle; and it should be the fervent prayer, and I am convinced it is, of every believer, to shorten the days, and

hasten the time when, by the spirit of Christ's mouth, the man of sin will be consumed.

On the 3d of July, I was well pleased to see a man named J. S. coming to my cottage, seeking after the words of the truth of the Gospel. I have read several portions out of the word of life for him, and given him a Testament and tracts. He requested me to visit his house, and accordingly I did on Saturday last, and remained from ten o'clock until six in the evening, teaching him to read the Irish language.

To Mr. Thomas.

Carhue, June 30, 1830.

REV. SIR,

I have visited this month fifty-six houses, wherein I have either read or verbally explained the Gospel; and although some of the seed might have fallen by the way, and been picked up by the fowls of the air, and some on stony places, and scorched by the sun, &c. yet it is evident that the Lord has prepared the hearts of many to receive it, and bring forth fruit, as our schools and congregations are delightfully increasing, although the persecution still rages high, for on the night of the 11th inst. three houses on Mr. S.'s property were attacked, and the men cruelly beat, for no other cause than that of the schools and scriptures; for during the attack, they repeatedly warned them to put away the Bible. But thanks be to God, who has taught them better things, for neither of them withdrew the children, nor put away the scriptures, but are rather become more zealous. I have also lent twenty-seven tracts during this month.

On the 5th inst. the Rev. Mr. B., who visited Carhue for a few days, called together such as attended the Lord's table, and explained to them the nature of that ordinance from the 6th chapter of the Gospel by St. John, the 11th of the first epistle to the Corinthians, and also from the 2d of Philippians, shewing the unity and concord that should exist between all professed Christians. The following Sunday twenty persons attended the Lord's table, whose number is now increased to thirty-six.

A circumstance has lately taken place here, which, with God's blessing, will promote the spread of the Gospel, as it has caused many to doubt of the sincerity of its opposers. On the 15th instant, two priests, or students of Maynooth College, came to Carhue, and gave Mr. S. a written notice to attend in Ennis on the 23d inst. and shew his authority for explaining the Scriptures, and also to what church the following marks belonged, viz. unity, sanctity, catholicity, apostolicity, and the promise of infallibility. The appointed day arrived—Mr. S. and friends, and many of his labourers, attended in Mr. Mahon's school-house, which was crowded with people, the most of whom were Roman Catholics, and who earnestly expected to hear their priests support the doctrines of their church, and put down Protestantism; but in this they were disappointed, for man proposes, but God disposes. No priest appeared. The following gentlemen spoke each in his turn:—Major Colpoys, in the Chair. Mr. S. rose up and addressed the meeting, explained the cause of their coming together, read the 17th chapter of the Gospel by St. John, shewing that the aforesaid marks rather belonged to true believers in the Son of God, renewed by the Holy Spirit, created in Christ Jesus unto good works, than to a church whose perfect unity was in rebellion and persecution against the Gospel of Christ. The Rev. Mr. Young rose and unmasked the errors of popery, and set forth the Lord Jesus as the only hope of salvation. The Rev. Mr. Syms next rose up, and shewed that the Roman Catholic church had neither unity nor infallibility, as their popes and councils were generally opposing each other. Mr. Barnet rose up, and held the priests' mass book in his hand, wherein he shewed that the priests were praying to candles, palm, ashes, &c. for their everlasting salvation, rather than to the Lord Jesus Christ, "who, by his one offering, for ever perfected them that are sanctified, and whose blood cleanseth from all sin."

"Who bore the curse to sinners due,
And form'd their ruin'd souls anew,
And makes them heirs of heaven."

Then Mr. Mahon rose up, and said that the time appointed for discussion was expired, and as no priest came forward, that they would close the meeting, by earnestly recommending them to search the Scriptures, and judge and examine for themselves.

The Rev. Mr. Syms remains still at Carhue, and occasionally visits the people, among whom he is likely, with God's blessing, to do good.

CONTRIBUTIONS.

	£.	s.	d.
Birmingham Association, by Mr. Low, Treasurer	13	13	3
Mrs. Parr, by Mrs. Sawyer, for Schools	1	0	0
A Friend	2	0	0
Miss Maywood	1	9	0
Miss Stirling	0	10	0

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

(Concluded from p. 70.)

THE ENGLISH CHURCH,

Under the pastoral care of brother Yates, affords nothing particular to mention. Since brother Thomas has removed to Howrah, brother G. Pearce has preached on the Sabbath mornings (the native service at Chitpore being conducted during his absence by brother Panchoo,) and brother Yates the Sabbath and Thursday evenings. The English congregations continue stationary, and we regret to say, no refreshing visits from the Lord have been lately experienced.

DOORGAPOOR.

Since the commencement of the cold season, brother G. Pearce, assisted by two native brethren, has been enabled pretty extensively to preach the gospel among the natives at this station, and in the surrounding country. Besides attending the two chapels situated here and at Baronogor, he has weekly spent the whole of one day, and the afternoon and evening of two or three others, in the adjacent villages, by which means the word of salvation has been addressed to multitudes. He cannot, however, yet rejoice over any converted sinners as the fruit of these labours.

Another branch of missionary labour here, is the *native church*. To this we are happy to say there have been two additions; one by the restoration of a returning prodigal, and the other by the baptism of a female of African origin, who testifies that her mind has been led to Christ since her coming to reside at this place. We lament to add, that another individual has been separated from the church for openly profaning the Sabbath-day, by pursuing his worldly business, but we hope that this example of church discipline will be made profitable to the other members and the congregation. The number of hearers who attend public worship on the Sabbath-day, is somewhat on the increase, and averages generally from twenty to twenty-four. Christian knowledge is undoubtedly on the increase among them; but that any besides the members of the church are truly serious, is known only by the Searcher of hearts.

The native Christian Boarding School is somewhat on the increase. It contains at present six children. The two eldest boys are learning English and Bengalee, and the remainder Bengalee only; they are making pleasing progress not only in general knowledge, but also in the truths of the Bible. We hope shortly to have some additions, especially from the villages, where during the past year God has given us so many to unite with the Christian church.

The Native English School, we are happy to say, continues to flourish both as to the number of scholars and the progress they are making. Of this institution, after the recent intelligence which you have received respecting it, we feel it unnecessary at present to say more than that in the month of December last a public examination of the scholars was held, at which about thirty friends were present, who were pleased to express themselves highly gratified with the attainment of the pupils.

HOWRAH AND SULKEA.

The state of things at this station is, on the whole, pretty much the same as when the report was drawn up. In some particulars a change has taken place, and though we are unable to convey intelligence of extensive good having been effected, we trust means are brought into operation which, with the divine blessing, will be productive of spiritual advantage to many.

For the sake of the English congregation, two weekly services are conducted; one on the Sabbath evening, the other on the Thursday evening. The congregation retains much of its mutable, fluctuating character. About Christmas it suffered considerably, in consequence of the re-opening of the church in the neighbourhood; it has, however,

somewhat improved again the last few Sabbaths.

The weekly services, intended for the religious instruction of the *native Christians*, and others, chiefly of Portuguese extraction, are, as stated in the report, three—two on the Sabbath, and another on Wednesday morning; to which might be added a prayer meeting, held once a week at two of the friends' houses. It is, however, contemplated to have it *moveable*, and only once a week, to allow more time for going out among the natives. To the church here, three members have been dismissed from the native church under our care in Calcutta; two or three more are about to receive their dismission from Bow-bazar, when, with several others, they will be received into the church at this station. It is also hoped that one woman, of Portuguese extraction, will be shortly baptized.

The *second Deakin's School*, in which we wished the Hindoostanee to be the language chiefly taught, is now become an English and Bengalee school. The very small number of Mussulman boys who were willing to attend made it a waste of money to continue it any longer on its original plan, especially as there was every reason to believe an English and Bengalee school would be well attended; a change was therefore determined on, and took place at the beginning of the present month, and thus far the results have been very gratifying; upwards of forty have been already received, and about that number is now in daily attendance. These are mostly youths, of from nine or ten, to sixteen or eighteen years of age, many of whom have already, by one means or other, but chiefly from native masters, got a smattering of English.

The New Testament is the principal reading-book in English, and not the slightest objection is made to it by any one, but on the contrary, a considerable eagerness to obtain possession of a copy is evinced by most. The other English books, such as grammars, spelling-books, readers, &c. which we procure from the Calcutta School-book Society, are purchased by the boys at half price. All the boys read Bengalee, and with one exception, all the Bengalee books used in the school are either portions of the word of God in that language, or else such as inculcate the sacred truths contained in it. Should the school go on as it has begun, we may hope, that with the blessing of God, it will prove an important means of conveying the knowledge of divine things to many minds, and of aiding, not only in pulling down error, but in establishing truth.

Two instances have occurred of boys leaving through the fear of being made Christians: this was to be expected, but generally speaking, the natives seem satisfied that we Christians do not use *compulsion* as the instrument of conversion, and consequently this fear does not operate very extensively.

The *Native Boys' Schools* referred to in the report are still going on, and although the plan is not fully matured, it seems likely to succeed. A third school, situated in a village about four miles from Sulkea, has been recently added to the former two, and appears likely to go on well; upwards of 50 boys are learning the first rudiments of the Christian religion, and those added to the boys in the other schools, make the whole number of youths reading Christian books in these three heathen schools, something more than a hundred.

By *tracts and conversations, &c.* the word of God has been published to a goodly number, but hitherto no lasting effects have been discovered. Attempts have been made to secure a spot of ground in Sulkea, on which to raise a native place of worship, for the more regular proclamation of divine truth; but as yet they have not been successful. Here is a very extensive field, and with regard to this, as well as to the whole sphere of our operations, we only regret our want of fellow-labourers, and daily pray, Lord send more labourers into the harvest!

Printing Office.

A few days ago we addressed you in a separate letter, on the necessity of rendering Brother W. H. Pearce efficient help in this department with as little delay as possible. As Brother P.'s present engagements are too numerous and heavy for his health, and as it seems very desirable to relieve him to further exertions of a direct missionary nature, we trust that our joint applications will meet with your prompt attention.

Since the last full account of our united labours, dated in April last, we have been employed in cutting a new fount of Siamese, for our Pædobaptist brethren at Malacca, to be used in the printing of the Scriptures in that language. Very lately, also, we have commenced the cutting of a fount of *Armenian*, for the purpose of printing evangelical books and tracts, for the use of the numerous Armenians in India. Generally speaking, the members of that church are as much sunk in worldly-mindedness, ignorance, and superstition, as those of the Roman Catholic church. By the active exertions of our esteemed Brother Aratoon, however, who, like the apostle Paul, feels deeply concerned for the spiritual interest of his brethren, his "kinsmen according to the flesh," and who has distributed among those of them who understand English, various publications of the Tract Society in that

language, a spirit of inquiry has been excited, which it appears very important to nourish.

We have, with this impression, opened a correspondence with the American Board of Missions, in order that Brother Aratoon may be supplied with copies of any thing their agents may publish in the Mediterranean, and trust that by our proposed efforts with the press here, we may, by the divine blessing, be made the means of usefulness among them.

In the *Printing Office*, we are proceeding with considerable activity. We have printed since the above date, at our own expence, an Epitome of Christian Duties, in Bengulee, by Brother G. Pearce, and upwards of 60,000 tracts in Bengalee and Hindostanee, for that most useful institution, the Calcutta Tract Society. Among these are 10,000 in Bengalee, and the same number in Hindoostanee, the production of Brethren W. H. Pearce, Thomas, and Soojantallee. For other religious and literary bodies we have printed many publications in various languages, and completed several large works for the Supreme Government and individuals. Among the latter, we may mention an edition of the Shah Namch, the great national poem of Persia, which has been, we understand, repeatedly commenced in London, Paris, and elsewhere; but, through its extent, never before carried to a termination. It contains nearly 60,000 couplets, and occupies in one edition four thick royal octavo volumes.

Translation of the Scriptures.

In the translation of the New Testament into Bengalee, respecting which we addressed you in a separate letter in August last, Brother Yates has advanced to the end of the Galatians. The four Gospels have had much attention paid to them by a number of missionaries well acquainted with the Bengalee language, and have gone through several editions, which has offered repeated opportunities for corrections and improvements. On this account, it has been necessary only to revise these, but from the Acts to the end of the Testament, it was found requisite to attempt an *entire new version*. It is believed, that in addition to the many passages capable of improvement in their rendering, there are many others which, in their present form, are absolutely unintelligible to the natives; and though we may not succeed in every case, yet we feel persuaded that by divine assistance we shall decrease the number of such passages, and render some others more simple and attractive. The rate at which Brother Y. proceeds in this work is a chapter a day, or if it is a long one, a chapter in two days. Reckoning from Galatians to the end of Revelations 91 chapters, at this rate 15 weeks will be occupied in completing the whole. Including, therefore, occasional hindrances, we expect that the work will be translated and ready for the press in four months from the present time, the earliest period at which we can expect to know to what extent we may anticipate your assistance in printing it.

Benevolent Institution.

Our number has continued, with but little variation, during the whole of the past year. We have had a regular attendance in the boys' school of 150 to 180, and in the girls' from 60 to 80. The attendance, behaviour, and diligence of many, have afforded us the highest gratification. The general improvement and attainments of the children, we think, are equal to any institution of a similar nature in England. While every attention is paid to their instruction in what may be considered useful knowledge, the more important concerns of eternity are not neglected. We have more than one hundred among our number who can read the Scriptures, and are daily catechised while they read the blessed volume. It is a light to their feet, and a purifier of their ways, as it teaches them obedience to their parents, to observe the Sabbath, and above all, to reverence their Creator, and to seek reconciliation through Jesus Christ, the great atoning sacrifice. In a degrading city like Calcutta, such an institution must be viewed by you with the liveliest interest, as it is by us with satisfaction. The children being admitted from all the various castes of the country, carry with them the truths they hear at school; and as in your Sunday schools at home, so it has been in the Benevolent Institution, the children have communicated the Gospel to their parents and friends, and have prevailed upon them to renounce idolatry and Roman Catholic superstition. We have now three pious monitors in the school, one of whom has been very zealous and successful in conducting a prayer meeting among the elder boys, and which we hope has proved useful to their spiritual improvement. We could name two young men who were trained up in the institution, that have conducted a weekly meeting at their own houses, at which many of their neighbours hear the word of life for the first time. These meetings have been made useful to nearly all the members of the two families referred to, so that they and their households have turned to the Lord, and have been baptized in his name.

One of our missionaries writes respecting one of our monitors, who is engaged in superintending a school, as follows:—"M. is a very good young man; as far as human eyes can see, he is a spotless character,

He is very useful. He and I take a weekly excursion together, to preach to the natives in the villages, and though he is not a very ready speaker, yet he knows how to tell of Christ and him crucified. We have a weekly English conference, at which M. is undoubtedly the best and most constant speaker. He is greatly improved since you saw him, and is an ornament to your school. He is an universal favourite, from his modesty and piety."

BONSTOLLAH.

We have lately lost by death two of the brethren who were members of this church. The first is Ram Mohun, who died on the 23d of December, aged 40. He was a man of unaffected piety, and being able to read and write, was very useful in the dissemination of Christian knowledge among those who from his village (Lukyee Kantepoor) had embraced the Gospel. He had been ill with fever for several weeks, and we are informed by his brother, was scarcely ever, when awake, without the Testament or hymn-book in his hand. He came to see us once during his illness, and Brother Carapeit went to his village once also to see him, but on account of the distance from Calcutta (32 miles) could not visit him repeatedly. Two days before his death the native doctor told him his end was approaching, when he called his younger brother, Daya Ram, and told him, immediately on his death to take his three children to us, that we might train them up in the way of wisdom. He then told them, with great composure, the spot where he wished to be buried, and seemed to have done with all earthly concerns. At his death were present his brother Daya Ram, and two other native brethren, and an inquirer; first, before it took place, he desired them to sing a truly evangelical hymn, the chorus of which is, "Who will be my refuge in the day of judgment? Who will deliver such a great sinner and guilty wretch?" He then prayed with them as well as he could, and shortly afterwards expired. The native brethren constructed a rude coffin, in which they placed the body, and conveyed it to the spot he had selected, in a piece of ground we had just before purchased for a burying ground. As this was the first burial of a Christian in the neighbourhood, hundreds of people were collected from different villages to witness it; as our native brethren could not read, they sung a hymn together, and one of them prayed over the corpse, after which they interred it, and the assembly dispersed, evidently pleased with the decency and solemnity of the service they had attended.

Three days after Kandee Bagh, an old man called very late in life, also breathed his last in another village. He was, like Rammohun, baptized last year, but was then upwards of 70 years of age. The day of his death one of our native members went to see him, and found him very ill. Kandee Bagh asked his visitor to sing a hymn, which he did, and soon after expired. His body was carried by the native brethren to Rammakal Chowk, the nearest missionary station, and was there interred in the burying ground of our Independent brethren.

Some others, from both these villages, are on our list of serious inquirers, who will soon, we trust, "be baptized for the dead."

You will deeply regret to hear that death has again entered our little band, and deprived us of a much-endeared associate, and the Benevolent Institution of a most valuable superintendant, by the lamented removal of Mrs. Penney. On the 24th of December last she left us, we entertain no doubt, to join a glorious assembly above, and to receive the blessed welcome, "Well done, good and faithful servant." As full particulars of her last illness, as well as of her character, will reach you shortly, we need not enlarge. We offer up our grateful thanks to the Father of Mercies, that while he was pleased to remove Mrs. P. he spared to us her husband, who was ill at the same time with the same fever; and we indulge the hope, that while the removal of our dear associates, Mrs. Penney and Mrs. E. Carey, (the decease of the latter of whom we heard of while the former was on her death-bed,) will tend to quicken our diligence and zeal, it will add weight and impression to the constant and importunate requests which, on behalf of the heathen of Bengal, we have so long made for *more missionaries*. "The harvest is truly great;" we think we may add, too, the "fields are white unto the harvest," but alas! the labourers are lamentably few. While, therefore, we pray the Lord of the harvest, as commanded, to send forth more labourers into the harvest here, we appeal to British Christians with increasing earnestness for that liberality which *such a cause* demands, and to the breast of students for the ministry and others, for that zeal which will lead many among them to say, respecting entrance on such a work, "Here am I, send me."

With gratitude to God that your last anniversary was so delightful, and with fervent prayers that each succeeding one may even surpass it in zealous and devotional feelings, we remain, respected brethren,

Yours affectionately,

J. THOMAS. W. H. PEARCE.
J. PENNEY. G. PEARCE.
W. YATES.

The death of our valuable friend Mrs. Penney, was briefly stated in our Annual Report. A more particular account of this event will be found in the following extract of a letter from Mr. Yates to the Secretary, dated four days after it occurred.

You will be sorry to hear that another from our little band has been removed by the stroke of death. Our dearly beloved sister, Mrs. Penney, died the day before Christmas Day, and I preached her funeral sermon last evening, to as large a congregation as I ever saw in Circular Road. She was dearly loved by some, and highly esteemed by all. For nearly thirty years she bore an honourable testimony to the truth, and for about fourteen years laboured diligently, perseveringly, and successfully, in forming the minds and manners of the young persons under her charge. During the last two years of her life she had been subject to frequent attacks of illness, and for the last six months had an impression on her mind that her work on earth was done. She had just recovered from a fever, when Brother Penney took her down to Saugor for the recovery of her health. She returned after three weeks, perfectly well to appearance, but in a few days both she and Mr. Penney, and their servant, were seized with the jungle fever, which it appears they brought with them from Saugor. This terminated the life of Mrs. Penney, and Mr. Penney is now slowly recovering. She was quite prepared to die, willing to live, and labour, and suffer for God, but having a desire to depart and be with Christ, which is far better. I trust this event has been sanctified to us all, and that it will be still more so, in making us more watchful, and prayerful, and heavenly-minded; more patient in trouble and active in labours, and more devoted to the Redeemer in body, soul, and spirit.

MONGHYR.

From Mr. Leslie to Mr. Dyer, dated January 12, 1830.

My dear Friend,

Another year has elapsed; and on looking back, I can truly say, "hitherto hath the Lord helped us." The past has, on the whole, been a favoured year for India; and I should be the veriest wretch if I did not feel grateful. Afflictions we have had: but these have all been deserved and mingled with much mercy. We have had one lamented death, that of Captain Page, who was the first member of the church at Monghyr: but he finished his course like a Christian. For more than thirteen years he adorned the Gospel, never shrunk from his profession, and was altogether a man who had few equals. None have departed from us to the world. Four Hindoos have been baptized, one who was almost as ignorant as the heathen, and a European: six in all. One of the Hindoos is a very superior man, has already preached a few times, and promises to be the best native preacher we have. Withal he is very humble; and seems ignorant of his powers. During the year another native chapel has been built, and opened; and though the attendance is not very great, yet it is sufficient to encourage us to go on. The other native chapel has been well attended throughout, and sometimes crowded. Nothing can be more pleasing than the attention often given.

The present year has commenced auspiciously. On the 2d of January we baptized the European mentioned in my last, and who has been brought out of all the darkness of Popery.* We have had an additional weekly meeting for prayer: and there does seem to be a fresh impulse of the Divine Spirit enjoyed at present.

At Dinapore, Mr. Moore baptized sixteen persons in April last, I baptized three in July, and ten in November, in all twenty-nine; and there are nine additional candidates whom I suppose I shall have to go off to baptize at the close of next month. These it must be recollected are all Europeans; but native work does not retrograde. I had some pleasing meetings with natives there in November.

I attended the large annual assembly at Hadjipore about two months ago; and being accompanied with four native preachers, I trust it will be found that we did not spend our strength in vain. We remained among the tens of thousands upwards of a week, spoke much, and distributed several hundreds of tracts and gospels. Hadjipore is about a hundred miles from Monghyr.

Our schools prosper much. We have at least seventy, who can read the Scriptures well; and more than a hundred who can repeat great portions of Watts's Catechism. Idolatry is held with a very loose hand by the school children, many instances of which have come before me.

My health has been better during the last year than it has been since I came to India. I have not had one of my periodical fevers.

All these things demand the most unfeigned gratitude; and I hope can say that I do feel some.

* See an interesting narrative of this person in our Number for May last.

January 13. I have just had a most interesting conversation with a Hindoo, who seems to have been under the instructions of the Divine Spirit. His knowledge of the way of salvation has quite surprised me. God, I think, has taught him. He seems in earnest. He is a native physician. Till within these two or three months he was ignorant of the name of Christ. But passing by our native chapel, when worship was going on, he was constrained to enter. The Lord confirm him!

AJIMERE,

(The Capital of the Province of that Name, situate in lat. 26. 31. N. long. 74. 28. E. and distant 1030 miles from Calcutta.)

At this far distant station, Mr. Jabez Carey has resided for several years, superintending schools which have been established in the city under the patronage, and at the expence of the Indian Government. A letter has lately been received from Mr. C. by the Secretary, dated the 18th of January last, which gives an encouraging view of the probable effects resulting from the collateral and subordinate means employed for the benefit of the natives.

After gratefully acknowledging the receipt of a few books, which had been forwarded him from the Society, he proceeds—

I am happy to inform you that Government have at last sent books for the use of the school here, and that it is now getting on as well as can be expected. You will I am sure rejoice with us and every true friend of India, when you hear that Lord W. Bentinck has at last abolished Suttees, I hope, for ever. What a pity it is that it was not done many many years ago. To Bengal it must be a very great blessing indeed; as there not a day hardly passed without some poor victim being cruelly burnt to death. Here, however, it was different; and it is seldom we hear of such a thing taking place. In short, in this part of the country it was abolished a long while ago by the Mahomedan kings. While the Mahrattas had power here, it was encouraged a little, which is the reason I believe why it sometimes takes place now. During the ten years I have been here, I have only heard of three instances. The English government is much respected here, and with a judge like the Honourable Mr Cavendish, who thinks of nothing, but how he may faithfully discharge the trust reposed by government in him, it cannot but be respected. You will, I am sure, be happy to hear that the Hindoos here are not at all so prejudiced as those in Bengal, with respect to caste or any other thing belonging to their religion. At the rate the natives are now losing their prejudices, getting liberally educated and daily associating more and more with Europeans, I am led to think that in a very short time, perhaps within fifty years, the greatest part of India will turn Christians. The Lord grant that this happy time may soon arrive! I am happy to say that we are all quite well and hearty here. The country agrees with us.

SPANISH TOWN (JAMAICA).

The following communication from Mr. Philippo, dated May 9, presents a gratifying view of the progress of education among the negro and coloured children around him. It should be understood that these efforts are made by Mr. P. with no other pecuniary assistance from this country than what has been rendered by the kindness of a few personal friends. Donations for this specific object are evidently much needed, and would be gratefully received.

I cannot, as on a former occasion, inform you of the addition of upwards of 400 to our church, but I have the happiness still to state it, as my conviction, that God is in the midst of us, and that the influences of his Holy Spirit are not withdrawn. Our increase during the past year has been 145, and when it is considered that I have not, as formerly, to include the stations at Old Harbour and Vere, (they being now occupied by my esteemed Missionary brother, Mr. Taylor,) it will at least be inferred that I have no cause whatever for despondency: 129 of this number I baptized at one time, within the short space of forty minutes.* The others, with whose piety and qualifications for Christian fellowship in general, I was, as might be expected, fully satisfied, had been previously baptized at Kingswood by an American of colour. Our congregations, if they have not increased in an exact

* By an obvious calculation, *twelve* persons could immerse *three thousand* in less than one hour and a half. Acts ii. 41.

ratio with former years, have acquired greater stability, and are far from showing any symptoms of decline. Since, indeed, evening service has been maintained, I have had nearly two different congregations to preach to on the Sabbath; the country people, of whom our congregation were at one time almost wholly composed, being obliged to leave before nightfall. On a Sabbath evening our chapel is oftentimes as full as it can contain. Occasionally it is crowded, and at no time have there been so many things of an animating nature connected with the attendance altogether. Amongst other omens of a favourable nature, and which greatly encourage me in my contemplations of the future, is the increased attendance at our prayer-meetings, our week-day evening lecture, and the addition of several young and more than ordinarily interesting individuals to our classes. My cup, however, has not been without admixture, nor my prospects without a cloud. Over *some*, who have put forth blossoms of promise, I have had to mourn; so little have they exhibited at times, of the disposition of their Lord. Whilst "the lust of the flesh, and the lust of the eyes, and the pride of life," have formed a powerful combination in drawing others again into the paths of the destroyer. Still my supports are more than equal to my discouragements. Instances calling for the solemn act of excommunication are comparatively very few, and they are what in the present state of human nature and religious excitement, must be anticipated.

At Passage Fort, I some time ago succeeded in renting a house, and preaching there has been regularly maintained once a fortnight. The congregation, considering the dilapidated state of the place appropriated for worship, its inadequate size, and that the service is conducted only on a week-day evening, is much better than might be expected. Of Garden Hill I can say but little, a variety of circumstances having prevented me from visiting it for some time past. There are several poor people here, however, who daily meet together for prayer and reading the book of God, who are very importunate in their requests that I would go over to them more regularly, and it is to me a source of considerable regret that my ability thus to meet their wishes is so prospective. The erection of the chapel and dwelling-house at Kingswood, for which preparations have long been making, will necessarily, and for a considerable time to come, absorb all the leisure and attention that can well be spared from my other duties. On account of the poor people at this latter station, I feel much. They appear literally to hunger and thirst for the bread and the water of eternal life." And no people are so entitled to my sympathy or to my exertions. The difficulties and discouragements with which they have had to struggle for several years in endeavouring to realize the blessing of a preached gospel, have been of no ordinary magnitude. They need only to be stated to the Christian world, I am persuaded, to secure for them universal commiseration and prayer.

On the subject of the schools I can speak with considerable pleasure. The day school now contains 132 scholars, 58 girls and 74 boys. It is composed of both bond and free. It exhibits to the spectator every grade of colour, and, which adds not a little to the interest of a West Indian school, the greatest dissimilarity of countenance and general novelty of external conformation. All the children, with a few exceptions, being real objects of benevolence, are educated gratuitously, or for a trifling consideration. Their general progress has been very gratifying, and in some instances remarkable. About seventy of them can read the scriptures with distinctness and accuracy, and cananswer almost any geographical, as well as historical, or other question, which can be proposed to them. In arithmetic, one class has advanced as far as vulgar fractions, and the proficiency of several also in writing, justifies the hope of their being soon able to earn a comfortable livelihood as clerks in some of the numerous offices in the town which furnish a considerable means of employment to the coloured population.

In every department of elementary learning is their progress visible. There is scarcely one who, besides his other acquisitions, is not able to repeat chapters of the Bible and hymns from memory. One little boy, a slave, can repeat 238 hymns, the whole number contained in the Sunday Scholar's Companion, and three chapters, containing 66 verses, almost without mistake or hesitation. A little slave girl can repeat, with equal ease and propriety, 49 hymns and eight chapters of the Scriptures, containing 240 verses, and so on, more or less, of prose or poetry downwards to the alphabet class.

(To be concluded in our next.)

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. W. Yates and Brethren,	Calcutta	Jan. 28, 1830.
	Ditto	Do.	Feb. 10, 1830.
	Mr. John Marshman	Serampore	Feb. 16, 1830.
	Rev. A. Leslie	Monghyr	Jan. 12, 1830.
WEST INDIES	Rev. J. M. Philippo	Spanish Town	June 14, 15, and 28.
	Joseph Burton	Kingston	June 14, 1830.
	James Coultart	Do.	July 2, 1830.
	William Knibb	Falmouth	June 1 and 4, 1830.
	Edward Baylis	Port Maria	May 26, 1830.

Contributions from August 20, to September 16, 1830, not including individual Subscriptions.

	£.	s.	d.
Birmingham Auxiliary Soc. by Owen Johnson, Esq. Treasurer:			
Birmingham, Collections at Public Meeting ..	45	5	4
Sundry Subscription ..	10	19	0
Cannon-street, Collections, Subscrip. &c...	124	11	3
Bond-street, Do.	123	19	8
Bridgnorth	27	9	11
Brittle Lane	2	17	6
Bromsgrove	25	11	0
Coppice.....	0	14	0
Coseley.....	2	10	9
Coventry	75	3	0
Cradley.....	9	12	6
Dudley	26	16	5
Evesham	19	7	3
Henley in Arden.....	1	16	0
Kenchester	2	0	0
Kidderminster.....	3	0	0
Kington.....	30	0	0
Leominster	2	8	3
Netherton.....	5	12	8
Oldbury.....	0	5	2
Pershore	7	4	6
Stratford upon Avon	2	4	0
Tenbury.....	4	5	6
Tewkesbury	58	10	6
Upton on Severn	4	11	9
West Bromwich.....	8	7	0
Wolverhampton	1	0	0
Worcester.....	49	5	0
	675	7	11
Previously remitd. & exp.	315	18	5
		359	9	6
Oxfordshire Auxiliary:—Oxford, St. Clement's, by Rev. J. Hinton		7	2	6

	£.	s.	d.
Cornwall Auxiliary, on account.....	129	2	7
Welsh Hampton and Liniall, by Mr. Fenn	2	5	0
Greenwich, by Mr. Parker.....	4	0	0
South Devon Aux. on account, by Rev. John Nicholson	90	0	0
Hackney, Pupils at Madras House, by Dr. Cox.....	1	16	0
Tewkesbury, by Mr. Jones	57	7	6
Stepney, Collected by Miss Marks....	1	10	3
Suffolk, Collected by Rev. E. Carey:			
Ipswich 51 7 9			
Stowmarket 10 5 0			
Diss 4 16 6			
Shelfhanger 0 14 0			
Rattlesden..... 1 11 7			
Bury 14 5 6			
Eye..... 6 4 6			
	89	4	10
East Norfolk Aux. by Mr. J. Cozens:			
Norwich, St. Clement's.. 35 0 2			
Dereham 10 15 4			
	45	15	6
Bristol, on account, by Mr. Leonard..	100	0	0
Ditto, Ladies' Assoc. by Mr. J. G. Fuller	35	0	0
Haverfordwest, by Mr. Rees, (addl.)	5	0	0
Grimsby, by Mr. Marston.....	5	0	0
Reading, for Jamaica, by Mr. Hinton	38	0	0
Sheerness, by Rev. G. W. Moulton..	19	1	2
Abergavenny, by Mr. Wyke	1	8	4
Alterunnis, by Mr. Griffiths.....	0	11	8
LEGACY.			
Charles Crawford, Esq. late of Richmond, proportion, as awarded by the Court of Chancery 311 13 4			
Duty 31 3 4			
	280	10	0

TO CORRESPONDENTS.

Just published, neatly got up in 12mo. embellished with a Copper-plate Engraving of Monghyr, "The Friends, a true Tale of Woe and Joy;" price 2s. 6d. This little volume, containing descriptions of characters and incidents connected with one of our Oriental stations, accurately delineated from real life, is published for the benefit of the Widow and Orphans' Fund. Copies may be had at the Mission House, or of Wightman, 24, Paternoster Row.

Two Packages, containing sundry articles for the use of the Missionaries, have been received from Messrs. Paxton and Robson, Berwick on Tweed.

Printed by Littlewood and Co. Old Bailey.

and acts of parliament, and orders of council, *cum multis aliis*. The method adopted by Mr. G. will be best understood from his own words:—"I have," he observes in his opening Lecture, "to tell a tale of woe, and that not the fiction of creative fancy, framed only for the excitement of sensibility; but real facts and serious truths. My subject is Slavery. The plan I propose is, first to give a general view of the state of slavery, as it exists in the British dominions; then, to shew more fully the evils of the system; after which I shall endeavour to prove the unlawfulness of it. I shall then give a sketch of what has been done towards the abolition of slavery, and close with an inquiry as to the duty of British Christians with reference to this subject." From this compend it will appear that the author does not confine himself to any one view of the subject, to the exclusion of others, but judiciously contemplates it as a whole. His design is to bring out the entire system into distinct and prominent exhibition before his readers, and the manner in which he has executed it, is in a high degree creditable both to his talents and his piety. We have long thought a work of this kind a desideratum, not because there was a want of authentic information on any *one* point connected with this topic, but because there was no single book within the command of ordinary purchasers, that embodied a sufficiently copious account of the *whole* of this nefarious system. The statistical table prefixed to the volume, together with the information conveyed in the body of the work, furnish an accurate and comprehensive view of all the British slave colonies. Many valuable details are interspersed respecting their discovery, extent, population, produce, capabilities and cultivation, which, as matter of history, are highly interesting, but which derive additional importance from their connexion with slavery. The condition of the slaves as delineated in these lectures, presents a most appalling, horrifying spectacle; he who can survey it without emotion, is certainly not far from the demerit of its miseries.

"In England, one law is for all; the rich and the poor, the master and the servant. No man can possess as property, or buy, or sell, or barter, a fellow-creature; no human being is appraised, put up to auction, seized for another's debts, or sold for taxes. None can take our children from us; our wives and daughters are not exposed to brutal insults or degrading punishments; in our homes they find an asylum. But in the enjoyment of all this comfort, this peace, this freedom, do you not hear the sighs of the slave wafted across the Atlantic? Do not the groans of his misery reach your heart? Is he not saying, 'Pity me, O my friends, for the hand of the oppressor is upon me! Pity me, your fellow-subject, O ye who boast of liberty, and whose benevolence reaches even to the ends of the earth! Pity me, ye British Christians, for ye only can relieve me! Am I not a man and a brother?"

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We had marked several passages for quotation, but our limits forbid. The following is preferred for its brevity:—

"A female slave, on her return home, was met by a free man of colour, who had been out shooting. A little dog which accompanied her, barked, and probably might have snapped at the man. This irritated him, and he threatened to shoot the dog. The woman, alarmed for his safety, called out, 'Oh! don't shoot him; don't shoot my dog:' upon which the man turned angrily upon her, and said, 'Not shoot him! I'll shoot you, if you say much:' and with little ceremony lodged the contents of his piece in her side. This was in the face of day, in the presence of many persons, but who, being slaves, were not qualified to give testimony on the occasion, and the offender escaped." p. 49.

We shall make room for one more, it is an account of the last interview of a pious slave with his wife and eight or nine children.

X X

"I went," says Mr. Pennock, "to the beach, to be an eye-witness of their behaviour in the greatest pang of all. One by one the man kissed his children, with the firmness of a hero, and blessing them, gave us his last words—(Oh, will it be believed, and have no influence upon our veneration for the negro!)—'Farewel! Be honest and obedient to your master.' At length he had to take leave of his wife. There he stood, (I have him in my mind's eye at this moment,) five or six yards from the mother of his children, unable to move, speak, or do any thing but gaze, and still to gaze, on the object of his long affection, soon to cross the blue wave, for ever from his aching sight. The fire of his eyes alone gave indication of the passion within, until, after some minutes standing thus, he fell senseless on the sand, as if suddenly struck down by the hand of the Almighty. Nature could do no more; the blood gushed from his nostrils and mouth, as if rushing from the terrors of the conflict within; and amid the confusion occasioned by the circumstance, the vessel bore off his family for ever from the island. After some days he recovered, and came to ask advice of *me!* What could an Englishman do in such a case? I felt the blood boiling within me, but I conquered. I brow-beat my own manhood, and gave him the humblest advice I could afford." p. 51.

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Notwithstanding the length of our remarks, we are still apprehensive that we have failed to convey a just idea of these estimable Lectures. Their oral delivery in Yorkshire contributed materially, we belive, to the excitement of that interest which led to the return of Mr. Brougham for that county; and their publication at the present crisis, will, no doubt, essentially subserve the great enterprize of which that distinguished senator has pledged himself, henceforth to be the leader, while the amount of information they contain, the liberal and enlightened principles they advocate, their lucid arrangement, and chaste and vigorous composition, combine to ensure them a permanent occupation of our libraries. They will be read with interest when the subject of which they treat shall be known only as matter of history.*

A History of the English Baptists: comprising the principal events of the History of the Protestant Dissenters, during the Reign of George the Third, and of the Baptist Churches in London, with Notices of many of the principal Churches in the Country during the same period. By JOSEPH IVIMEY. Vol. IV. Price 14s. Holdsworth and Ball.

In the first and purest ages of the church the disciples of Christ were not distinguished and divided as they are now, for they had "one Lord, one faith, one baptism." During the middle ages of darkness, when popery reigned with absolute power, the dissenters, whether Baptists or others, were not tolerated in holding public assemblies; and it is long after the Reformation had commenced before we can fix our eyes on such a scene. The first Presbyterian church appears in 1572; the first Independent church in 1616; the first *General* Baptist church in 1607; the first *Particular*, or Calviniatic Baptist church in 1633.

The History of the English Baptists is the history of a small portion of the visible church of Christ. Since the Reformation, the Baptists, as a body, have not been equal in numbers to the Independents, nor in learning, to the Presbyterians; but they have been in advance of both in their bold assertion of the principles of civil and religious freedom. "It is observable," says Charles Butler, "that this denomination of Christians (the Baptists) now truly respectable, but in their origin as little intellectual as any, *first propagated the principles of religious liberty.*"* In numbers they are at this time rapidly increasing. As to learning, perhaps, there is not any denomination that could mention names more honourably distinguished than those of Dr. John Gale, Dr. James Foster, Dr. John Gill, Dr. John Ward, Dr. Thomas Llewellyn, Dr. Samuel Stennett, Mr. Robert Burnside. And among the uneducated ministers, who ever made larger acquisitions in useful literature than Robert Robinson and Abraham Booth? In genuine native eloquence, worthy of the pulpit, few, if any, preachers of other denominations ever excelled such men as John Ryland, sen. Benjamin Francis, Samuel Pearce, Andrew Fuller, James Hinton.

The History of the English Baptists was compiled by Thomas Crosby, in four octavos, which appeared almost a hundred years ago, containing a mass of facts and documents, ill-digested indeed, but as far as we know, undisputed and unimpeached. Mr. Ivimey's preceding volumes appeared in 1811, 1814, and 1823. David Benedict, A.M. published in 1813 two large octavos, containing 'A general history of the Baptist denomination in America, and other parts of the world.' The history of the *General* Baptists, 'the more ancient, and for a long interval the more numerous party,' was published by Mr. Adam Taylor in two octavos, 1818: an excellent work, too little known. It

* In the Anti-Slavery Reporter, No. 67, p. 394, a very high and just estimate is taken of the talented author of these lectures, but the writer has fallen into a trifling error. The Rev. Benjamin Godwin is not an "Independent Minister" as there stated, but a Baptist, and a Tutor of one of our Theological Institutions.

* Historical Memoirs of the English Catholics, vol. i. p. 325.

which we neither remember nor pronounce, but with feelings of the highest veneration; and thus, as if abhorrent, lest the entail should be cut off, it is preserved with scrupulous fidelity, that it may be perpetuated, unimpaired to succeeding generations. The difficulty is further increased, by a certain measure of existing patronage, in which every error is sure to participate. There are few errors so exclusively our own, as not to have the countenance of some of our contemporaries, and persons whom we may deem in other respects of very inferior consideration, become elevated on the scale of importance in proportion as their principles and pursuits supply an apology for our own. Every one seems willing to conclude, that no extent of agreement, however great in number or respectability, can convert the slightest portion of falsehood into truth, yet it is deeply humiliating to observe the almost universal tendency to decline the labour of inquiry, and instinctively to shrink from admitting the possibility that our conclusions may be fallacious, while we retain upon our list a tolerable array of living names to whom our self-esteem and indolence have communicated a value, which, even with very superior attainments, they would never have obtained, had they discovered the temerity to question the correctness of our established prejudices, and the boldness to dissent from their practical result. To all which, we may add, that we have so imperceptibly glided into many of our mistakes, they are so interwoven with indisputable and important verity, and by a lengthened period of sufferance, at least have so familiarized themselves to our presence, that so far from their extirpation being probable, they appear to possess the covert of a sanctuary, which, if it be not deemed impious to violate, is considered so hazardous to approach, that even the interests of truth itself sometimes are pleaded, to awe those who might otherwise rashly advance to the arduous undertaking of desecrating their retreat, and denouncing their absurdity.

Many of our readers are already familiar with the elegant pen of Mr. Douglass. We have recently expressed our approbation of his valuable work on *the Truths of Religion*, and the volume now presented to the public on *Errors regarding Religion*, is entitled to very high commendation. After an ably written introduction, exhibiting a correct outline of the work, it is divided into eight consecutive parts: the subjects of which are—Rise of Polytheism and Pantheism—Early Corruptions of Christianity—Popery—Mysticism—Heresies after the Reformation—Infidelity—Present state of Errors—Universal Christianity. Each of these parts embraces the consideration of a variety of important articles. The reader will perceive that the whole work is evidently the result of considerable research, and enlarged information, conveyed in a style equally adapted to attract and impress the mind. The chapter on infidelity is exceedingly elaborate, and highly interesting; it closes thus:—

"If infidelity increases, we need not doubt that genuine religion will increase also. There is a very needless alarm about infidelity; it is merely the wind which separates and blows away the chaff. Infidelity has ever been a pioneer to true religion. The growing scepticism of the ancient pagans was one of the great causes, as far as natural means are concerned, of the rapid progress of primitive Christianity. The scepticism that widely prevailed throughout the countries under the thraldom of popery, immediately previous to the Reformation, was the precursor of the glorious change, when men, at the preaching of Luther, were turned from darkness to light, and received the everlasting Gospel, instead of the lying legends of a slavish superstition. The prevalence of infidel opinions preceded the revival of true religion, both in England, during the course of the eighteenth century, and also the more partial revival upon the Continent in our own times. And in all cases, scepticism will be found doing the same good offices in religious creeds, as in philosophical systems, detecting every flaw, sweeping down whatever has no foundation, and preparing a large and vacant space for erecting the solid and ever-durable edifice of truth." p. 270.

Let all whom it may especially concern, attentively peruse what this enlightened author has written on the

"11. They must neither be harsh to the poor, nor flattering to the rich; but wholly impartial to all.

The Church's Duty to their Deacons.

"To have them in respect and honour—to pray for them, that they may be enabled to perform their duty—to apply to them in every worldly dispute, when they cannot adjust it themselves—to abide by their determination, if possible, without troubling the church, and to leave all secular affairs belonging to the church to them.

"N. B. The divine worship, in all its parts, is to be under the direction of the pastor."

We should feel great pleasure in transcribing many of the amusing anecdotes with which this volume is enlivened, but our limits require us to forbear. In the church at Westbury Leigh, "Mr. Robert Marshman (father of Dr. Marshman) was ordained May 24, 1763, and died Aug. 24, 1800, aged 71 years. He was a remarkably plain, but useful minister, he would say, 'Those be some ministers who do cut but the grass so fine, that the sheep wont yeat it.'"

Church at Salisbury.

"It has been said that the Church of England *scandalize* their ministers; that the Independents *idolize* theirs; but that the Baptists *anatomize* theirs. As Mr. Saffery was a very large man, the church at Sarum was never thus accused." p. 300.

"The writer regrets, that owing to various circumstances, he has been obliged to omit several churches in London and its vicinity; a list of which at present he can only give:—

Mitchell-street, Old-street-road	Mr. Thomas Powell (since dead).
Spencer-place, Goswell-street	John Peacock.
Eldon-street, Moorfields, Welsh Baptists	Rowland.
Sabbatarians	J. B. Shenston.
Peckham	Thomas Powell, jun.
Westminster	C. Woollacott.
Lambeth	Jeffery.
Stoke Newington	Mileham (since dead),
Great Alie-street	W. Wilks.
Shouldham-street	George.
Hill-street, near the Regent's Park	Foreman.
Clement's-lane	House.
Commercial-road (General Baptists)	Wallis.
Hampstead	Castledine. (p. 413, note.)

Let it be remembered that if our venerable friend Dr. Rippon had not printed his 'Register' many years ago, many things which now enrich and adorn this 'History of the English Baptists' would not have been seen. Let the pastors of our churches take good care of their church-books. Many curious, important, and valuable articles might appear in this Magazine, and be preserved in this repository, till another Joseph Ivimey, and another Adam Taylor shall arise who may prepare a more ample and complete history, such as the age shall require, and in every view worthy of the denomination to which they belong.

Errors regarding Religion. By James Douglass, Esq. pp. 331. Price 8s. Longman.

"Who can understand his errors?" To explain the difficulty implied in this question, requires the aid of various considerations. Among these, that of their being our *own*, will certainly not be regarded as the least; for to say nothing of the powerful incentives which are ordinarily experienced, to treat our own aberrations from truth, when detected, with criminal indulgence, our vigilance in the search and exposure of the mistakes of others, is generally too active and engrossing to afford the necessary leisure and abstraction which are essential to the discovery and expulsion of our own. Many also of our errors, it may be, we have derived by direct and lineal descent from our forefathers. They have seemed to form a sort of hereditary possession, which, so far from being retained with suspicion, or at any time submitted to the severe ordeal of impartial and critical examination, they have been held sacred by their hallowed associations with names, which, in our minds, are the representatives of almost every excellence, and

OBITUARY.

MISS MASTERS,

Was the eldest child and daughter of Mr. C. Masters, of Brownrover, one of the deacons of the Baptist church, Rugley, Warwickshire.

We hope this account will operate as an encouraging motive to the heads of families, to early habituate their children to regard the Lord's day, by a regular attendance upon the instituted means of grace. It was the privilege of our young friend to be blessed with pious parents. At a very early period she was carried to the house of God, and as soon as capable of walking the distance, was led by the hand, to meet with the people who kept the holy day.

In our young friend, it was easily to be seen that she was not insensible of her parents' love, nor unmindful of their authority; she was, what every one would say who knew her in her early days, a dutiful and affectionate child. After she had acquired the first rudiments of education, in the immediate vicinity of her parents, she was placed under the tuition of the late Mrs. Dyer, of Devonshire House, Battersea; a circumstance which was always reviewed with considerable pleasure. It was here she formed an intimacy and correspondence with several of the young persons who, like herself, had been placed under the fostering care of their much-esteemed friend and governess. The late amiable and pious Mrs. Leslie formed one of her juvenile companions, and for whom she felt the highest esteem; and a Miss H. with whom she for some time corresponded after she returned from Battersea.

When our young friend returned from school, and again formed a part of the domestic circle, she made herself useful in the family. In her were united the industry of Martha and the piety of Mary. With a disposition naturally amiable, with an enlightened mind, cultivated and improved by means of education, rendered her the pleasing, interesting, and intelligent friend. Her mind was from a child imbued with the principles of divine truth, and she was often the subject of serious impressions; but, as she has often expressed, they were like the "morning cloud and early dew, which soon passed away." Nothing seems to have made such an abiding impression upon her mind, as two discourses which she heard in the year 1826. The substance of the following letter, written to Miss O., Wigston, Leicestershire, will best illustrate this part of the narrative.

"*Brownrover, Jan.* 17, 1827.

"My Dear Friend,

"I feel truly sorry your kind letter has been so long unanswered, but my engagements of a domestic nature are really very numerous. According to your request, I shall endeavour to give you an abridged account of my experience.

"Having always had the privilege of pious parents, and of faithful evangelical preaching, at an early age I was impressed with the propriety, and in some measure the importance of religion; but these impressions, like the morning clouds and early dew, soon disappeared, and were for a time lost, until it pleased God to visit me with a severe affliction, in the beginning of which I felt little or no concern respecting my soul; but the complaint increasing very fast, little hopes were entertained of my recovery. On being told this, I began to reflect seriously on the important solemnities of being called unprepared to appear at the bar of a just and holy God. Here my former impressions seemed to be awakened, and my mind became very much depressed. At this time my father came to me, and inquired as to the state of my mind. I replied, 'Not very comfortable. I feel afraid of being called away in an unprepared state.' I wished

him to have recourse to prayer, as I was fully convinced of my need of a Saviour, and unless interested in the pardoning love of a crucified Redeemer, I must perish for ever and ever. From this time, and I believe in answer to prayer, my mind became more composed, and I felt resigned to the will of the Lord, whether in life or death. My friends, as was natural, were very anxious for my recovery. Frequently and earnestly they besought the Lord for this, who granted their request. After a length of time I was restored, but alas! the uninterrupted enjoyment of health seemed to make me forget the favours and mercies I had so recently received. I appeared to choose the pleasures of the world rather than religion.

"About this time I was sent from home to finish my education, and being placed with pious people, who were very anxious for the welfare of the souls of those placed under their care, they used frequently to exhort us to attend to the one thing needful, and warn us against the danger of delay. Here again my former convictions were renewed; but on leaving school, I seemed to return again to the world, and in a great degree forgot the works of God. Oh! my dear friend, how does the remembrance of these things lead me to exclaim, 'Sure there was never a heart so base as mine, so prone to wander from the path of life!' But even while I express myself thus, I cannot but admire the riches of sovereign grace, and the long-suffering of God, who is not willing that any should perish, but that all should come unto him and live; and who has said, 'Turn ye, turn ye, why will ye die?'

"About this time I heard a sermon preached by our dear minister, Mr. ——, from those words in Jeremiah, 'Is it nothing to you, all ye that pass by? Look and see, was there ever sorrow like unto my sorrow?' I was convinced that the question asked might with propriety be referred to me, as I gave evident proofs that the sufferings of the Saviour were at this time of little or no importance to me. I felt much under the sermon, which feelings were greatly increased in the evening at family worship. My father, addressing us all, and looking seriously at me, in a very solemn manner repeated, 'Is it still nothing to you? Are you determined it shall still be nothing? Will you yet pass by the entreaties of the Saviour—you, who have received so many mercies from him? What, has he still no charms for you? Will you yet resist his invitations?' Although I never forgot these things, yet the evil heart of unbelief, that proneness to the love of the world, together with my listening to the temptations of Satan, who is ever ready to persuade it is time enough yet, I was prevented from becoming decided on the Lord's side. After this, another sermon was preached by our pastor, from those words in 1 John v. 4. From this discourse I was very much impressed, and greatly exercised in my mind. I feared I was destitute of that faith, as the world had so much influence over me—especially as I was afraid of its reproaches. From this time, I trust I was led to make known my wants and requests unto God—Unto him who is ever ready to hear and answer prayer. This I believe was about June 4, and on Sept. 3, 1826, I came forward, with my dear friend Sarah, to profess our attachment to the Saviour, in the face of a gainsaying world, by submitting to the ordinance of baptism, and was admitted a member of the church of Christ at Rugley, a day ever to be remembered by me as one of the happiest I ever enjoyed. Never did I before feel such deadness to the world.

"Your ever sincere friend,

"MARY MASTERS."

Little did our young friend think at this time, that the same month of another year would terminate in her separation from her friend, and introduce her into the society of the blessed.

A few days before the date of the above letter, there is a memorandum, bearing date Dec. 31, 1826:—"I have been brought through the changing vi-

cissitudes of another revolving year. I can truly say that goodness and mercy have followed me. While afflictions have surrounded me on every side, and thousands of immortal souls hurried away into eternity, I have been spared. Oh! well may I be led to adore the God of providence, when I reflect on the transactions and engagements of the year that is about to close. I view it as one the most remarkable in my whole life. What shall I say of it—the year of my professed espousal to Christ? Is it so in reality, or only by profession? If in reality, I shall ever have cause to look back with the greatest pleasure; if by profession only, how great indeed will be my disappointment and remorse of conscience at a future day! How greatly necessary is self-examination on this point! Do I not read that 'they are not all Israel that are of Israel?' Oh! may I then seriously examine my heart, and fervently pray, 'Search me, O God, and try my thoughts; try me, and know my heart!' Oh, may I be a faithful follower of Jesus! May the church of Christ to which I am now united never have cause to regret that I was admitted a member, and that I never may have cause to repent that I gave myself to be united unto it! O Lord, preserve me from the evil that is in the world! May the prayer of the pious Psalmist be daily my prayer—'Hold thou me up, and I shall be safe.' My trials have been various, and some from quarters I little expected, yet the Lord has been mindful of me, and has in great faithfulness verified his promise, that as my day hath been, so his strength has been proportioned unto me. His grace was sufficient, his loving kindness changes not. Trials though not pleasant, 'they make the promise sweet, and give new life to prayer.'

"If I am permitted to enter upon another year, Oh may it be with a fresh determination, in the strength of Jesus, to live more devoted to him! May I reflect more of his moral image in the face of a gainsaying world! I have to lament how little this has been the case hitherto. Oh, thou ever gracious God, preserve me from all evil, keep me unspotted from the world, let the cause of my Redeemer never suffer through any inconsistency on my part! Oh, guard me, and guide me safe through life, and after death receive me to glory!"

We could make many more extracts from her memoranda, but it is time we direct the reader to the nature of the affliction which was the cause of her death, and of her conduct and support under it. In the beginning of the autumn of 1827, she was afflicted with a violent pain in her face and gums, arising, as was supposed, from a carious tooth. She had tried every means which kindness and prudence suggested, but no application either removed or mitigated the pain. After many days of violent suffering from pain, she came to the determination of having the tooth extracted; and, trivial as the narration of this may appear, the operation laid the foundation of that affliction which was protracted to the period of twenty-two weeks, and terminated in death. The extraction of her tooth was followed with a violent bleeding, which for several days baffled every effort of her medical attendant to stop. This brought on great debility and fever, and her constitution received that shock in which all the power of medicine failed ever to remove. She was now confined to her sick room, and every attention was paid, with the hope of seeing her restored to her wonted engagements and privileges in the church of God. But she never more visited the sanctuary, nor engaged in her delightful employ as a teacher in the Sabbath school. She oftentimes was troubled with doubts and fears, lest she should not be what she professed to be. The following minutes, copied from the pen of her father, will best express the state of her mind:—

"October 25. My dear child seemed powerfully impressed that the time of her departure was at hand. She said to her mother, 'I think that I am going very fast, and my mind is so beclouded, or to speak more exactly her own words, I have such a weight upon my mind, that I do not know how to bear it. I

think I have been deceiving myself, that my sins are too great and too numerous to be pardoned; and oh! to die without an interest in Jesus Christ, and to be cast out at last, how deplorable the condition!' Her mother came weeping to communicate these things to me. I immediately went to her, and found her in very great distress of mind, when she told me the same things. I quoted that scripture, 'The blood of Jesus Christ, his Son, cleanseth from all sins;' and said that there was sufficient efficacy in his blood to remove the guilt of a whole world. She replied, 'Ah! but I fear that I have been deceiving myself.' I said, 'I would have you view it as a temptation of the adversary: that God does sometimes permit him to beget these doubts and fears in the minds of his most beloved children for wise purposes, to try their faith, and that their minds might be more intensely fixed upon himself; and also to teach us not to be high-minded, but fear. Such is the malignant cruelty of this enemy, that, as the poet says,

He worries whom he can't devour,
With a malicious joy.

"In the midst of her greatest distress, she told me of a dream that she had a few nights ago. To this I replied, 'The Lord Jesus Christ is the angel of the everlasting covenant, that conveys the spirits of his people to the realms of eternal happiness; that so precious are the death of his saints, that he would not trust the spirits of his people even with a convoy of holy angels; but as we have been reading, 'I will come again unto you, and receive you unto myself, that where I am there ye may be also.' She still had a very great dread of self-deception. I spoke to her from several passages of Scripture. I asked what reason she had to assign for supposing she had deceived herself. Have you done any thing in professing the name of Christ with a view to deceive? She replied, 'No, I trust I have not: I never have had any cause to repent in any thing I have done in that respect. But I can say,

'Twas love that made my cheerful feet,
In swift obedience move.

I said, 'My dear, hope still in God, for I trust you will yet praise him; weeping may endure for a night, but joy cometh in the morning.' This I trust was happily realised, for while I was writing this, she was engaged in the exercise of prayer, and her faltering tongue

'Broke out in unknown strains,
And sung surprising grace.'

She also turned that hymn into prayer:

His love in times past forbids me to think
He 'll leave me at last in trouble to sink.

In her address to the Saviour, she termed him the chiefest among ten thousand, and altogether lovely, and entreated him to manifest himself to her in this trying hour. She knew he was able to save to the utmost all that come unto God by him; she expressed her gratitude to him for past favours, and begged his blessing and presence through the day.

"Oct. 26 and 27. Was very dull, and much inclined to doze through the day. Saturday night she was very ill, and at intervals delirious, till the Sabbath morning. When her perspiration again returned, she was a little revived. She asked me to pray with her, and I did so; and observed that we had often taken sweet counsel together, and walked to the house of God in company. 'Ah!' she replied, 'I have generally enjoyed the worship of God very much.' I read the 84th psalm, which seemed to breathe the very desire of her soul. She enjoyed the conversation of her friends very much, and especially her highly-esteemed friend and pastor. She said he always did her good when he came. She felt a great respect for him, and called him her spiritual father. She often expressed her gratitude to God for this kindness in a very striking manner, and manifested the most filial affection towards them, which constrained me to spend a great deal of my time with her during her affliction. I have had many happy seasons in prayer and conversation with her, and she has often

expressed that she has felt much interest in them. On one occasion, towards the latter period of her illness, I read the 14th of John, and made a few remarks, and prayed with her, when she said, 'Truly this has been a time of refreshing from the presence of the Lord.' Being a little better for a few days, she had a faint hope that she might recover, but this hope soon fled; her strength decreased, and the disease gained ground. Seeing her mother very much affected, she said to her, 'My dear mother, I hope you will feel resigned and be passive in the hand of the Lord. I trust I am.' After this she had no particular ecstacies of soul, but possessed a solid, well-grounded hope (I trust) in the merits of Jesus Christ. This hope was now become as an anchor to her soul, and enabled her to bear the weight of her affliction with great patience, and often with cheerfulness to the divine will. She would often say, 'The Lord will do what is right.' Whenever her friends or acquaintance came to see her, and especially young persons, she always took the opportunity before they left, of endeavouring to impress their minds with the importance and the necessity of real religion. She exhorted them to seek the Lord while he was to be found, assuring them that they could find no real happiness but in the ways of God.

"She often regretted that she had no more strength to tell them of the pleasures and enjoyments of religion, but expressed an anxious hope of meeting them in a better world. She reminded them, that although they were then in health and strength, they knew not what might soon befal them; they might very soon be brought into the same situation as she was, and then what will you do, if destitute of a saving interest in Jesus Christ? 'What should I do now,' she would say, 'if I had a Saviour to seek, and had no divine support from him? Be admonished from one who now lies on a sick and dying bed, one who earnestly desires your immortal welfare, now to let nothing divert your mind from attending to the salvation of your souls. Prize the privileges you are favoured with—they will soon be gone; the world may laugh and jeer at you, but what is this in comparison of being found in Jesus Christ?'"

On the Sabbath morning, Jan. 20, 1828, she sent her christian regards to her pastor, requesting him, in the mention that he might make of her in his prayers, that he would entreat the Lord for her dismission, and not to pray for her recovery. His requests were soon granted, for on the Thursday, the 24th, her immortal spirit took its flight, to dwell with her Redeemer, the very day she had attained the age of 21 years. By request, her pastor attempted an improvement of her death on the following Sabbath, to a very crowded and attentive audience, from a passage which she had chosen for that purpose, Job xix. 25.

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

Died, on Lord's day, August 29, Mr. John Morris, pastor of the Baptist church meeting at Borough Green, in the parish of Wrotham, Kent, in the 77th year of his age.

In the 66th year of his age, Mr. Thomas George, for several years a deacon of the church in Eagle-street, and for the last few years a member of the church in Henrietta-street. His remains were interred in the vaults below the chapel of the latter church on the 20th of September, when the Rev. Joseph Ivimey delivered an impressive address; and on the following Sabbath his death was improved before a large congre-

gation, by his pastor, the Rev. Thomas Thomas.

On Thursday, Sept. 2, at Ely, the Rev. W. Rushbrook, who had been the minister to a small congregation of Baptists in this city for the last seven years. He was removed at the early age of 36 years, from an affectionate wife and eight children, with the prospect of an addition, altogether unprovided for. So small was the salary Mr. Rushbrook received from the people to whom he preached the word of life, and so great was the demand for the supply of his numerous family, that he could never spare the annual pound, as a subscription to the County Society; but he died comfortably, and even triumphantly in the Lord, committing his family to Him who hath said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

SLAVERY.

To the Editor of the Baptist Magazine.

SIR,

In the Circular Letter on the above subject, forwarded by me to our respective congregations, it was distinctly stated that the Petitions "*might be forwarded by post, free of expence, if* ADDRESSED TO A MEMBER OF PARLIAMENT, LEFT OPEN AT THE ENDS, AND INDORSED WITH THE WORD 'PETITION.'" I am sorry to say, that inattention to this recommendation on the part of some of our ministers, has put the Committee of the Anti-slavery Society to a heavy expence for postage. I request you therefore to insert this note, for the purpose of preventing any further charges of that kind. While writing on this subject, I take the liberty to suggest, that all the petitioning congregations should embrace an early opportunity to make a public collection, towards the general expences incurred by the Committee, and transmit the amount to the Treasurer, Samuel Hoare, Esq. 18, Aldermanbury.

Yours, &c.

JOSEPH IVIMEY.

51, *Devonshire-street, Queen-square,*
October 26, 1830.

P.S. The note requested, stating the number of signatures, should be unsealed, and inclosed with the Petitions.

SLAVE POPULATION OF THE BRITISH COLONIES.

(An Abstract from the Report preparing for the House of Commons.)

Antigua	29,839
Barbadoes	81,902
Bahamas	10,341
Berbice	21,319
Bermuda	4,608
Demarara	69,467, or 87
Dominica	15,392
Grenada	24,342
Jamaica	331,119
Montserrat	6,262
Nevis	9,259
St. Christopher	19,310
St. Lucia	13,661
St. Vincent	23,589
Tobago	12,723
Trinidad	24,452
Virgin Islands	5,436
Mauritius	76,774
Cape of Good Hope	35,509
Total	825,804

Petitions to both Houses of Parliament, from the Body of Dissenting Ministers meeting at the Library, Redcross-street, are now in progress, founded on the following Resolutions:

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the three Denominations, residing in and about the Cities of London and Westminster, held at Dr. Williams's Library, Redcross-street, on Tuesday, Oct. 12, and, by adjournment, on Tuesday, Oct. 19, the Rev. JOHN COATES in the Chair:

Resolved unanimously—

That in the deliberate judgment of this body, slavery is contrary to justice and reason, to the inalienable rights of humanity, and to all the principles of the Christian religion.

That the existence of slavery in the colonies of Great Britain is inconsistent with the spirit of the British constitution, and injurious to the best interests of the empire.

That notwithstanding the attempts which have been made by the British Legislature to better the condition of the slaves in the colonies, the melancholy facts appear to this body to be fully proved, that degrading and cruel severities are still inflicted upon them; and that a barrier is placed against their moral and spiritual improvement, by the discouragement of their marriage, and the forcible separation of such as have been united in the marriage tie, and by an intolerant interference with their Christian rights and privileges.

That on these grounds, this body feel it to be their bounden duty to address petitions to both Houses of Parliament, earnestly praying them to adopt, without delay, such measures of justice and sound policy as to them shall appear most effectual for preventing slavery in the British colonies from being transmitted to posterity, and for abo-

lishing it with regard to the existing generation. THOMAS REES, Sec.

At a Special Meeting of the *General Union of Trinitarian Protestant Dissenting Ministers*, residing in and about the Cities of London and Westminster, held at Trinity Chapel, Leather-lane, Oct. 18, the Rev. JOHN STYLES, D.D. in the Chair:

It was resolved,

"That the following petition for the immediate abolition of slavery in the West Indian colonies be adopted, and published in the Times, World, and Record newspapers."

And at a special meeting of the *Board of Congregational Ministers*, residing in and about London, held at No. 26, Austinfriars, on Tuesday, Oct. 19, to take into consideration the subject of slavery, the Rev. J. HOPPUS, A.M. Professor of Mental Philosophy in the London University, in the chair: Resolutions embracing the same great object were unanimously agreed to.

Our limits will not allow us to do more than announce the fact and design of these Meetings; the petition adopted at the former, and the resolutions passed at the latter, will both be found in the World paper for Oct. 25, to which we must refer our readers; while the simple fact of such a simultaneous movement on the part of the London ministers, to secure the same object, will shew to our country friends the state of metropolitan feeling, relative to this great national iniquity.

We rejoice, however, that this feeling is not confined to the metropolis, but is fast spreading itself through all parts of the British empire; so that in the last Number of the Anti-slavery Reporter — a work, whose pages are solely devoted to this subject—the Editor is compelled to state—"It would be beyond our power, and would far exceed the capacity of our pages, to enter into any detailed account of the various meetings which have taken place during the current month, with a view to promote the early and entire extinction of Negro Slavery." May this feeling which has thus been enkindled, of holy indignation against the foulest outrage on justice and humanity, that ever stained the annals of a nation, still rise in its intensity, and be expressed in immediate petitions to the Government, from every congregation of professing Christians throughout this land of freedom. And we take this opportunity of calling especially upon the ministers of the Gospel, to avail themselves of their official influence in hastening the extinction of colonial slavery. Let them, by addresses from the pulpit to their respective congregations, endeavour to arouse them to a just sense of the enormity of this national crime, and their individual duty to lift up a voice against it. This has already been done in several instances, and we trust it will be universally adopted. Assuredly it is no desecration of the sacred office, thus to endeavour to remove one of the greatest impediments to the moral and spiritual improvement of 800,000 fellow-beings destined for immortality, and thereby relieve ourselves from a load of awful responsibility which at present rests upon our character as Christians, as Britons, and as men.

Mr. Edmund Clarke, of Truro, has favoured us with an excellent Address relative to the abolition of this cruel bondage. It has been already we believe, extensively circulated, but its importance and appropriateness at the present moment, will fully justify us in inserting it in our pages.

ON FRAMING PETITIONS TO PARLIAMENT.

As it is intended again to apply to Parliament on this momentous subject, it is desirable not only that petitions should be forwarded early in the Session, but that they should possess such characteristics as will ensure their success.

They should be directed to one object: they should convey, in reference to that object, the temperately expressed, yet importunate requirement of the whole British community.

Should the forthcoming petitions against slavery possess these two features, the abolition of that odious crime must speedily be accomplished. These are not times in which a Ministry, a body of representatives, or a House of Peers would withstand such an appeal as this!!

What is the object to which the prayer of every petition should be directed? It is that *an early day be fixed, after which Slavery in the British dominions shall utterly and irrevocably cease.* Let all the minor details of policy, commerce, finance and compensation be deferred to the consideration and adjustment of government; while the public solicit the early extinction of Slavery as a measure of paramount, stern and uncompromising justice!

To make amelioration any longer a prominent object will be delusive. To obtain the mitigation of slavery, it now appears indispensable to abolish slavery itself. The experience of the last seven or eight years has demonstrated the folly of expecting any valuable improvement from the colonists. Their principles have been perverted, and their feelings have been obdurated by a long and demoralising familiarity with the system in which they have been tutored; so that every meliorating provision will be rendered nugatory by the habits and imagined inte-

rests of the very men who must be its executors. Besides, the time consumed in obtaining, or endeavouring to obtain amelioration, is so much lost to the ultimate design of abolition. For the last-mentioned reason, it is inexpedient to render the emancipation of slave children, at birth or any other time, a separate object of solicitude; to say nothing of the difficulty of providing for children whose parents would remain slaves, or of the injustice and cruelty of retaining a parent in bondage while his offspring is declared free.

Should any object to immediate emancipation; it is replied that justice to the slave, and regard to his owner's interests, both require it. If we have wronged the former by enslaving him, he ought to be instantly liberated. To make him toil for the purchase of his freedom, under the idea of preparing him for his recovered rights, would seem to add insult to injury. The proprietor represents his property as depreciated by the agitation of the subject. For his sake then, let the question be set at rest as early as possible, and he will instantly know what ulterior measures his interests require him to pursue.

Besides, the advocates for gradual emancipation must admit that every process, however long its course, must at some time or other reach its termination. Has not the slave for years been graduating for his freedom? Did not the abolition of the trade in 1807, proclaim to him the approaching extinction of the slave market and of slavery itself; and have not eight years nearly rolled away, since the far famed resolutions of Parliament announced to him our determination to lighten, and then remove his chains? Surely it is time, even on the gradual scheme, to bring slavery to a close!

But will it be safe to emancipate immediately? The answer is unhesitatingly affirmative; and the following reasons will form its justification. 1. For many years past, both the slave and his owner have had reason to be assured that slavery must ultimately cease; and therefore the minds of both have been long undergoing an anticipatory preparation. 2. Almost every slave has been more or less accustomed to certain modes of labour, comparatively uncompulsory, which must render him at any time easily convertible into a free labourer, willing to serve for a fair remuneration, and to subsist contentedly on the produce of his industry. Some, for instance, have worked by task, others have hired themselves to various occupations on paying their owners a certain compensation; — many have been habituated to the milder form of domestic servitude; while the great body of predial slaves, after all their whip-driven toils in the field, receive no wages but still labour for their subsistence by cultivating the small portions of land allotted to them under the name of provision grounds. 3. There are already in the colonies 90,000 free people of colour, a greater number than the whole of the whites, most of them intelligent and respectable, and in some islands possessing half the property. 4. A very large proportion of the slaves have, with the encouragement of some proprietors, and notwithstanding the violent oppositions of others, been brought under the elevating and holy influences of true religion. 5. All experience teaches that acts of justice and humanity, such as the immediate liberation of the enslaved would be, may at any time be performed with safety. 6. Numerous cases of immediate emancipation have taken place, under great diversity of circumstances, not only with safety, but with advantage to their owners. In proof of this, reference may be made to various publications.*

On the grounds briefly stated, it is hoped that all the petitions of the empire will concur in the one just, humane, patriotic, politic, safe, and more than all, the christian entreaty, that after an early day, slavery may be no more!!

As to the second character which it is desirable that the proposed addresses to Parliament should assume, it is only requisite that every friend of the negro should employ a small portion of effort in his immediate locality; and the elements of British and Christian feeling will kindle in every place, and burst forth in one sacred and universal flame.

The trifling expence and trouble of circulating pamphlets, and preparing petitions on parchment or paper will surely be incurred without regret. Every city, town and village, will doubtless come forward, while every christian congregation, of every denomination, in every town and village, will present its own petition to both Houses of Parliament.

And why should not the number be increased by a separate petition, either to her Majesty or to the legislature, from British *females* of every town, village and congregation? Do not the overwrought and unrecompensed labours, the unfeeling violations of maternal tenderness, the wretched

* The following may be easily obtained and ought to satisfy the most incredulous: "Consequences of Immediate Emancipation," Nos. 1 and 2, Wright and Bagnell, Bristol; and "Negro's Friend, No. 13, on the Ease, Safety, and Advantages of Liberating the Enslaved Negroes, and on Compensation to their Masters."—Harvey and Darton, London.

indecencies, the brutal floggings, and other heart-rending woes to which their negro sisters are subjected by slavery, constitute a case for whose effectual relief the daughters of Britain, virtuous, happy and free, may laudably exert their utmost sympathy and zeal?

Ministers of the Gospel! Disciples of Jesus! Friends of man! Patriots! Fathers! Mothers! Brethren! Sisters! come forward —be in earnest! Your country is disgraced by holding 800,000 of her subjects in a slavery more cruel and grievous than that of pagan antiquity! Religion is outraged! Justice and humanity weep! Resolve to seek redress. Convince the legislature that while respectful, you are earnest; that while obedient for conscience sake, you are determined to employ every religious and constitutional means till the crime of slavery be abolished! Christian! let your petition to an earthly power be accompanied with prayer to the supreme Director of all, and the cause of righteousness *must* prevail. The sighing of the prisoner, and the groan of the captive shall be heard in heaven; and the decree shall go forth,—"Thus saith the Lord of hosts, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."

EDMUND CLARKE.

Truro, Oct. 7, 1830.

ORDINATION, &c..

HARWICH, ESSEX.

On Tuesday the 13th April last, Mr. R. E. Webster was set apart to the pastoral charge of the Particular Baptist Church in Harwich, on which occasion Mr. Cowell of Walton, Mr. Francis of Colchester, Mr. Hatch of Ipswich, and Mr. Clarke of Thorpe attended and engaged in the services of the day. It may perhaps, be pleasing to the denomination, to learn that the church consisted of twelve members, to which two more have since been added by baptism, and one by letter. The formation of this interest is of comparatively recent date. About the year 1814, some friends who were united in the distinguishing truth of the denomination, were gathered together in Providence, and used to meet for prayer and mutual edification at one another's houses.

In 1816, Messrs. Cowell and Hatch baptized three or four of the brethren, who then began to meet in the Meeting-house formerly occupied by the friends, which the Baptist congregation have constantly used ever since, and indeed by exertion among themselves, and some little assistance from friends, have even been able to purchase: it is but a small house of 15 feet by 20, and in a very obscure place, so that after the formation of a church in 1821, under the pastoral care of Mr. Margerum, the congregation did not increase, and in 1824 their minister was obliged to leave them. From that time the little society has been kept together aided by the ministerial services of Mr. Webster.

Since his ordination the friends have felt themselves sufficiently strong to rent the Old Methodist place of worship, hoping to be more useful by holding their meetings in a more public situation and by being better known. This meeting-house was opened in the Baptist connection on the 7th day of September, the services of the day being conducted in the following order. In the morning by the Rev. James Spriggs of Ipswich, who read the 13th Heb. and preached from the 13th and 14th verses; in the afternoon by the Rev. A. K. Cowell of Walton, (a good friend to the cause,) who preached from Rom. xv. 29. The market and state of the weather militated very much against the attendance in the earlier parts of the day, but in the evening the Rev. G. Francis of Colchester, preached to a crowded and attentive audience from Cor. iv. 2. The hymns were given out by the pastor. The prospects here and in neighbouring villages are encouraging, and it may not be unadvisable to add, that if any of the friends in London or the country should visit this convenient watering place, it would be esteemed an act of kindness if they would enquire for, and support this infant cause. Harwich is singularly blessed with an evangelical clergyman, a faithful independent Minister, a Methodist interest, and last, not least, with a Baptist Church of Christ. May the little one become a thousand, and the small one a strong nation.

NOTICES.

The church and congregation under the pastoral care of the Rev. J. B. Shenstone, are removing from Elden Street, Finsbury, to worship with the people assembling in Mill Yard Chapel, Leman Street, Goodman's Fields, where in future there will be preaching every Saturday, in the morning at eleven, in the afternoon, half-past two; and a lecture on Friday evenings at half-past six. (See list of lectures on cover.) On Thursday, Nov. 4, these services will be commenced, when the Rev. W. Newman, D.D. will preach in the morning at eleven; and the Rev. F. A. Cox, LL.D. in the evening at half-past six.

We are requested to state that the Sixteenth Annual Report of the Baptist Irish Society is now ready, and will be sent to the subscribers.

and acts of parliament, and orders of council, *cum multis aliis*. The method adopted by Mr. G. will be best understood from his own words:—"I have," he observes in his opening Lecture, "to tell a tale of woe, and that not the fiction of creative fancy, framed only for the excitement of sensibility; but real facts and serious truths. My subject is Slavery. The plan I propose is, first to give a general view of the state of slavery, as it exists in the British dominions; then, to shew more fully the evils of the system; after which I shall endeavour to prove the unlawfulness of it. I shall then give a sketch of what has been done towards the abolition of slavery, and close with an inquiry as to the duty of British Christians with reference to this subject." From this compend it will appear that the author does not confine himself to any one view of the subject, to the exclusion of others, but judiciously contemplates it as a whole. His design is to bring out the entire system into distinct and prominent exhibition before his readers, and the manner in which he has executed it, is in a high degree creditable both to his talents and his piety. We have long thought a work of this kind a desideratum, not because there was a want of authentic information on any *one* point connected with this topic, but because there was no single book within the command of ordinary purchasers, that embodied a sufficiently copious account of the *whole* of this nefarious system. The statistical table prefixed to the volume, together with the information conveyed in the body of the work, furnish an accurate and comprehensive view of all the British slave colonies. Many valuable details are interspersed respecting their discovery, extent, population, produce, capabilities and cultivation, which, as matter of history, are highly interesting, but which derive additional importance from their connexion with slavery. The condition of the slaves as delineated in these lectures, presents a most appalling, horrifying spectacle; he who can survey it without emotion, is certainly not far from the demerit of its miseries.

"In England, one law is for all; the rich and the poor, the master and the servant. No man can possess as property, or buy, or sell, or barter, a fellow-creature; no human being is appraised, put up to auction, seized for another's debts, or sold for taxes. None can take our children from us; our wives and daughters are not exposed to brutal insults or degrading punishments; in our homes they find an asylum. But in the enjoyment of all this comfort, this peace, this freedom, do you not hear the sighs of the slave wafted across the Atlantic? Do not the groans of his misery reach your heart? Is he not saying, 'Pity me, O my friends, for the hand of the oppressor is upon me! Pity me, your fellow-subject, O ye who boast of liberty, and whose benevolence reaches even to the ends of the earth! Pity me, ye British Christians, for ye only can relieve me! Am I not a man and a brother?"

In tracing the evils of slavery, the author sketches with the hand of a master, its "stupendous and varied powers of mischief."

"Our colonial slavery (he says) exhibits so many evils, of so many different kinds, they are so varied and complex, that I scarcely know where to begin. It affects not only Africa, but America; it reaches even to Europe and Asia. Its dark shadows are stretched over black men and white, the slave and the slaveholder; it comprehends almost every kind of sin, and nearly every form and degree of suffering. I shall therefore classify these evils, and consider them under three general heads—*natural*, *moral*, and *political*.

We had marked several passages for quotation, but our limits forbid. The following is preferred for its brevity:—

"A female slave, on her return home, was met by a free man of colour, who had been out shooting. A little dog which accompanied her, barked, and probably might have snapped at the man. This irritated him, and he threatened to shoot the dog. The woman, alarmed for his safety, called out, 'Oh! don't shoot him; don't shoot my dog:' upon which the man turned angrily upon her, and said, 'Not shoot him! I'll shoot you, if you say much:' and with little ceremony lodged the contents of his piece in her side. This was in the face of day, in the presence of many persons, but who, being slaves, were not qualified to give testimony on the occasion, and the offender escaped." p. 49.

We shall make room for one more, it is an account of the last interview of a pious slave with his wife and eight or nine children.

X X

"I went," says Mr. Pennock, "to the beach, to be an eye-witness of their behaviour in the greatest pang of all. One by one the man kissed his children, with the firmness of a hero, and blessing them, gave as his last words—(Oh, will it be believed, and have no influence upon our veneration for the negro!)—'Farewel! Be honest and obedient to your master.' At length he had to take leave of his wife. There he stood, (I have him in my mind's eye at this moment,) five or six yards from the mother of his children, unable to move, speak, or do any thing but gaze, and still to gaze, on the object of his long affection, soon to cross the blue wave, for ever from his aching sight. The fire of his eyes alone gave indication of the passion within, until, after some minutes standing thus, he fell senseless on the sand, as if suddenly struck down by the hand of the Almighty. Nature could do no more; the blood gushed from his nostrils and mouth, as if rushing from the terrors of the conflict within; and amid the confusion occasioned by the circumstance, the vessel bore off his family for ever from the island. After some days he recovered, and came to ask advice of *me!* What could an Englishman do in such a case? I felt the blood boiling within me, but I conquered. I brow-beat my own manhood, and gave him the humblest advice I could afford." p. 51.

It is humiliating to think, that, in the nineteenth century, there should exist any necessity of proving, to the most enlightened nation in the world, the unlawfulness of slavery. A whole lecture, however, is devoted to the exposition of this point. After fairly stating and scattering to the winds, the various objections so frequently and artfully urged by the abettors of the system, it is clearly demonstrated that slavery is a flagrant violation of the dearest natural rights of man; that it is contrary to the spirit and practice of the British constitution; that it derives no sanction from the Jewish dispensation; and finally, that it is utterly at variance with the genius of Christianity. The ability with which this part of the subject is discussed, is beyond all praise, there is no tergiversation, no manœuvering, civil and religious liberty is here based on immoveable principles. Mr. Godwin does not skirmish with his opponents, but fearlessly takes the field, and moves on with a firm and steady step, in conscious triumph. In the concluding lecture, Mr. G. briefly reviews the efforts which have been made at different periods for the abolition of slavery, in the progress of which, he has paid a just tribute to those illustrious individuals who have so laudably exerted themselves in this labour of love. He then enters at some length, upon what we conceive to be, at this moment, the main question,—what is the duty of the friends of religion and humanity respecting their enslaved fellow-creatures? Our sympathy is first claimed; it is then urged that prompt and decisive efforts should be made for their speedy and entire manumission. The British public, it is maintained, possess the adequate means for the acquisition of this great object: nor is there any possibility of its ever being realized, unless these means are brought into vigorous operation. United and persevering efforts on the part of the British public, in circulating information on the subject, in abstaining from slave produce, and above all, in petitioning the legislature, cannot fail of annihilating this odious system. Mr. Brougham has announced his intention of bringing the subject before parliament, at an early stage of the present session, and we trust that, supported by the suffrage of the nation, he will have the sublime satisfaction "to dash in pieces the fetters of 800,000 slaves."

The flood of light now poured over every part of this mystery of iniquity, is too abundant to admit of those expedients which have hitherto been but too successful. The apologies and palliatives can no longer be endured, that slavery is not so bad a thing as has been supposed, that many of the slaves are treated with great humanity, and that it had better be left to their owners gradually to improve their condition, that they may be prepared to receive their freedom. No, in this land of light and liberty the time is past for ever in which the public mind might be, thus tampered with and its confidence abused. The British nation call for speedy and entire abolition, and we trust all attempts to reduce it to the acceptance of any thing inferior will prove ineffectual.

Notwithstanding the length of our remarks, we are still apprehensive that we have failed to convey a just idea of these estimable Lectures. Their oral delivery in Yorkshire contributed materially, we belive, to the excitement of that interest which led to the return of Mr. Brougham for that county; and their publication at the present crisis, will, no doubt, essentially subserve the great enterprize of which that distinguished senator has pledged himself, henceforth to be the leader, while the amount of information they contain, the liberal and enlightened principles they advocate, their lucid arrangement, and chaste and vigorous composition, combine to ensure them a permanent occupation of our libraries. They will be read with interest when the subject of which they treat shall be known only as matter of history.*

A History of the English Baptists: comprising the principal events of the History of the Protestant Dissenters, during the Reign of George the Third, and of the Baptist Churches in London, with Notices of many of the principal Churches in the Country during the same period. By JOSEPH IVIMEY. Vol. IV. Price 14s. Holdsworth and Ball.

In the first and purest ages of the church the disciples of Christ were not distinguished and divided as they are now, for they had "one Lord, one faith, one baptism." During the middle ages of darkness, when popery reigned with absolute power, the dissenters, whether Baptists or others, were not tolerated in holding public assemblies; and it is long after the Reformation had commenced before we can fix our eyes on such a scene. The first Presbyterian church appears in 1572; the first Independent church in 1616; the first *General* Baptist church in 1607; the first *Particular*, or Calvinistic Baptist church in 1633.

The History of the English Baptists is the history of a small portion of the visible church of Christ. Since the Reformation, the Baptists, as a body, have not been equal in numbers to the Independents, nor in learning, to the Presbyterians; but they have been in advance of both in their bold assertion of the principles of civil and religious freedom. "It is observable," says Charles Butler, "that this denomination of Christians (the Baptists) now truly respectable, but in their origin as little intellectual as any, *first propagated the principles of religious liberty.*"* In numbers they are at this time rapidly increasing. As to learning, perhaps, there is not any denomination that could mention names more honourably distinguished than those of Dr. John Gale, Dr. James Foster, Dr. John Gill, Dr. John Ward, Dr. Thomas Llewellyn, Dr. Samuel Stennett, Mr. Robert Burnside. And among the uneducated ministers, who ever made larger acquisitions in useful literature than Robert Robinson and Abraham Booth? In genuine native eloquence, worthy of the pulpit, few, if any, preachers of other denominations ever excelled such men as John Ryland, sen. Benjamin Francis, Samuel Pearce, Andrew Fuller, James Hinton.

The History of the English Baptists was compiled by Thomas Crosby, in four octavos, which appeared almost a hundred years ago, containing a mass of facts and documents, ill-digested indeed, but as far as we know, undisputed and unimpeached. Mr. Ivimey's preceding volumes appeared in 1811, 1814, and 1823. David Benedict, A.M. published in 1813 two large octavos, containing 'A general history of the Baptist denomination in America, and other parts of the world.' The history of the *General* Baptists, 'the more ancient, and for a long interval the more numerous party,' was published by Mr. Adam Taylor in two octavos, 1818: an excellent work, too little known. It

* In the Anti-Slavery Reporter, No. 67, p. 394, a very high and just estimate is taken of the talented author of these lectures, but the writer has fallen into a trifling error. The Rev. Benjamin Godwin is not an "Independent Minister" as there stated, but a Baptist, and a Tutor of one of our Theological Institutions.

* Historical Memoirs of the English Catholics, vol. i. p. 325.

may be remarked, of all these writers that, in general, they are entitled to high praise of *perspicuity*, and as Cowper says, 'Perspicuity is half the battle; for if the sense is not so plain as to stave you in the face, but few people will take the pains to poke for it.'

Mr. Ivimey's well-known connexion with this work forbids our expatiating on his merits; we must be permitted, however, to say that we consider not only our own denomination, but the whole Christian public indebted to him for the time, the labour, and the expence which he has devoted to this object during the last twenty years.

That there are some mistakes in all these volumes we can readily admit; and in a few cases, there are opinions expressed in which we should not fully concur. In one or two instances there are too some strong animadversions, which we should have thought better omitted. Still the work is highly interesting to all dissenters on many accounts. To specify one valuable article, we may inform our readers that the addresses to the throne from the dissenting ministers of the three denominations are now first reprinted from the London Gazettes.

In the fourth volume which now lies before us, the general history extends through the long reign of George the Third, 1760—1820. We have also a large and minute account of many of our churches in London and in the country. A few short extracts we persuade ourselves will be very acceptable to our readers.

LONDON AND MIDDLESEX.*

Goat Street	John Gill, D.D.
Curriers' Hall	John Brine.
Little Wild-street	Samuel Stennett, D.D.
Maze Pond	Benjamin Wallin.
Unicorn-yard	William Clarke.
Devonshire-square	John Stevens.
Prescott-street	Samuel Burford.
Little Alie-street	James Fall, jun.
Eagle-street	Andrew Gifford, D.D. F.R.S.
Great Eastcheap	Samuel Dew.
Curriers' Hall, Sabbatarian	William Townsend.
First Day	Thomas Llewellyn, LL.D. Josiah Thompson, sen.

In the country, the church at Meeting-house Alley, Portsea, which had the honour of calling the author to the ministry, occupies most deservedly a distinguished place; and the details will be read with interest by many, we doubt not, who have never had the opportunity of visiting Hampshire. The following extract is from pp. 489, 490.

"Mr. Lacey left in writing a paper, entitled, 'The duty and office of Deacons.'

"1. They are to help the church, in its temporal concerns, beyond what the pastor can or ought to do.

"2. They are to take care of the church's stock, that it be carefully preserved, and faithfully applied to the ends for which it is given.

"3. They are to take care the contributions of the church are such as they ought to be; encourage the liberal, and in meekness reprove the strait-handed, and shew a good example themselves.

"4. They are to take care of the 'table of the Lord,' that the bread and wine be such as they ought to be.

"5. They are to take care of the 'Minister's table,' that he might want nothing according to the church's ability.

"6. They are to take care of all Christ's poor, that they want nothing that is fitting for food and raiment, so far as the church is able to aid them.

"7. They are to take care that neither covetousness or prodigality has any room in the church.

"8. They are to visit the poor, and pray with them and for them, when required.

"9. They are to see to it that the rich have a liberal eye and a bountiful hand, and the poor a contented heart.

"10. They must be examples of morality in their own persons, and to their wives and children.

* This list was compiled from one printed by the Baptist Fund in 1763; and from a manuscript by Mr. John Ryland in 1753. p. 12.

"11. They must neither be harsh to the poor, nor flattering to the rich; but wholly impartial to all.

The Church's Duty to their Deacons.

"To have them in respect and honour—to pray for them, that they may be enabled to perform their duty—to apply to them in every worldly dispute, when they cannot adjust it themselves—to abide by their determination, if possible, without troubling the church, and to leave all secular affairs belonging to the church to them.

"N. B. The divine worship, in all its parts, is to be under the direction of the pastor."

We should feel great pleasure in transcribing many of the amusing anecdotes with which this volume is enlivened, but our limits require us to forbear. In the clutch at Westbury Leigh, "Mr. Robert Marshman (father of Dr. Marshman) was ordained May 24, 1768, and died Aug. 24, 1806, aged 71 years. He was a remarkably plain, but useful minister, he would say, 'There be some ministers who do cut out the grass so fine, that the sheep wont yeat it.'"

Church at Salisbury.

"It has been said that the Church of England *scandalize* their ministers; that the Independents *idolize* theirs; but that the Baptists *anatomize* theirs. As Mr. Saffery was a very large man, the church at Sarum was never thus accused." p. 389.

"The writer regrets, that owing to various circumstances, he has been obliged to omit several churches in London and its vicinity; a list of which at present he can only give:—

Mitchell-street, Old-street-road.....
Spencer-place, Goswell-street .....
Eldon-street, Moorfields, Welsh Baptists Sabbatarians ..
Peckham.....
Westminster .....
Lambeth .....
Stoke Newington .....
Great Alie-street.....
Shouldham-street .....
Hill-street, near the Regent's Park ....
Clement's-lane .....
Commercial-road (General Baptists) ..
Hampstead .....

Mr. Thomas Powell (since dead).
John Peacock.
Rowland.
J. B. Shenston.
Thomas Powell, jun.
C. Woollacott.
Jeffery.
Mileham (since dead),
W. Wilks.
George.
Foreman.
House.
Wallis.
Castledine. (p. 413, note.)

Let it be remembered that if our venerable friend Dr. Rippon had not printed his 'Register' many years ago, many things which now enrich and adorn this 'History of the English Baptists' would not have been seen. Let the pastors of our churches take good care of their church-books. Many curious, important, and valuable articles might appear in this Magazine, and be preserved in this repository, till another Joseph Ivimey, and another Adam Taylor shall arise who may prepare a more ample and complete history, such as the age shall require, and in every view worthy of the denomination to which they belong.

Errors regarding Religion. By JAMES DOUGLASS, Esq. pp. 331. Price 8s. Longman.

"WHO can understand his errors?" To explain the difficulty implied in this question, requires the aid of various considerations. Among these, that of their being our *own*, will certainly not be regarded as the least; for to say nothing of the powerful incentives which are ordinarily experienced, to treat our own aberrations from truth, when detected, with criminal indulgence, our vigilance in the search and exposure of the mistakes of others, is generally too active and engrossing to afford the necessary leisure and abstraction which are essential to the discovery and expulsion of our own. Many also of our errors, it may be, we have derived by direct and lineal descent from our forefathers. They have seemed to form a sort of hereditary possession, which, so far from being retained with suspicion, or at any time submitted to the severe ordeal of impartial and critical examination, they have been held sacred by their hallowed associations with names, which, in our minds, are the representatives of almost every excellence, and

which we neither remember nor pronounce, but with feelings of the highest veneration; and thus, as if abhorrent, lest the entail should be cut off, it is preserved with scrupulous fidelity, that it may be perpetuated, unimpaired to succeeding generations. The difficulty is further increased, by a certain measure of existing patronage, in which every error is sure to participate. There are few errors so exclusively our own, as not to have the countenance of some of our contemporaries, and persons whom we may deem in other respects of very inferior consideration, become elevated on the scale of importance in proportion as their principles and pursuits supply an apology for our own. Every one seems willing to conclude, that no extent of agreement, however great in number or respectability, can convert the slightest portion of falsehood into truth, yet it is deeply humiliating to observe the almost universal tendency to decline the labour of inquiry, and instinctively to shrink from admitting the possibility that our conclusions may be fallacious, while we retain upon our list a tolerable array of living names to whom our self-esteem and indolence have communicated a value, which, even with very superior attainments, they would never have obtained, had they discovered the temerity to question the correctness of our established prejudices, and the boldness to dissent from their practical result. To all which, we may add, that we have so imperceptibly glided into many of our mistakes, they are so interwoven with indisputable and important verity, and by a lengthened period of sufferance, at least have so familiarized themselves to our presence, that so far from their extirpation being probable, they appear to possess the covert of a sanctuary, which, if it be not deemed impious to violate, is considered so hazardous to approach, that even the interests of truth itself sometimes are pleaded, to awe those who might otherwise rashly advance to the arduous undertaking of desecrating their retreat, and denouncing their absurdity.

Many of our readers are already familiar with the elegant pen of Mr. Douglass. We have recently expressed our approbation of his valuable work on *the Truths of Religion*, and the volume now presented to the public on *Errors regarding Religion*, is entitled to very high commendation. After an ably written introduction, exhibiting a correct outline of the work, it is divided into eight consecutive parts: the subjects of which are—Rise of Polytheism and Pantheism—Early Corruptions of Christianity—Popery—Mysticism—Heresies after the Reformation—Infidelity—Present state of Errors—Universal Christianity. Each of these parts embraces the consideration of a variety of important articles. The reader will perceive that the whole work is evidently the result of considerable research, and enlarged information, conveyed in a style equally adapted to attract and impress the mind. The chapter on infidelity is exceedingly elaborate, and highly interesting; it closes thus:—

"If infidelity increases, we need not doubt that genuine religion will increase also. There is a very needless alarm about infidelity; it is merely the wind which separates and blows away the chaff. Infidelity has ever been a pioneer to true religion. The growing scepticism of the ancient pagans was one of the great causes, as far as natural means are concerned, of the rapid progress of primitive Christianity. The scepticism that widely prevailed throughout the countries under the thraldom of popery, immediately previous to the Reformation, was the precursor of the glorious change, when men, at the preaching of Luther, were turned from darkness to light, and received the everlasting Gospel, instead of the lying legends of a slavish superstition. The prevalence of infidel opinions preceded the revival of true religion, both in England, during the course of the eighteenth century, and also the more partial revival upon the Continent in our own times. And in all cases, scepticism will be found doing the same good offices in religious creeds, as in philosophical systems, detecting every flaw, sweeping down whatever has no foundation, and preparing a large and vacant space for erecting the solid and ever-durable edifice of truth." p. 270.

Let all whom it may especially concern, attentively peruse what this enlightened author has written on the

Millennium: a part of which is as follows:—

"The personal reign of Christ upon earth rests upon no evidence. The mistake consists in understanding many portions literally, of a work that must be universally allowed to be figurative, and much more might have been said for the personal appearance of Christ at the destruction of Jerusalem, than at the destruction of Babylon. There are fewer texts in favour of the latter than of the former; and the example of the former proves that we are to understand these texts figuratively, and typically of the great advent of our Saviour, when, having completed his work of mediation and intercession in the presence of the Father, and filled up the number of the elect, he shall come to pass sentence on the angels that kept not their first estate and upon men who obeyed not the gospel.

"But the dream of Christ's personal reign on earth proceeds upon a complete ignorance of what Christ's kingdom consists in, and of what his offices are. The kingdom of Christ is within us not without us, and it is within us that he reigns, visible to the eye of faith and not of sense. He begins to reign within us when we submit to him, and he reigns completely in each individual as soon as every thought is brought under subjection to his law. When the Bible becomes the rule of life, and the Holy Spirit the guide of life, then is the reign of Christ universal, and the glory of the Millennium begun. The Millennium, therefore, consists in the universal diffusion of the divine spirit. But the divine spirit is given so abundantly, because Christ is exalted at the right hand of God to give gifts to men, and above all the gift of his Spirit purchased by his blood. The right hand of God, is therefore the place where the Saviour remains during the Millennium, pouring out his Spirit upon all flesh, and realizing to the utmost the prediction of the latter days. The right hand of God is the place from which Christ, as the prophet and teacher of his people, sends forth his spirit to teach them, and to make his word effectual to their souls. At the right hand of God, as priest in the heavenly temple presents for ever his sacrifice and for ever intercedes for his people. At the right hand of God, Christ sits as a king, not of this earth alone, but of all worlds, and from the seat of universal sovereignty over the creation, administers and orders the affairs of the infinite inheritance he has obtained. Therefore he must sit at the right hand of God till his enemies are made his footstool. Now the last enemy that is to be subdued is death, and death shall be swallowed up in victory, only then, when at the appearing of Christ to judge the world, both it and Hades shall be cast into the lake of fire." p. 294.

We have already extended this article beyond the exact limits of just proportion, but we cannot refuse to our readers one extract from "Universal Christianity."

"If the union of the Christian body has long been dissolved, and the parts are separated from each other, and scattered into a variety of fragments, it is altogether owing to the want of charity. What universal gravitation is in the natural world, universal love is in the moral world, while it draws the hosts of created minds towards the centre of the universe, it keeps all the smaller portions of each system in their due place, and maintains undisturbed the harmony of the whole. There needs nothing but the principle of love to reduce the confusion of the Christian world into order, and to bring back every part of the system into its proper place. There need be no change of opinion or protracted discussion among those who sincerely believe in the Lord Jesus; mutual charity alone would be sufficient, silently and imperceptibly to divest them of any peculiarities that mar the fair proportions of the truth. In the absence of dispute, the fundamental principles of Christianity will regain the large space which they ought to occupy in the mind, and differences upon minor points will be cast into the shade, and either forgotten or rejected. All sects that exist among true Christians are merely aberations from the truth. One turns aside to the right and another to the left hand, and a principle of sectarian repulsion keeps them alike remote from each other and from the common centre where they should unite and repose. But universal charity would again draw them together, and the point where they would all meet is the same point where all the rays of truth converge with their full effulgence." p. 320.

Though we may not subscribe *ex animo*, to all and every thing contained in the statements of this excellent work, yet from a thorough persuasion that it is eminently adapted to be extensively beneficial, we do so far assent and consent, as to give it our most earnest and cordial recommendation.

OBITUARY.

MISS MASTERS,

Was the eldest child and daughter of Mr. C. Masters, of Brownrover, one of the deacons of the Baptist church, Rugley, Warwickshire.

We hope this account will operate as an encouraging motive to the heads of families, to early habituate their children to regard the Lord's day, by a regular attendance upon the instituted means of grace. It was the privilege of our young friend to be blessed with pious parents. At a very early period she was carried to the house of God, and as soon as capable of walking the distance, was led by the hand, to meet with the people who kept the holy day.

In our young friend, it was easily to be seen that she was not insensible of her parents' love, nor unmindful of their authority; she was, what every one would say who knew her in her early days, a dutiful and affectionate child. After she had acquired the first rudiments of education, in the immediate vicinity of her parents, she was placed under the tuition of the late Mrs. Dyer, of Devonshire House, Battersea; a circumstance which was always reviewed with considerable pleasure. It was here she formed an intimacy and correspondence with several of the young persons who, like herself, had been placed under the fostering care of their much-esteemed friend and governess. The late amiable and pious Mrs. Leslie formed one of her juvenile companions, and for whom she felt the highest esteem; and a Miss H. with whom she for some time corresponded after she returned from Battersea.

When our young friend returned from school, and again formed a part of the domestic circle, she made herself useful in the family. In her were united the industry of Martha and the piety of Mary. With a disposition naturally amiable, with an enlightened mind, cultivated and improved by means of education, rendered her the pleasing, interesting, and intelligent friend. Her mind was from a child imbued with the principles of divine truth, and she was often the subject of serious impressions; but, as she has often expressed, they were like the "morning cloud and early dew, which soon passed away." Nothing seems to have made such an abiding impression upon her mind, as two discourses which she heard in the year 1826. The substance of the following letter, written to Miss O., Wigston, Leicestershire, will best illustrate this part of the narrative.

"*Brownrover, Jan.* 17, 1827.

"My Dear Friend,

"I feel truly sorry your kind letter has been so long unanswered, but my engagements of a domestic nature are really very numerous. According to your request, I shall endeavour to give you an abridged account of my experience.

"Having always had the privilege of pious parents, and of faithful evangelical preaching, at an early age I was impressed with the propriety, and in some measure the importance of religion; but these impressions, like the morning clouds and early dew, soon disappeared, and were for a time lost, until it pleased God to visit me with a severe affliction, in the beginning of which I felt little or no concern respecting my soul; but the complaint increasing very fast, little hopes were entertained of my recovery. On being told this, I began to reflect seriously on the important solemnities of being called unprepared to appear at the bar of a just and holy God. Here my former impressions seemed to be awakened, and my mind became very much depressed. At this time my father came to me, and inquired as to the state of my mind. I replied, 'Not very comfortable. I feel afraid of being called away in an unprepared state.' I wished

him to have recourse to prayer, as I was fully convinced of my need of a Saviour, and unless interested in the pardoning love of a crucified Redeemer, I must perish for ever and ever. From this time, and I believe in answer to prayer, my mind became more composed, and I felt resigned to the will of the Lord, whether in life or death. My friends, as was natural, were very anxious for my recovery. Frequently and earnestly they besought the Lord for this, who granted their request. After a length of time I was restored, but alas! the uninterrupted enjoyment of health seemed to make me forget the favours and mercies I had so recently received. I appeared to choose the pleasures of the world rather than religion.

"About this time I was sent from home to finish my education, and being placed with pious people, who were very anxious for the welfare of the souls of those placed under their care, they used frequently to exhort us to attend to the one thing needful, and warn us against the danger of delay. Here again my former convictions were renewed; but on leaving school, I seemed to return again to the world, and in a great degree forgot the works of God. Oh! my dear friend, how does the remembrance of these things lead me to exclaim, 'Sure there was never a heart so base as mine, so prone to wander from the path of life!' But even while I express myself thus, I cannot but admire the riches of sovereign grace, and the long-suffering of God, who is not willing that any should perish, but that all should come unto him and live; and who has said, 'Turn ye, turn ye, why will ye die?'

"About this time I heard a sermon preached by our dear minister, Mr.——, from those words in Jeremiah, 'Is it nothing to you, all ye that pass by? Look and see, was there ever sorrow like unto my sorrow?' I was convinced that the question asked might with propriety be referred to me, as I gave evident proofs that the sufferings of the Saviour were at this time of little or no importance to me. I felt much under the sermon, which feelings were greatly increased in the evening at family worship. My father, addressing us all, and looking seriously at me, in a very solemn manner repeated, 'Is it still nothing to you? Are you determined it shall still be nothing? Will you yet pass by the entreaties of the Saviour—you, who have received so many mercies from him? What, has he still no charms for you? Will you yet resist his invitations?' Although I never forgot these things, yet the evil heart of unbelief, that proneness to the love of the world, together with my listening to the temptations of Satan, who is ever ready to persuade it is time enough yet, I was prevented from becoming decided on the Lord's side. After this, another sermon was preached by our pastor, from those words in 1 John v. 4. From this discourse I was very much impressed, and greatly exercised in my mind. I feared I was destitute of that faith, as the world had so much influence over me—especially as I was afraid of its reproaches. From this time, I trust I was led to make known my wants and requests unto God—Unto him who is ever ready to hear and answer prayer. This I believe was about June 4, and on Sept. 3, 1826, I came forward, with my dear friend Sarah, to profess our attachment to the Saviour, in the face of a gainsaying world, by submitting to the ordinance of baptism, and was admitted a member of the church of Christ at Rugley, a day ever to be remembered by me as one of the happiest I ever enjoyed. Never did I before feel such deadness to the world.

"Your ever sincere friend,

"MARY MASTERS."

Little did our young friend think at this time, that the same month of another year would terminate in her separation from her friend, and introduce her into the society of the blessed.

A few days before the date of the above letter, there is a memorandum, bearing date Dec. 31, 1826:—"I have been brought through the changing vi-

cissitudes of another revolving year. I can truly say that goodness and mercy have followed me. While afflictions have surrounded me on every side, and thousands of immortal souls hurried away into eternity, I have been spared. Oh! well may I be led to adore the God of providence, when I reflect on the transactions and engagements of the year that is about to close. I view it as one the most remarkable in my whole life. What shall I say of it—the year of my professed espousal to Christ? Is it so in reality, or only by profession? If in reality, I shall ever have cause to look back with the greatest pleasure; if by profession only, how great indeed will be my disappointment and remorse of conscience at a future day! How greatly necessary is self-examination on this point! Do I not read that 'they are not all Israel that are of Israel?' Oh! may I then seriously examine my heart, and fervently pray, 'Search me, O God, and try my thoughts; try me, and know my heart!' Oh, may I be a faithful follower of Jesus! May the church of Christ to which I am now united never have cause to regret that I was admitted a member, and that I never may have cause to repent that I gave myself to be united unto it! O Lord, preserve me from the evil that is in the world! May the prayer of the pious Psalmist be daily my prayer—'Hold thou me up, and I shall be safe.' My trials have been various, and some from quarters I little expected, yet the Lord has been mindful of me, and has in great faithfulness verified his promise, that as my day hath been, so his strength has been proportioned unto me. His grace was sufficient, his loving kindness changes not. Trials though not pleasant, 'they make the promise sweet, and give new life to prayer.'

"If I am permitted to enter upon another year, Oh may it be with a fresh determination, in the strength of Jesus, to live more devoted to him! May I reflect more of his moral image in the face of a gainsaying world! I have to lament how little this has been the case hitherto. Oh, thou ever gracious God, preserve me from all evil, keep me unspotted from the world, let the cause of my Redeemer never suffer through any inconsistency on my part! Oh, guard me, and guide me safe through life, and after death receive me to glory!"

We could make many more extracts from her memoranda, but it is time we direct the reader to the nature of the affliction which was the cause of her death, and of her conduct and support under it. In the beginning of the autumn of 1827, she was afflicted with a violent pain in her face and gums, arising, as was supposed, from a carious tooth. She had tried every means which kindness and prudence suggested, but no application either removed or mitigated the pain. After many days of violent suffering from pain, she came to the determination of having the tooth extracted; and, trivial as the narration of this may appear, the operation laid the foundation of that affliction which was protracted to the period of twenty-two weeks, and terminated in death. The extraction of her tooth was followed with a violent bleeding, which for several days baffled every effort of her medical attendant to stop. This brought on great debility and fever, and her constitution received that shock in which all the power of medicine failed ever to remove. She was now confined to her sick room, and every attention was paid, with the hope of seeing her restored to her wonted engagements and privileges in the church of God. But she never more visited the sanctuary, nor engaged in her delightful employ as a teacher in the Sabbath school. She oftentimes was troubled with doubts and fears, lest she should not be what she professed to be. The following minutes, copied from the pen of her father, will best express the state of her mind:—

"October 25. My dear child seemed powerfully impressed that the time of her departure was at hand. She said to her mother, 'I think that I am going very fast, and my mind is so beclouded, or to speak more exactly her own words, I have such a weight upon my mind, that I do not know how to bear it. I

think I have been deceiving myself, that my sins are too great and too numerous to be pardoned; and oh! to die without an interest in Jesus Christ, and to be cast out at last, how deplorable the condition!' Her mother came weeping to communicate these things to me. I immediately went to her, and found her in very great distress of mind, when she told me the same things. I quoted that scripture, 'The blood of Jesus Christ, his Son, cleanseth from all sins;' and said that there was sufficient efficacy in his blood to remove the guilt of a whole world. She replied, 'Ah! but I fear that I have been deceiving myself.' I said, 'I would have you view it as a temptation of the adversary: that God does sometimes permit him to beget these doubts and fears in the minds of his most beloved children for wise purposes, to try their faith, and that their minds might be more intensely fixed upon himself; and also to teach us not to be high-minded, but fear. Such is the malignant cruelty of this enemy, that, as the poet says,

He worries whom he can't devour,
With a malicious joy.

"In the midst of her greatest distress, she told me of a dream that she had a few nights ago. To this I replied, 'The Lord Jesus Christ is the angel of the everlasting covenant, that conveys the spirits of his people to the realms of eternal happiness; that so precious are the death of his saints, that he would not trust the spirits of his people even with a convoy of holy angels; but as we have been reading, 'I will come again unto you, and receive you unto myself, that where I am there ye may be also.' She still had a very great dread of self-deception. I spoke to her from several passages of Scripture. I asked what reason she had to assign for supposing she had deceived herself. Have you done any thing in professing the name of Christ with a view to deceive? She replied, 'No, I trust I have not: I never have had any cause to repent in any thing I have done in that respect. But I can say,

'Twas love that made my cheerful feet,
In swift obedience move.

I said, 'My dear, hope still in God, for I trust you will yet praise him; weeping may endure for a night, but joy cometh in the morning.' This I trust was happily realized, for while I was writing this, she was engaged in the exercise of prayer, and her faltering tongue

'Broke out in unknown strains,
And sung surprising grace.'

She also turned that hymn into prayer:

His love in times past forbids me to think
He 'll leave me at last in trouble to sink.

In her address to the Saviour, she termed him the chiefest among ten thousand, and altogether lovely, and entreated him to manifest himself to her in this trying hour. She knew he was able to save to the utmost all that come unto God by him; she expressed her gratitude to him for past favours, and begged his blessing and presence through the day.

"Oct. 26 and 27. Was very dull, and much inclined to doze through the day. Saturday night she was very ill, and at intervals delirious, till the Sabbath morning. When her perspiration again returned, she was a little revived. She asked me to pray with her, and I did so; and observed that we had often taken sweet counsel together, and walked to the house of God in company. 'Ah!' she replied, 'I have generally enjoyed the worship of God very much.' I read the 84th psalm, which seemed to breathe the very desire of her soul. She enjoyed the conversation of her friends very much, and especially her highly-esteemed friend and pastor. She said he always did her good when he came. She felt a great respect for him, and called him her spiritual father. She often expressed her gratitude to God for this kindness in a very striking manner, and manifested the most filial affection towards them, which constrained me to spend a great deal of my time with her during her affliction. I have had many happy seasons in prayer and conversation with her, and she has often

expressed that she has felt much interest in them. On one occasion, towards the latter period of her illness, I read the 14th of John, and made a few remarks, and prayed with her; when she said, 'Truly this has been a time of refreshing from the presence of the Lord.' Being a little better for a few days, she had a faint hope that she might recover, but this hope soon fled; her strength decreased, and the disease gained ground. Seeing her mother very much affected, she said to her, 'My dear mother, I hope you will feel resigned and be passive in the hand of the Lord. I trust I am.' After this she had no particular ecstacies of soul, but possessed a solid, well-grounded hope (I trust) in the merits of Jesus Christ. This hope was now become as an anchor to her soul, and enabled her to bear the weight of her affliction with great patience, and often with cheerfulness to the divine will. She would often say, 'The Lord will do what is right.' Whenever her friends or acquaintance came to see her, and especially young persons, she always took the opportunity before they left, of endeavouring to impress their minds with the importance and the necessity of real religion. She exhorted them to seek the Lord while he was to be found, assuring them that they could find no real happiness but in the ways of God.

"She often regretted that she had no more strength to tell them of the pleasures and enjoyments of religion, but expressed an anxious hope of meeting them in a better world. She reminded them, that although they were then in health and strength, they knew not what might soon befal them; they might very soon be brought into the same situation as she was, and then what will you do, if destitute of a saving interest in Jesus Christ? 'What should I do now,' she would say, 'if I had a Saviour to seek, and had no divine support from him? Be admonished from one who now lies on a sick and dying bed, one who earnestly desires your immortal welfare, now to let nothing divert your mind from attending to the salvation of your souls. Prize the privileges you are favoured with—they will soon be gone; the world may laugh and jeer at you, but what is this in comparison of being found in Jesus Christ?'"

On the Sabbath morning, Jan. 20, 1828, she sent her christian regards to her pastor, requesting him, in the mention that he might make of her in his prayers, that he would entreat the Lord for her dismission, and not to pray for her recovery. His requests were soon granted, for on the Thursday, the 24th, her immortal spirit took its flight, to dwell with her Redeemer, the very day she had attained the age of 21 years. By request, her pastor attempted an improvement of her death on the following Sabbath, to a very crowded and attentive audience, from a passage which she had chosen for that purpose, Rev. xix. 25.

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

Died, on Lord's day, August 29, Mr. John Morris, pastor of the Baptist church meeting at Borough Green, in the parish of Wrotham, Kent, in the 77th year of his age.

In the 66th year of his age, Mr. Thomas George, for several years a deacon of the church in Eagle-street, and for the last few years a member of the church in Henrietta-street. His remains were interred in the vaults below the chapel of the latter church on the 20th of September, when the Rev. Joseph Ivimey delivered an impressive address; and on the following Sabbath his death was improved before a large congre-

gation, by his pastor, the Rev. Thomas Thomas.

On Thursday, Sept. 2, at Ely, the Rev. W. Rushbrook, who had been the minister to a small congregation of Baptists in this city for the last seven years. He was removed at the early age of 36 years, from an affectionate wife and eight children, with the prospect of an addition, altogether unprovided for. So small was the salary Mr. Rushbrook received from the people to whom he preached the word of life, and so great was the demand for the supply of his numerous family, that he could never spare the annual pound, as a subscription to the County Society; but he died comfortably, and even triumphantly in the Lord, committing his family to Him who hath said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

SLAVERY.

To the Editor of the Baptist Magazine.

SIR,

In the Circular Letter on the above subject, forwarded by me to our respective congregations, it was distinctly stated that the Petitions "*might be forwarded by post, free of expence, if* ADDRESSED TO A MEMBER OF PARLIAMENT, LEFT OPEN AT THE ENDS, AND INDORSED WITH THE WORD 'PETITION.'" I am sorry to say, that inattention to this recommendation on the part of some of our ministers, has put the Committee of the Anti-slavery Society to a heavy expence for postage. I request you therefore to insert this note, for the purpose of preventing any further charges of that kind. While writing on this subject, I take the liberty to suggest, that all the petitioning congregations should embrace an early opportunity to make a public collection, towards the general expences incurred by the Committee, and transmit the amount to the Treasurer, Samuel Hoare, Esq. 18, Aldermanbury.

Yours, &c.
JOSEPH IVIMEY.

51, *Devonshire-street, Queen-square,*
October 26, 1830.

P.S. The note requested, stating the number of signatures, should be unsealed, and inclosed with the Petitions.

SLAVE POPULATION OF THE BRITISH COLONIES.

(An Abstract from the Report preparing for the House of Commons.)

Antigua	29,830
Barbadoes	81,902
Bahamas	10,841
Berbice	21,319
Bermuda	4,608
Demarara	69,467 or 87
Dominica	15,392
Grenada	24,342
Jamaica	331,119
Montserrat	6,262
Nevis	9,259
St. Christopher	19,310
St. Lucia	13,661
St. Vincent	23,589
Tobago	12,723
Trinidad	24,452
Virgin Islands	5,436
Mauritius	76,774
Cape of Good Hope	35,599
Total	825,804

Petitions to both Houses of Parliament, from the Body of Dissenting Ministers meeting at the Library, Redcross-street, are, now in progress, founded on the following Resolutions:

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the three Denominations, residing in and about the Cities of London and Westminster, held at Dr. Williams's Library, Redcross-street, on Tuesday, Oct. 12, and, by adjournment, on Tuesday, Oct. 19, the Rev. JOHN COATES in the Chair:

Resolved unanimously—

That in the deliberate judgment of this body, slavery is contrary to justice and reason, to the inalienable rights of humanity, and to all the principles of the Christian religion.

That the existence of slavery in the colonies of Great Britain is inconsistent with the spirit of the British constitution, and injurious to the best interests of the empire.

That notwithstanding the attempts which have been made by the British Legislature to better the condition of the slaves in the colonies, the melancholy facts appear to this body to be fully proved, that degrading and cruel severities are still inflicted upon them; and that a barrier is placed against their moral and spiritual improvement, by the discouragement of their marriage, and the forcible separation of such as have been united in the marriage tie, and by an intolerant interference with their Christian rights and privileges.

That on these grounds, this body feel it to be their bounden duty to address petitions to both Houses of Parliament, earnestly praying them to adopt, without delay, such measures of justice and sound policy as to them shall appear most effectual for preventing slavery in the British colonies from being transmitted to posterity, and for abo-

lishing it with regard to the existing generation. THOMAS REES, Sec.

At a Special Meeting of the *General Union of Trinitarian Protestant Dissenting Ministers*, residing in and about the Cities of London and Westminster, held at Trinity Chapel, Leather-lane, Oct. 18, the Rev. JOHN STYLES, D.D. in the Chair:

It was resolved,

"That the following petition for the immediate abolition of slavery in the West Indian colonies be adopted, and published in the Times, World, and Record newspapers."

And at a special meeting of the *Board of Congregational Ministers*, residing in and about London, held at No. 26, Austinfriars, on Tuesday, Oct. 19, to take into consideration the subject of slavery, the Rev. J. HOPPUS, A.M. Professor of Mental Philosophy in the London University, in the chair: Resolutions embracing the same great object were unanimously agreed to.

Our limits will not allow us to do more than announce the fact and design of these Meetings; the petition adopted at the former, and the resolutions passed at the latter, will both be found in the World paper for Oct. 25, to which we must refer our readers; while the simple fact of such a simultaneous movement on the part of the London ministers, to secure the same object, will shew to our country friends the state of metropolitan feeling, relative to this great national iniquity.

We rejoice, however, that this feeling is not confined to the metropolis, but is fast spreading itself through all parts of the British empire; so that in the last Number of the Anti-slavery Reporter — a work, whose pages are solely devoted to this subject—the Editor is compelled to state—"It would be beyond our power, and would far exceed the capacity of our pages, to enter into any detailed account of the various meetings which have taken place during the current month, with a view to promote the early and entire extinction of Negro Slavery." May this feeling which has thus been enkindled, of holy indignation against the foulest outrage on justice and humanity, that ever stained the annals of a nation, still rise in its intensity, and be expressed in immediate petitions to the Government, from every congregation of professing Christians throughout this land of freedom. And we take this opportunity of calling especially upon the ministers of the Gospel, to avail themselves of their official influence in hastening the extinction of colonial slavery. Let them, by addresses from the pulpit to their respective congregations, endeavour to arouse them to a just sense of the enormity of this national crime, and their individual duty to lift up a voice against it. This has already been done in several instances, and we trust it will be universally adopted. Assuredly it is no desecration of the sacred office, thus to endeavour to remove one of the greatest impediments to the moral and spiritual improvement of 800,000 fellow-beings destined for immortality, and thereby relieve ourselves from a load of awful responsibility which at present rests upon our character as Christians, as Britons, and as men.

Mr. Edmund Clarke, of Truro, has favoured us with an excellent Address relative to the abolition of this cruel bondage. It has been already we believe, extensively circulated, but its importance and appropriateness at the present moment, will fully justify us in inserting it in our pages.

ON FRAMING PETITIONS TO PARLIAMENT.

As it is intended again to apply to Parliament on this momentous subject, it is desirable not only that petitions should be forwarded early in the Session, but that they should possess such characteristics as will ensure their success.

They should be directed to one object: they should convey, in reference to that object, the temperately expressed, yet importunate requirement of the whole British community.

Should the forthcoming petitions against slavery possess these two features, the abolition of that odious crime must speedily be accomplished. These are not times in which a Ministry, a body of representatives, or a House of Peers would withstand such an appeal as this!!

What is the object to which the prayer of every petition should be directed? It is that *an early day be fixed, after which Slavery in the British dominions shall utterly and irrevocably cease.* Let all the minor details of policy, commerce, finance and compensation be deferred to the consideration and adjustment of government; while the public solicit the early extinction of Slavery as a measure of paramount, stern and uncompromising justice!

To make amelioration any longer a prominent object will be delusive. To obtain the mitigation of slavery, it now appears indispensable to abolish slavery itself. The experience of the last seven or eight years has demonstrated the folly of expecting any valuable improvement from the colonists. Their principles have been perverted, and their feelings have been obdurated by a long and demoralising familiarity with the system in which they have been tutored; so that every meliorating provision will be rendered nugatory by the habits and imagined inte-

rests of the very men who must be its executors. Besides, the time consumed in obtaining, or endeavouring to obtain amelioration, is so much lost to the ultimate design of abolition. For the last-mentioned reason, it is inexpedient to render the emancipation of slave children, at birth or any other time, a separate object of solicitude; to say nothing of the difficulty of providing for children whose parents would remain slaves, or of the injustice and cruelty of retaining a parent in bondage while his offspring is declared free.

Should any object to immediate emancipation; it is replied that justice to the slave, and regard to his owner's interests, both require it. If we have wronged the former by enslaving him, he ought to be instantly liberated. To make him toil for the purchase of his freedom, under the idea of preparing him for his recovered rights, would seem to add insult to injury. The proprietor represents his property as depreciated by the agitation of the subject. For his sake then, let the question be set at rest as early as possible, and he will instantly know what ulterior measures his interests require him to pursue.

Besides, the advocates for gradual emancipation must admit that every process, however long its course, must at some time or other reach its termination. Has not the slave for years been graduating for his freedom? Did not the abolition of the trade in 1807, proclaim to him the approaching extinction of the slave market and of slavery itself; and have not eight years nearly rolled away, since the far famed resolutions of Parliament announced to him our determination to lighten, and then remove his chains? Surely it is time, even on the gradual scheme, to bring slavery to a close!

But will it be safe to emancipate immediately? The answer is unhesitatingly affirmative; and the following reasons will form its justification. 1. For many years past, both the slave and his owner have had reason to be assured that slavery must ultimately cease; and therefore the minds of both have been long undergoing an anticipatory preparation. 2. Almost every slave has been more or less accustomed to certain modes of labour, comparatively uncompulsory, which must render him at any time easily convertible into a free labourer, willing to serve for a fair remuneration, and to subsist contentedly on the produce of his industry. Some, for instance, have worked by task, others have hired themselves to various occupations on paying their owners a certain compensation; — many have been habituated to the milder form of domestic servitude; while the great body of predial slaves, after all their whip-driven toils in the field, receive no wages but still labour for their subsistence by cultivating the small portions of land allotted to them under the name of provision grounds. 3. There are already in the colonies 90,000 free people of colour, a greater number than the whole of the whites, most of them intelligent and respectable, and in some islands possessing half the property. 4. A very large proportion of the slaves have, with the encouragement of some proprietors, and notwithstanding the violent oppositions of others, been brought under the elevating and holy influences of true religion. 5. All experience teaches that acts of justice and humanity, such as the immediate liberation of the enslaved would be, may at any time be performed with safety. 6. Numerous cases of immediate emancipation have taken place, under great diversity of circumstances, not only with safety, but with advantage to their owners. In proof of this, reference may be made to various publications.*

On the grounds briefly stated, it is hoped that all the petitions of the empire will concur in the one just, humane, patriotic, politic, safe, and more than all, the christian entreaty, that after an early day, slavery may be no more!!

As to the second character which it is desirable that the proposed addresses to Parliament should assume, it is only requisite, that every friend of the negro should employ a small portion of effort in his immediate locality; and the elements of British and Christian feeling will kindle in every place, and burst forth in one sacred and universal flame.

The trifling expence and trouble of circulating pamphlets, and preparing petitions on parchment or paper will surely be incurred without regret. Every city, town and village, will doubtless come forward, while every christian congregation, of every denomination, in every town and village, will present its own petition to both Houses of Parliament.

And why should not the number be increased by a separate petition, either to her Majesty or to the legislature, from British *females* of every town, village and congregation? Do not the overwrought and unrecompensed labours, the unfeeling violations of maternal tenderness, the wretched

* The following may be easily obtained, and ought to satisfy the most incredulous: "Consequences of Immediate Emancipation," Nos. 1 and 2, Wright and Bagnell, Bristol; and "Negro's Friend, No. 13, on the Ease, Safety, and Advantages of Liberating the Enslaved Negroes, and on Compensation to their Masters."—Harvey and Darton, London.

indecencies, the brutal floggings, and other heart-rending woes to which their negro sisters are subjected by slavery, constitute a case for whose effectual relief the daughters of Britain, virtuous, happy and free, may laudably exert their utmost sympathy and zeal?

Ministers of the Gospel! Disciples of Jesus! Friends of man! Patriots! Fathers! Mothers! Brethren! Sisters! come forward —be in earnest! Your country is disgraced by holding 800,000 of her subjects in a slavery more cruel and grievous than that of pagan antiquity! Religion is outraged! Justice and humanity weep! Resolve to seek redress. Convince the legislature that while respectful, you are earnest; that while obedient for conscience sake, you are determined to employ every religious and constitutional means till the crime of slavery be abolished! Christian! let your petition to an earthly power be accompanied with prayer to the supreme Director of all, and the cause of righteousness *must* prevail. The sighing of the prisoner, and the groan of the captive shall be heard in heaven; and the decree shall go forth,—"Thus saith the Lord of hosts, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."

EDMUND CLARKE.

Truro, Oct. 7, 1830.

ORDINATION, &c..

HARWICH, ESSEX.

On Tuesday the 13th April last, Mr. R. E. Webster was set apart to the pastoral charge of the Particular Baptist Church in Harwich, on which occasion Mr. Cowell of Walton, Mr. Francis of Colchester, Mr. Hatch of Ipswich, and Mr. Clarke of Thorpe attended and engaged in the services of the day. It may perhaps, be pleasing to the denomination, to learn that the church consisted of twelve members, to which two more have since been added by baptism, and one by letter. The formation of this interest is of comparatively recent date. About the year 1814, some friends who were united in the distinguishing truth of the denomination, were gathered together in Providence, and used to meet for prayer and mutual edification at one another's houses.

In 1816, Messrs. Cowell and Hatch baptized three or four of the brethren, who then began to meet in the Meeting-house formerly occupied by the friends, which the Baptist congregation have constantly used ever since, and indeed by exertion among themselves, and some little assistance from friends, have even been able to purchase: it is but a small house of 15 feet by 20, and in a very obscure place, so that after the formation of a church in 1821, under the pastoral care of Mr. Margerum, the congregation did not increase, and in 1824 their minister was obliged to leave them. From that time the little society has been kept together aided by the ministerial services of Mr. Webster.

Since his ordination the friends have felt themselves sufficiently strong to rent the Old Methodist place of worship, hoping to be more useful by holding their meetings in a more public situation and by being better known. This meeting-house was opened in the Baptist connection on the 7th day of September, the services of the day being conducted in the following order. In the morning by the Rev. James Spriggs of Ipswich, who read the 13th Heb. and preached from the 13th and 14th verses; in the afternoon by the Rev. A. K. Cowell of Walton, (a good friend to the cause,) who preached from Rom. xv. 29. The market and state of the weather militated very much against the attendance in the earlier parts of the day, but in the evening the Rev. G. Francis of Colchester, preached to a crowded and attentive audience from Cor. iv. 2. The hymns were given out by the pastor. The prospects here and in neighbouring villages are encouraging, and it may not be unadvisable to add, that if any of the friends in London or the country should visit this convenient watering place, it would be esteemed an act of kindness if they would enquire for, and support this infant cause. Harwich is singularly blessed with an evangelical clergyman, a faithful independent Minister, a Methodist interest, and last, not least, with a Baptist Church of Christ. May the little one become a thousand, and the small one a strong nation.

NOTICES.

The church and congregation under the pastoral care of the Rev. J. B. Shenstone, are removing from Eldon Street, Finsbury, to worship with the people assembling in Mill Yard Chapel, Leman Street, Goodman's Fields, where in future there will be preaching every Saturday, in the morning at eleven, in the afternoon, half-past two; and a lecture on Friday evenings at half-past six. (See list of lectures on cover.) On Thursday, Nov. 4, these services will be commenced, when the Rev. W. Newman, D.D. will preach in the morning at eleven; and the Rev. F. A. Cox, LL.D. in the evening at half-past six.

We are requested to state that the Sixteenth Annual Report of the Baptist Irish Society is now ready, and will be sent to the subscribers.

IRISH CHRONICLE,

NOVEMBER, 1830.

We have no doubt it will be acceptable to the friends of scriptural education to be informed, that since the commencement of the operations of the Baptist Irish Society, more than *sixty thousand* children and adults have received instruction in their schools. Many gratifying results have from time to time been recorded; one of these will be found in the letter of Thomas Barry, in the present Chronicle. Far the greater number of instances of advantage, it is probable, remain at present concealed; but they are nevertheless silently and gradually preparing the way for the arrival of a state of things in Ireland, of which when it appears it will be said, "This is the Lord's doing, and it is marvellous in our eyes." The expenditure of the last year is more than *three thousand pounds.*

To the Secretaries of the Baptist Irish Society.

Limerick, Sept. 18, 1830.

My Dear Sirs,

It is impossible for me to describe, within the limits of a letter, the interesting occurrences of the past month; even in this department of the Society's blessed operations; and if you, and the gentlemen of the Committee, and the friends of the Society and of truth, saw what I have, and enjoyed the pleasure of communicating saving and sanctifying knowledge, by the light and life-giving Gospel of salvation, to those who were neglected, and wretched, and ready to perish, you would rejoice and be glad, and all would double their exertions in their work of faith and labour of love.

I have reason to hope that my journey to the west has been attended with the divine blessing. I preached a number of times to crowded congregations, who came from different parts of the country, and on their return, I trust they will carry a savour of the gospel with them to their respective homes.

At Clarefield, about five miles from that, I also preached a number of times; the congregation was nearly doubled every time I preached, until a large farm house was crowded out. The poor people became very much attached to me; they were greatly neglected. Some of them told me they had no Testament nor Bible for thirteen years! There is now a school for their children under the Society, patronized and assisted by Captain C. of M. P. an excellent man, and his wife, a pious and worthy lady, and in whose house I have repeatedly expounded the Scriptures. There are 114 children in attendance in the school, and they are making great improvement.

I preached in another place, the name I do not now recollect, about two miles from Clarefield, across a long and dangerous ferry. The room was full of people. Some of them were tinged with popery principles. Before I began to preach, a person put questions to me about extreme unction, purgatory, &c. before the congregation, which I was glad of, as I disproved them to the great satisfaction of the people, and then preached the glorious gospel of salvation. I have circulated a great number of tracts, Testaments, and Bibles. What a blessing our Society has been made! and though there is great and persevering persecution, many are sensible of its advantages. After preaching at Clarefield last Lord's day fortnight, to a greatly increased congregation, when returning, about a quarter of a mile from where I preached, there were about 400 papists ball-playing in a field. They gave me a great shouting. Poor persecuted J. Nash was with me. I took off my hat and bowed to them, as if I understood they were cheering me.

I have been long journeys since my return, visiting the schools and preaching in different counties; and though Limerick is in the centre of my labours, I do not see my family frequently for fifteen or sixteen days together.

The number of children in the schools has very considerably increased the last quarter, and there are applications for new schools. A pious clergyman of the Establishment called upon me for two the day before yesterday, and said, whether they were able to establish them or not, in consequence of the priests' vigilance and opposition, that our Society deserved a subscription, for that it really should be encouraged and supported.

After preaching last Lord's day evening at Camas, to a large congregation who were formerly papists, Captain J., Mr. B.'s brother-in-law, said, "Much credit is due to the Baptist Society, for they will circulate and preach the Bible every where." I was at Birr, or, as it is now called, Parson's Town, in the King's county; I met T. T., Esq. of Borrisokane; he told me he was

about to establish a male school in addition to our female one at Borrisokane. I took him to see our schools at Birr: the school was so full he had scarcely room to stand, and he was so delighted and pleased with the progress of the children, and method of teaching, and books, that he requested to have his school established under our Society. I might mention many interesting things, but must conclude.

W. THOMAS.

To the Secretaries.

Sligo, Sept. 18, 1830.

DEAR BRETHREN,

The peculiar circumstances to which I referred in my last, as occasioning such an inattention to the objects of our solicitude in this country, having passed away, (though a dreadfully bad party feeling remains,) I have not now to complain of that indifference. There is, indeed, still cause to lament over the *kind* of attention that is paid to our proceedings by a certain class, it being that of *hostility;* but we shall do well to make use of it as an additional stimulus to exertions and perseverance. I recently heard an observation at a Bible Meeting, from a very pious man, that struck me forcibly, viz. that "the opposition of *enemies* to the cause of the Bible, of missions, &c. is not the occasion of their want of progress; but the apathy or want of zeal in their *friends*." Without staying to debate whether the *sole* cause rests here, we shall do well to make the best use of the observation, by an increase of zealous exertion.

But though I have to speak of opposition, yet it is only to heighten the cause we have for gratitude to God, for the success which continues to attend our efforts. You will perceive by the journals of the readers, that their labours are not in vain; and in reference to the schools, I have great satisfaction in stating, that the last inspection of them was as gratifying as any that I have attended since I have been in the country.

The progress made by the children was particularly pleasing, and the increasing number of Roman Catholic children in attendance, is a proof of what are the views and desires of the *people*, and how they would act, were they permitted, or if they would dare to think and act for themselves.

I have also to mention, that during the last six weeks I have had more applications for new schools than in the same space of time within my recollection; but am afraid of intruding too far on the funds of the Society. The same caution induces me now to inquire, if, should the state of the country justify it, there shall be, as usual, night schools established for the next six months, and if so, to what extent? I have repeatedly stated my opinion respecting these schools, which is, that when properly conducted, they are extensively beneficial, particularly as affording an opportunity to adults to obtain instruction. You will please therefore to reply to this question immediately after the next Committee meeting, as the evenings are now sufficiently long to begin these schools.

J. WILSON.

To Mr. Allen.

Ardnaree, Sept. 11, 1830.

REV. SIR,

After the lapse of another month, I am happy to inform you that the operations of the Baptist Society are still proceeding with increasing success. Priestly persecution has in a great measure ceased, and were the priests even to persevere, to prevent the people from reading, hearing, and searching the holy scriptures for themselves, it would be only labour in vain, as very many of the inhabitants of this country think they were too long deluded by priestly superstition; consequently, they are now resolved to read, mark, and judge for themselves.

Since I wrote last, I have visited several families both in this town and its vicinity, read and talked with many persons, principally Roman Catholics. There seems to be an increasing desire manifested by those poor people to hear the word of God read and explained to them, particularly in their vernacular tongue: by those plain and simple means, many bigoted papists were enabled to quit the mass, and have no more to do with priestcraft. During the last thirteen years, I have repeatedly read portions of the scriptures, and talked with several persons who were then wearing scapulæ, rings, beads, cords, crucifixes, with many other emblems of superstition, and were for many years in the habit of going far and near to perform stations and other superstitious pilgrimages; but were afterwards enabled, through the mercy of God, to shake off their popish yoke and trammels, and to put their sole dependence in the merits of a once crucified, but now exalted Redeemer; and such of them as are in the land of the living are openly professing the Protestant religion, and worshipping God, who is a spirit, in spirit and in truth.

A few days ago, in the neighbourhood of Foxford, I had an interesting communication with a parcel of men that were making a road. On my way to one of our schools, I went into a cabin to avoid a shower of rain, and they also came in where I was. I then made it my business to read portions of the scriptures and talk with them in the Irish language. They seemed rejoiced to hear

the gospel read and explained in their own tongue, and when some of them prayed for the preservation of my health and future happiness, others of them said that they did not know why their clergy should forbid the people to read that good book: another replied, it is lest we should know any thing but what they are pleased to dictate to us.

On the 8th instant I saw an instance of the utility of reading and circulating the scriptures. A man, about eighty years of age, came to my house, from the parish of Kilbrede, fifteen miles from this town, seeking an English Testament. He said he had often heard me read the scriptures in the village that he came from. He can read English, and I like his conversation. I read and conversed with him touching the one thing needful. The people of Ardvally, three miles from Ballina, say they will attend your lectures.

R. MULLARKY.

To the Secretaries.

Eden Cottage, Sept. 11, 1830.

DEAR BRETHREN,

I proceeded to Athlone, and on Lord's day, the 22d, at ten o'clock, while preaching from 2 Chron. xxv. 2. the Lord seemed wonderfully to preside over the assembly, and to manifest himself unto us indeed; nor was it less so in the evening. Monday, the 23d, I inspected the school there. Almost all the children who had left it are now returning; I admitted 25 of them, leaving on the books 103. It is in every other respect prospering. After this I proceeded to Baylin: the house was crowded—several had to take their seats in an outer apartment. The power of God manifestly accompanied the word; all seemed to feel it and know it, and with one consent to say, "It was good for us to be here."

Tuesday, the 24th, I inspected the school at Moall: 58 chapters were then repeated by 23 children, seven advanced from the readers' to the repetitioners' class, five from the spellers' to the readers', and 14 from the alphabet to the spellers' class; two admitted, 26 dismissed, eight leaving; now on the books 127; and 217 chapters have this quarter been committed to memory. Not one child, out of 33, left the school for the bidding of the priest. The improvement in this school gives great satisfaction to the parents of the children, and has gained the applause of the whole neighbourhood. It is generally believed that my challenge to the priest has served the school, and the cause of God in general. I had only time to eat my dinner, when I had to return, and was greatly cheered at the sight of so many decent and respectable persons that came out to hear the word. Next evening I lectured near Ballymore.

Thursday, the 26th, I was taken, by a friend to education, to see a school he wished to place under your patronage. There are about fifty Catholics, and but four Protestants in it. The master seemed highly delighted at it, until he was informed the scriptures must be committed to memory, and that no catechism would be allowed; then he exclaimed, "Our priest will never consent to it." I took out my day-book, and shewed him how many children we have on our list at other places. It seemed to astonish him much, but all was in vain; we had over again, "Our priest will not suffer it." My friend, who is a Protestant, and has stones drawn to build a school-house at his own expence, felt quite indignant, and said, "When the house is finished, he shall never teach one hour in it." I proceeded to Barry, and preached in the evening.

Friday, the 27th, I inspected the school there: 51 are on the books, besides seven admitted. The same day inspected the Kenagh school, in which are 46, and admitted 14. Several of these are young men, now learning book-keeping. I preached in the evening. From this I returned home, and on Lord's day, the 29th, preached at Barry the usual times. Several persons, for want of employment, are emigrating to America. In the interval between the times of worship, several letters from persons to their friends and relatives who had gone there, were brought for me to read. A Catholic young woman, who had been educated in our school here, on landing at New York, went with her letters of recommendation to the house of a gentleman, seeking for service, when he propounded the following questions:—"Can you read?" What books have you read?" She answered, "Mostly the New Testament." He went out, and soon returned with one in his hand, and said, "Now, read some of this." She did so. "I am sure," said he, "if you have read the Testament at school, you must recollect some passages in it." She requested he would hold the book in his hand, and ask her to repeat any chapter in it, which she did, to his great astonishment. His next question was, "How is it that you, a Catholic, read the Testament at school, are not the priests opposed to it?" "Yes," she replied, "but that was a Baptist free school." She was not only employed, but soon adopted as the lady's companion. Here is the fruit of your education—a young female, through poverty and want, driven from her native shore, by your means has been put into the bosom of comfort. Since this I have preached at Rahere and Tullamore. When at the last place, I never found more encouragement; the place was filled, and we had a good time.

J. M'CARTHY.

To Mr. Allen.

Ardmore, Sept. 13, 1830.

REV. SIR,

The schools which I had inspected last week, afforded strong and pleasing proofs of their utility, as a general improvement of both teachers and pupils in the word of God has taken place. Ardent desires prevail among the Roman Catholics to be furnished with Irish Testaments, and bigotry and superstition, about being overthrown by the weapons of the gospel, now lurk in the remote parts of our country, chased by the operations of the Holy Spirit out of those parts enlightened by means of the Baptist Irish Society. The blessings we enjoy through the good people of England are many, and we gratefully acknowledge them; and I earnestly hope that the many prayers offered at the throne of grace, by those who have been called from darkness to light through them, will ascend as the morning and evening sacrifice, to the presence of Him who is able amply to reward their labour of love, by hastening the period when all shall be acquainted with Christ Jesus, casting their traditions aside, and searching that word that speaks peace to the conscience, by exhibiting an atonement for sin and uncleanness.

A young man, my next-door neighbour, is become much attached to the Bible; he borrows mine every Saturday morning, and I trust makes a good use of it, as he is very serious since he commenced. His brother attended your preaching, and since the publication of your addresses to the inhabitants of this town, both have been much benefited. The younger is too poor to purchase a Bible, and I hope he will be considered a fit object to get one.

After inspecting Madge's school of Fruhan, I read Luke i. Matt. iii. John iii. and a few verses of different Epistles in the Irish language, for a number of men who came to the school-house. They appeared highly pleased, and two of them requested that I should recommend them as desiring Irish Testaments. Two of the boys made the same proposal, and a man requested one for his son, who had been absent. All united with one consent in praising and praying for those through whom their children received education, and although the villagers are superstitious, as I learned from the circumstance of seeing many of the children wear charms about their necks, yet 80 were in attendance, and the thirst for knowledge that prevails will lead to good.

The school taught by Hart, of Glenadaugh, although situate in an unenlightened neighbourhood, and persecuted by a determined foe to the Bible, was tolerably well attended. The senior class, chiefly composed of grown boys, appeared to treat the scriptures with some levity. I pointed out to them the impropriety of such conduct, and read in the Irish Testament the same chapter they had been reading. This produced the desired effect; they immediately became serious, and an impression was made that I trust will not be easily effaced. Thus I had the pleasure of seeing the book of my God treated with proper respect, through the simple means of a chapter in the Irish language.

I endeavour on all occasions to promote the cause of the gospel, and I anxiously anticipate the time when, through your instructions, I shall be better calculated to labour in God's vineyard, which is the chief end of my endeavours. My whole life shall be devoted to the cause which I have so much at heart, and I hope that, from the opportunity I enjoy, along with the grace of God, I may at a future period be useful. May a blessing accompany your exertions, as well as the Society's generally!

THOMAS BARRY.

CONTRIBUTIONS.

	£.	s.	d.
Collected by Rev. S. Davies to Oct. 14.			
Mr. Crossfield, Liverpool	0	10	0
At Lancaster	14	12	0
Kendal	2	17	6
Milthorpe	3	0	0
Broughton	1	3	6
Whitehaven	5	14	6
Workington	1	15	0
Maryport	4	10	7½
Carlisle	1	5	1
North Shields	6	2	6
South Shields.....	5	8	3½
Cold Rowley and Broomley	3	0	0
Newcastle	25	14	0
A Country Friend	5	0	0
A Donation from J. K., by M. Fisher, of Liverpool, through the medium of Dr. Steadman, of Bradford	40	0	0
Collected at Reading, by Mr. Welsh of Newbury.....	18	18	0
Olney Penny Society, by Mr. Wilson.....	3	0	0
Mr. Rose, of Haddenham, by Mr. Ivimey.....	1	0	0
Books for school rewards have been received from Mrs. H. Hawkins, of Stroud, to the amount of	1	1	0

MISSIONARY HERALD.

CXLIII. NOVEMBER, 1830.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Mr. George Pearce, who resides at a village near this city, has lately forwarded to the Society a letter, which contains much interesting information, with extracts from his journal, &c. It is dated Chitpore, April 10, 1830.

"The late cold weather has been to me the best season for the dissemination of the word of God, that I have enjoyed since my residence in the country. Having been less incumbered with other things, and being better acquainted with the language of the people than in former times, I had more leisure for going abroad, and felt more courage in doing so. During my late excursions for preaching the gospel, I have visited about twenty villages, some of them repeatedly, in which to multitudes the way of salvation by Christ Jesus our Lord has been fully declared. Of the success of my labours I can say but little. The great majority that have been addressed have heard with attention, and many have confessed that the way of salvation by Christ is the good and the right way. But here I must at present leave them, perhaps till the judgment day, when the result of all our labours will be known. It is consoling to reflect, while mourning over the want of apparent success, that God will not suffer his word to return unto him void, but will accomplish that whereunto he hath sent it. Within the last four months some things have occurred in reference to the enlargement of our Redeemer's kingdom, which you will rejoice to learn: it is however probable that brother W. H. Pearce has written to you on the subject. About 50 miles from Calcutta to the south, there is a village called Kharee. Three or four months ago some of the inhabitants of this place visited Luckautipoor, another village nearer us, where some of our recent converts reside. By intercourse with these native Christians, the Kharee people learnt something of Christianity and became considerably impressed with what they had learnt, so much so that on their return to their own village, they determined to abandon caste and avow themselves Christians. After doing this, they felt desirous of becoming acquainted with the missionaries in Calcutta, and soon afterwards accompanied the Luckautipoor brethren on a visit to this city, where so long as they remained they regularly attended Christian worship conducted by brother W. H. Pearce. Thus commenced our acquaintance with this people, and you will be delighted to hear what it has come to. We have now in that village about forty persons, men, women, and children, who are, I trust, for ever lost to Hindooism. They are out of caste, having voluntarily relinquished it. They now no longer rank as idolaters, for they have demolished and thrown away their idols. They are now no longer under braminical influence, but they are, (I cannot say with certainty, genuine Christians, though of some I dare not say the contrary,) professedly Christians. They observe the Lord's day, they meet together for singing hymns, reading the Scriptures and prayer, and they are some of them desiring baptism. I wish to put no colouring on this subject, but represent it as it really appears. A few of these people seem to be seeking salvation, and afford us pleasing hopes. Others that are united with them have in all probability been induced to join through the influence of family connections. Be that as it may, we conceive that in them all there is occasion for us greatly to rejoice. They are now brought under the blessed influence of evangelical instructions, while, as I said before, they are in a great measure delivered from Hindooism. About six weeks ago I visited their village at the request of my brethren. The profession of Christianity soon exposed these poor people to persecution. Through the influence, we conceive, of the landholders there, the bar-

bers and midwives refused to serve them as they had been accustomed, while the washermen threatened that they would soon desist from washing their clothes. These things were of course great troubles to the new converts, as Hindoos have no idea of helping themselves in things which belong to another caste. I went therefore, to endeavour to put these matters straight, and also to see the country and learn the true state of religious feeling among this people. With regard to the persecution mentioned above, I am happy to say that the magistrate of the district, on the matter being represented to him, immediately put a stop to it, and thus God has graciously removed out of the way what would otherwise have proved a great hindrance to our labours in these parts. The country in which the village of Kharee is situated is very populous, habitations seemed to be scattered very thickly as far as the eye could reach. I was also informed that villages in the vicinity are very numerous. My visit to the village excited a great deal of attention, and numbers came to the native Christian's houses while I was there to see me, and to hear the gospel. I observed but very few Brahmins, and the people were generally exceedingly poor, so much so that the business that was done in the market held during my stay was chiefly by barter, but they were also poor in spirit and heard the word gladly. Of this place I may say that the fields are white unto the harvest. But the cultivation of it will be somewhat difficult, partly on account of the distance, partly because it is very difficult of access, but chiefly on account of the unhealthiness of the country thereabouts. As there are but few roads in Bengal, travelling except by water, is very difficult and expensive. Although the best way of getting to this village is by water, yet it costs me three days and a half to reach it. The journey is also somewhat perilous, for excepting in the dry season, it would be probably fatal to one's life to travel by water, as the way is through the dense and pernicious forests of the Sunderbuns. There is also some danger to be apprehended from tigers and other wild beasts, of which there are great numbers in this part of the country. At one place our boat had to pass a narrow channel about twenty feet wide and two miles long, on either side of which was impenetrable jungles or woods. Here we saw many prints of tigers' feet; by the goodness of God these ferocious and terrific animals were kept at a distance. We should of course not have passed this way had there been another. In consequence of the vicinity of Kharee to the Sunderbuns, there is reason to think that any lengthened residence there would be very dangerous. Hence you perceive that we have no small difficulties to encounter in affording instruction to this people, and that we need no small portion of grace and strength of body to enable us to attend to this call in a proper manner.

I can now with some degree of force show you the necessity of sending out more missionaries for *Calcutta* for native work. Mr. Yates' time is occupied with the translation of the Scriptures and the English church. Mr. Penney's whole time at the Benevolent Institution; Mr. W. H. Pearce with the printing office, and on Sundays with the native church; Mr. Thomas at Howrah is engaged in English work and Hindostanee, but Hindostanee is of no use *out* of Calcutta. Hence you perceive there remain only myself and Mr. Carapeit, with one or two native brethren to engage in Bengalee work in Calcutta and the adjacent country, in which there are, at the lowest computation, a million souls. Some of our friends in England, I have understood, have thought that the Society has too many missionaries in Calcutta, but will they think so after reading this statement; assuredly not, rather they will acknowledge that we need a strong reinforcement. Suppose for a moment that the Baptists had five gospel preachers in London, and there were belonging to other denominations ten or a dozen others to supply the spiritual wants of that populous city, with the counties of Kent, Surrey, Middlesex and Essex; would any one say that that part of England was too much crowded with the ministers of the cross: but such is the actual state of the case here. Beside the immense population around us, in the spirit of inquiry that has recently manifested itself so widely in the country adjacent, there is a loud call for labour. Our Independent brethren and others are, very laudably, most zealously seizing this glorious opportunity, and directing almost all their energies to this quarter, but we for want of labourers are sadly restricted. Do then remember Calcutta, and since your funds are being so bountifully replenished by the liberality of the churches, let this part of the vineyard share the benefit of it. I am grieved to hear that it is difficult to find persons to come to India. What can be the cause of this? Animated with the hope of worldly gain, hundreds of adventurers come from Britain to Calcutta every year, and with cheerfulness face all the dangers that are supposed to exist, in this distant and fervid clime. And shall the disciples of Christ have less enterprise and zeal, and courage, than the votaries of the world? Tell it not in Gath, publish it not in the streets of Askalon, lest the daughters of the uncircumcised rejoice. It has gladdened our hearts to hear of the liberality of Christians at home, but what is money without missionaries? May the christian church, therefore, fill up what is

behind in this respect. May many a suitable person offer himself a willing sacrifice to this glorious work saying, Here am I; send me.

You will be delighted to hear that on Friday last, the Circular Road chapel, and the Union Chapel congregations united together for solemn and fervent prayer to God for his blessing on our churches here, and the labours of missionaries among the heathen. The meetings were exceedingly well attended, and the services of the day much enjoyed. We felt that the presence of God was with us, and we would fain hope that the great Head of the church will graciously answer the fervent petitions that were presented before the throne of grace, and render the suitable and impressive addresses that were delivered effectual in producing a spiritual revival in the hearts of many who listened to them. We had a meeting of a similar kind in the beginning of last year, and it has been remarked that for some time past no year has been so distinguished for the success of the gospel among the heathen as that was. Exclusive of Mr. Robinson, the Society's missionaries baptized more than twenty natives, while the Independent brethren admitted to church fellowship a greater number.

I will now proceed to give you some extracts from my journal.

"Nov. 27, 1829. Having heard that a very considerable number of people assemble weekly at market at a place called Raj Hat, proceeded thither this morning in company with two native brethren. The place is distant about 12 or 14 miles down the river, situated on the western bank. Arrived about nine o'clock, found as I had been informed, an immense concourse of people. Lost no time in going on shore. After proceeding some distance through the bazar, looking for a suitable place to take our stand, observed an empty well built shed which promised to make a very excellent chapel. Found that it belonged to the Karea, or police, the head man of which readily lent it for our use. He also kindly brought a mat and stools, bade the people that began to throng about us to come in and be seated, and became himself one of our audience. In this place we were engaged in preaching, and conversation with the people for four hours, during the whole of which time the place was so crowded that we could scarcely breathe. We did not here, as is so frequently the case, meet with an opposer. While we spoke the people listened with the utmost attention, and when we conversed with them they replied with gentleness. We had consequently a fine opportunity for the declaration and illustration of divine truth. We stated with as much simplicity as possible the grand doctrines of man's total depravity and guilt, together with the remedy which God through Christ has, in his boundless mercy, provided for sinners in every part of the world and of every class. We then shewed the utter impossibility of their being saved by the means which they were now adopting, and finally urged them immediately to lay these things to heart. When we had finished discoursing with them, we distributed Scriptures and tracts, and took leave of them, praying that the effectual blessing of God may descend on the labours of his servants.

"Yesterday, the following conversation occurred in the school with the boys of the first class.

"T. Well, my lads, I should like to hear in what manner you pray to God? P. O Sir, said one, we cannot tell that, we are forbidden to disclose our prayers to any one. T. I understand you, your meaning is, that you may not reveal the muntra which your Gooroo has whispered in your ears. Is it not so? P. Yes sir. T. But you cannot with propriety call the repetition of a muntra, prayer, for genuine prayer is the expression of our *desires* unto God; but you do not even understand the meaning of the muntra, being Sanscrit. It is not, therefore, expressive of your desires. P. But, Sir, the repetition of the muntra is well pleasing to God, and therefore procures for us his blessing. T. Well, but you know that you are very incredulous respecting what you read in books of English science, and will not believe any thing until it is well supported by proof; so now in my turn I shall be incredulous concerning the efficacy of the muntra, unless you can prove it by unobjectionable evidence. The boy then related a tale from the Shasters, in which it is stated that some one obtained immense good by the holy work of repeating muntras, and added, We think if that individual obtained a blessing in this way, we may also. T. Were this tale true there might be some ground for the inference you have made; but how do I know that this tale is true and can be depended on? To me it appears at once to be false, although supported by the authority of the Shasters. For if we think on the nature and character of God, and the relation in which we stand to him, how is it possible that He can be pleased with the mere utterance of words which have nothing to do with the feelings of the heart, being nothing more than empty sounds? Suppose a child seeking to propitiate an offended parent should utter in his presence a string of unmeaning sounds, think you he would be successful, and think you also that conduct similar to this, as the repetition of the muntra, can propitiate God? You must see that it cannot. Hence we must conclude that the

tale is utterly false, and awfully dishonourable to the Divine Being; and also that the book in which it is written is false, and unworthy of confidence." The lads here acquiesced, and added, "We have nothing more to say in reply." The nature of prayer was then explained to them, and they were exhorted to worship him who is a spirit, in spirit and in truth. Conversations of this nature very frequently occur, and I trust are productive of much good. As light enters their minds, they begin to feel that they have no foundation to rest on, and consequently they often speak very slightingly of the religion of their fathers. O may the day speedily arrive, when they shall perceive the beauty, and feel the force of the religion of Christ on their hearts!

SPANISH TOWN (JAMAICA).

(Concluded from p. 83.)

As this school was the first institution of the kind ever established in this town or vicinity, it will not be surprising if it has given birth to similar plans of benevolence around. Six years ago there were no general means devised for the education of the rising generation of the poor. The town now contains, this included, two establishments in accordance with the popular system, and on a broad scale, for this especial purpose, and during the past year the school connected with this station has been visited by three individuals from the country, who, long convinced of the advantages of general instruction, and expressing their conviction of the great efficiency of our plan, declared their intention to establish one in each of their respective parishes. To two of them I had the pleasure of furnishing a few materials for the purpose. Of its beneficial effects in other respects more immediately important, I need say but little. If founded and conducted from motives of love to God, and the best interests of men, it must do good. The seed may indeed "lie buried long in dust," but it must ultimately vegetate. So far as its advantages have already extended, it has evidently had such a practical influence on the mind, manners, habits, appearance, and characters of both parents and children, as to promise the happiest moral results to society, and we are not without evidences of it having produced happier consequences still. Two or three children have died during the past year under circumstances of a peculiarly gratifying nature, earnestly desiring us, (I include Mr. Andrews), to pray for their eternal happiness through the merits of the redeemer, joining their little schoolmates (who often gathered round their beds) in singing some of their favourite hymns; comforting their parents in their afflictions by reading over to them the promises of the gospel; narrating many of the gracious acts of the Saviour in the days of his flesh; reading over their little books, and affording me many opportunities for personal admonition to depraved parents, relatives, and neighbours, and for the distribution of tracts on suitable subjects, in the sick chamber and at the mouth of the grave, which it is scarcely probable I should have otherwise enjoyed.

One of these circumstances relating to a young girl of color, who had been a scholar, subsequently a teacher in our sabbath school, and upwards of two years a member of our church, I must not omit to mention, however briefly. She died the most happy and tranquil (I might almost have said triumphant) death I have ever had the happiness to record or witness. The last words I heard her utter were (her countenance at the same time expressing the greatest serenity and confidence in him who she knew had loved her, and washed her from her sins, and her eyes glistening with tears of joy and gratitude, and tenderness,) "Now, Lord, lettest thou thy servant depart in peace," &c. "I have waited for thy salvation, O Lord." "O death, where is thy sting," &c. She died of a decline. I cannot now detail the circumstances connected with her protracted illness and dying moments; they were interesting, important, and beneficial. Many of her youthful acquaintances and attendants breathed the prayer, "Let me die the death of the righteous!" Upwards of 400, chiefly young persons, followed her remains to the grave, and expressed their sorrow in half-stifled sobs. I said a few words over her ashes, and, followed by the crowd of mourners and spectators, I proceeded to the chapel, and there endeavoured, while the heart was yet soft and susceptible of impression, to improve the event. On the following sabbath I preached from the last sentiments she breathed, to a crowded auditory, and, from the solemnity which reigned throughout the chapel during the whole service, and other favourable symptoms, I am not without hope that it was productive of good to many, both young and old. The 170th hymn in the Sunday Scholar's Companion, beginning "Death has been here," &c. to a solemn tune, and the 18th hymn of Dr. Watts', 1st book, beginning with "Hear what the voice from heaven proclaims," &c. were sung with melting melody.

The attendance of the scholars is uniformly regular and punctual. The visitors of absentees are almost wholly unnecessary. The children manifest a growing eagerness for advancement, and their parents begin to appreciate the advantages that are likely to

result from it. A considerable improvement has also been made in the plan of this school during the last few months. We have availed ourselves of the recent improvements of America, and of the admirable hints contained in the manual of the Edinburgh Sessional school, improvements by which the attention is more easily captivated, the intellect more quickly developed, and the foundations of moral and religious truth laid with greater facility, although the fundamental principles recognized by the British and Foreign School Society are still maintained.

The School of Industry is still in operation. I have repeatedly been on the eve of discontinuing it, from a lack of funds, but aware of its advantages to a people so naturally disposed to indolence, that fruitful source of misery and crime, I have, though with extreme pecuniary difficulty, carried it on till now. The object of its institution is, I believe, already known. It contains 34 girls, and 24 boys. The boys are instructed in useful trades, after the regular school hours, and the girls in mantua-making and fancy needlework. The articles manufactured are exposed for sale in a kind of bazaar, belonging to a gentleman deeply interested in the institution, and the proceeds are appropriated to its support. Some of their specimens of workmanship are by no means inferior in execution to similar articles made by those who have served a regular apprenticeship. It is an establishment that has a powerful claim on public patronage, which has been, I am credibly informed, tacitly acknowledged by persons of the greatest distinction in the town; and I have reason to believe, that were our measures, as missionaries, viewed with less suspicion, the support to which it is entitled would not be long withheld. The three great benefits that will be derived from it, I must not pass over in silence. Education and industry will thus be acquired together. The children are much more preserved from the influence of corrupt example, and when they leave school, they will be immediately able to earn their livelihood, and thus a considerable saving will be effected, both as to time and money. Such indeed are the general results it promises to society, that efforts for its support, on the part of every one interested in the welfare of their species in this colony, would seem to be dictated by every motive, both of interest and of duty.

The number in the Sabbath school has somewhat decreased, but the falling off, I am happy to say, has been occasioned by circumstances calculated to excite joy rather than regret. It has been owing to the recent establishment of two similar institutions, one connected with the Episcopal Church, and the other attached to the Wesleyan chapel. Our number is now 150, full as many as the schoolroom will well contain, and the field is lamentably extended. There are multitudes of children now around us, who seldom hear the name of God except in oaths and blasphemy; who have no pious friend to tear them from the pernicious example of abandoned and profligate parents; no kind hand to lead them on the sabbath to the sanctuary. Most of the children in this school are slaves, and I can speak in very favourable terms of their general good conduct, steadiness, and improvement. They have in some instances turned the prejudices of their owners in favour of the school, and of education generally. Spiritual good is also doing. Schools are emphatically a nursery of the church. Several of our old teachers being mechanics, and unable to find employment in the town, have left us for a season, but I have reason to hope that some of them are usefully employed in the same interesting work, where they now reside, and their lack of service here has been nearly supplied by others.

In June last, a public examination of all the schools was held in the chapel, when the rewards received from some kind friends in England, to whom my most grateful acknowledgments are due, were distributed; and when all the children present, amounting to upwards of 300, dined together in the chapel yard, beneath the shade of orange and other fruit trees. In addition to what has already been said of their proficiency in reading, &c. I cannot omit to mention their progress in singing. We have now a choir, composed of boys and girls from the school, which would not disgrace the most polished congregation in England, and most of them, during the last two years, have acquired an accurate knowledge of upwards of 120 tunes. The passion for vocal music among the people of this country generally is very great, and it is a pleasing fact, that in a great measure through the instrumentality of these children, (I speak from my own knowledge as to things around me,) the cottage, the workshop, the streets, the fields, the mountains, and the woods, are echoing forth praises to God and to the Lamb. The Sabbath school library has been found very useful, but it is so small, that the books have all been read, and some of them twice over.

The class of girls under the superintendance of the individuals mentioned in my last report, is still continued, and an addition has been made to it of some seriously disposed boys. I have had several gratifying instances of the utility of this plan also, but they are, as I fondly anticipate, but drops before the shower. The harvest cannot be expected yet, but in simple dependence on almighty energy, in answer to fervent prayer, I have no doubt but that I shall reap if I faint not. Of Mr. Andrews, I cannot but

speak in the highest terms. His exertions in the schools justly entitle him to the gratitude of all the friends of education and of humanity.

On the score of my great pecuniary difficulties in supporting these institutions, I intended to have dwelt largely, but as neither my time nor limits will allow me, I must refer to the simple fact, that they are indebted to me for the past year only, as you will perceive by the accounts audited by Mr. Taylor and Mr. Andrews,, 130l. 10s. 8d.; and if I am not mistaken, this will plead powerfully on my behalf.

KINGSTON.

Extract of a letter from Mr. Tinson to the Secretary, dated 15th July, 1830.

"Our church is in peace, and I hope, enjoying a share of the divine favour. The first Sunday in next month we shall baptize, Providence permitting, between thirty and forty, most of whom have already given in their experience, and the rest are waiting to come before the church. We are employed every Sabbath in hearing what God has done for the souls of these candidates for church fellowship; and though we have had two cases that were inadmissible, with others we have been highly delighted, in witnessing the striking change which the grace of God has produced. In many instances where the greatest mental poverty prevails on almost every subject but religion, the irradiation of mind manifested in regard to divine things, is evidently such, as nothing but the Spirit of God could impart.

"Our Sabbath-school, now entirely superintended by Mrs. Tinson, is increasingly interesting. A few weeks ago we had a meeting of the scholars and teachers, when rewards were given to the most deserving: There are above 100 names on the books, but the average attendance is from 70 to 80. Mrs. T. has formed a class of the most intelligent girls, from seven to ten or eleven years of age, which she meets during the week for the purpose of religious instruction. In this class there are two or three very hopeful cases.

"Since we came back, I have opened a new station at Yallahs, about 19 or 20 miles from Kingston, where I preach once a fortnight. We had members belonging to our church in that neighbourhood, but they could seldom attend in Kingston. Much interest has been excited, and some opposition, but the latter has only increased the former, and God is blessing the word abundantly. Many come to hear, and on the 27th ult. I baptized 38 persons, and with 30 dismissed from our church in Kingston, formed them into a church at Yallahs. Although the day was exceedingly wet, the place could not hold the people. On the Saturday, some of our poor friends from the estates employed the day allowed them to work their grounds, in preparing for the baptism. We had some difficulty in fixing on a place for the administration of the solemn rite, as we could not venture into the sea from the heavy swell which generally prevails on that part of the coast. We at last determined on baptizing in the river, close to the sea beach, an excellent place formed by the sea washing the sand into the river's mouth; but our friends hesitated at first, being told that a large alligator had been seen there a few days before: assured, however, that if there were alligators in the river, they would not attack us, unless greatly provoked, and having no intention to provoke them, we commenced our preparations. Three booths were erected on the beach, the river was explored, to ascertain its depth, the nature of its bottom, &c. and rods were fixed, to shew how far and in what direction it was necessary to go, to obtain a sufficient depth of water and a secure footing. Early on the Sabbath morning, we repaired to the place; it had rained heavily nearly the whole night, and the morning was very wet; but there had never been a baptism in the neighbourhood before, many of the people had never seen the ordinance administered, and had heard strange things concerning it—that we dipped the persons three times in a state of nudity, with their heads downwards, &c. so that great interest was excited; and notwithstanding the inclemency of the weather, we had a large concourse of spectators. The greatest solemnity prevailed, and I hope the Lord was with us of a truth. I have more than once baptized above a hundred at a time, but never before do I remember feeling such pleasure in administering the ordinance as I did on this occasion. Several who never witnessed the ordinance before, on being asked what they thought of it, (for our people are not backward in making such inquiries,) replied, it appeared exceedingly solemn and impressive. We saw nothing of the alligator, though one was caught the same day a little distance from the river, measuring about eleven feet in length."

HOME PROCEEDINGS.

DESIGNATION OF A MISSIONARY.

On Tuesday evening, Oct. 12, Mr. Francis Gardner, who has been for several years employed, with encouraging success, in the

work of the Christian ministry, at Burton Latimer, in Northamptonshire, but has recently felt it his duty to offer himself to missionary service, was publicly designated thereto at the Baptist meeting-house in Kettering.

On this pleasing occasion, Mr. Green of Thrapston read the scriptures and prayed; the Secretary of the Society explained to the very large and deeply attentive audience the nature of the business on which they were assembled, and proposed the usual questions; Mr. Gray of Northampton, commended him to the divine protection and blessing in solemn prayer; and a very suitable and impressive charge, from John xxii 15. was delivered by Mr. Mann of Maze Pond, London. The solemn services were closed in prayer by Mr. Teller, the respected Independent minister of Kettering.

Mr. Gardner, it is probable, will sail for Montego Bay, about the close of the month (October), in order to strengthen our mission in that part of the island, where help has, for many months, been so urgently demanded. It is gratifying to be enabled, in any degree, to meet the pressing importunity of our brethren already in the field, but the pleasure would be greater, if it were possible to furnish supplies more proportionate to the demand. To whatever quarter of the vast missionary field we look, we perceive abundant reason for recurring to the admonition of our Saviour, "*Pray ye therefore the Lord of the harvest, that he would send forth more labourers into his harvest.*"

EAST NORFOLK AUXILIARY.

The following meetings have lately been held in connection with this infant Auxiliary.

On Whit Tuesday, June 1, 1830, the annual meeting of the East Norfolk Association of Baptist churches, with which this Auxiliary is connected, was held at Neatishead. In the morning, the Rev. R. G. Lemaire of Norwich preached from 1 Tim. iv. 8; after which, the Report of the Association was read by the Secretary, Rev. J. Puntis. In the afternoon, the public meeting of the East Norfolk Auxiliary to the Baptist Missionary Society took place. Mr. John Cozens of Sprowston Lodge, near Norwich, was called to the chair. The Rev. J. Puntis, the Secretary, read the Report, from which it appeared that the total receipts of the year ending Whit Tuesday, 1830, were 169*l.* 14*s.* 4½*d.* The several resolutions were moved and seconded by the Rev. Messrs. Spurgeon of Neatishead, Baker of Barton, Green of Norwich, Venimore of Reepham, Lemaire of Norwich, Bane of Aylsham, Winter of Reepham, and Mr. O. Silcock of Stalham. The Rev. J. Green of Norwich preached in the evening, from Ps. cxix. 132. The services of the day were exceedingly well attended; and it is gratifying to report, that among the churches composing this Auxiliary, there is manifestly a deeper interest taken in the general spread of the Gospel, and in the operations of the Baptist missions in particular, than was observed previous to its formation.

On Sunday, August 22, 1830, the services of the second anniversary on behalf of the Baptist mission were held at St. Clement's chapel, Norwich. The Rev. John Dyer preached in the morning, and the Rev. Eustace Carey in the evening, to a large and attentive audience. The Rev. J. Dyer preached also at Rehoboth chapel, in this city, in the afternoon.

On Monday evening a public meeting was held in St. Clement's chapel, which was crowded to excess. Mr. John Cozens was called to the chair. The Rev. J. Puntis read an abstract of the last report of the Parent Society, and a brief statement of the operations of the East Norfolk Auxiliary, in connection with which this anniversary is held. The meeting was addressed by the Rev. Messrs. Lemaire, Dryden, Innes, Close, Carey, Kinghorn, Dyer, and Mr. W. Youngman. The readiness with which the ministers of different denominations in this city came forward on this occasion, to advocate the cause of the Baptist Missionary Society, was truly gratifying. Many testified that it was an interesting and profitable season. The collections after the above services amounted to 32*l.* 18*s.* 2½*d.*

On the following evening, August 24, a public meeting was held in connection with this Auxiliary, in the Baptist chapel at Dereham; Mr. J. Cozens in the chair. The meeting was addressed by the Rev. Messrs. Puntis, Farebrother, Williams, Rouse, Dyer, and Carey; and by Mr. Lay, who, having visited the Sandwich Islands and other parts of the world for scientific purposes, could testify, from personal observation, to the beneficial results of missionary exertions. It being the season of harvest, the meeting was not so numerously attended as it doubtless otherwise would have been, but the deep interest which was felt by all present in the statements of the different speakers, and especially in those of our beloved brother Carey, was manifest in the riveted attention with which they were heard, and in the liberal contributions which were made at the close of the meeting. The collection amounted to 10*l.* 15*s.* 4*d.*

Norwich. J. P.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE	Rev. W. H. Angas	Amsterdam	Sept. 17, 1830.
	C. C. Tauchnitz	Friedeberg	August 25.
EAST INDIES	Carey, Marshman and Marshman	Serampore	March 20.
	G. Bruckner	Do.	March 2.
	Alexander and Co.	Calcutta	March 29.
	Rev. W. H. Pearce	Do.	April 22.
	James Thomas	Sulkea, near Calcutta	April 26.
	G. Pearce	Chitpore	April 10.
	J. Williamson	Sewry	March 9.
	B. Clough	Colombo	April 27.
WEST INDIES	Rev. Joseph Burton	Kingston	August 13.
	Do.	Do.	July 28.
	James Coultart	Do.	August 13.
	Do.	Do.	July 31.
	Joshua Tinson	Do. 2 Letters	August 13.
	Do.	Do.	July 15.
	William Knibb	Falmouth	July 5.
	Burchell, Knibb, and Cantlow	Montego Bay	July 27.
	James Flood	Annotta Bay	July 30.
	J. M. Philippo	Spanish Town	July 22.
	Thomas Burchell	Gurney's Mount	July 31.
AMERICA	Rev. Edward Manning	Cornwallis, N. S.	July 12 and 20.
	Joseph Bourn	Belize	July 23 and 30.

Contributions from September 16, to October 20, 1830, not including individual Subscriptions.

	£.	s.	d.
Norwich. St. Mary's, by Mr.			
James Cozens	70	14	0
Ditto, X. Y. Z.	10	0	0
	80	14	0
Yorkshire, by Rev. J. Dyer, viz.			
Bradford	29	16	0
Salendine Nook	6	12	0
Rawden	1	7	6
Farsley	0	16	6
Haworth, 2d Church	24	4	1
Long Preston	6	0	0
Cowling Hill	5	0	5
	73	16	6
Haverfordwest, addl. by Mr. Rees	5	0	0
Sherborne, Subs. by B. Chandler, Esq.	3	3	0
Loughton, by Rev. S. Brawn	5	15	4
Winchester, by Rev. B. Coxhead	1	11	0
Aylesbury, by Mr. Reynolds	2	0	0
Scarborough, Collections and Subs. by Mr. Hill	49	15	0
Chelsea, Paradise chapel, Collection	10	16	5
Bradford, Wilts, by Rev. J. Rodway	13	9	4
Cambridge, for Female Education, by Mrs. Foster	9	7	9
Essex Auxiliary Society, on account, by T. Blyth, Esq.	100	0	0
Nottingham, by Mr. Lomax (including Loscoe, 16s.)	111	0	6
Clipston and Naseby, by Rev. J. Dyer	23	4	1
Wales, South Western Association, by Mr. J. M. Thomas:			
Balance	7	10	4
Rhydwilym	5	18	3
Bethel	2	4	6
Ebenezer	3	12	1
Cilfowir	2	0	0
Middlemill, &c.	4	7	7
	25	12	8
Saffron Walden, by Rev. J. Wilkinson:			
Collection	15	0	2
Juvenile Society	5	0	0
Friend to Missions	1	0	0
Mr. W. G. Gibson (Translations)	1	1	0
Mr. Jabez Gibson, ditto	1	1	0
Miss Gibson, ditto	1	1	0
Mr. Francis Gibson, dttto	1	1	0
Mr. Day, ditto	1	0	0
	26	4	7
Burton Latimer Penny Society	3	17	10
Collection	2	2	0
Coleman Green	1	7	8

DONATIONS.

J. B. Wilson, Esq. (West India Fund)	100	0	0
W. A. Hankey, Esq.	50	0	0
Annesley Voysey, Esq.	10	0	0
William Dixon, Esq. Blackheath	10	0	0
Friend, by the Secretary	1	1	0
Friend to Female Education, by Miss Dyer	1	0	0
Mr. R. Balfour, Bromley	0	10	0

WIDOW AND ORPHANS' FUND.

Trustees of New Selection Hymn Book, by Mr. Summers	30	0	0

TO CORRESPONDENTS.

During the past month, various Parcels of Magazines, Tracts, &c. have been received from Mr. T. Stevens, Ramsgate; a Friend; Mr. Callender, Manchester; and a Member of the Baptist Church, Olney. Also, articles as rewards for the Female Schools, from Young Friends at Frome, by Miss Lydford; S. H. E., Camberwell; and three Friends at Ingham, Norfolk—the latter intended for Mr. Philippo's school at Spanish Town.

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THE

BAPTIST MAGAZINE.

DECEMBER, 1830.

A BRIEF MEMOIR OF MR. JAMES MELHUISH, LATE OF STOKE NEWINGTON.*

MR. JAMES MELHUISH was born on the 19th day of Nov. 1768, at Tiverton, in Devonshire. He was early the subject of religious impressions; and at the age of 18, he was admitted as a member into the church of Christ in his native place. Here he distinguished himself by his activity and zeal in the church, and especially, by his endeavours to promote religion in the young. His pastor encouraged and assisted him in these exertions, which became the means of bringing many to the knowledge of the truth, who afterwards joined the church and "adorned the doctrine of God their Saviour." His activity and success, induced the minister and deacons to express a wish that he would devote himself to the ministry; and very gratifying proposals were made to him, to enter upon a course of education for that purpose. This, however, he declined from an apprehension of his unfitness for the sacred office. After three years continuance with the church at Tiverton, he removed to London, in pursuance of a desire which he had entertained from his childhood, leaving his little flock under the united care of his brother and his colleagues, not forgetting them, however, but sometimes writing to them and receiving affectionate letters from them unitedly. He had not long been settled in London, before he joined the Baptist Church in Eagle Street, then under the pastoral care of the Rev. W. Smith. Soon afterwards he formed a matrimonial connexion, which he always referred to with grateful delight, with his present bereaved and mourning relict, then Miss S. Morling, and a member of the same church. With this society he enjoyed the benefits and pleasures of christian communion for about six years, when a painful circumstance interrupted, and finally put an end to them. About this period several persons around him, having been betrayed into the snares of infidelity, gave up their profession, and turned their backs upon religion and its ordinances. Their defection, though it occasioned deep regret in the mind of our friend, excited no apprehension of danger on his own account. His mountain appeared to him to stand strong, and he had no fear that it would ever be moved. Had the same enquiry which our Lord addressed to his disciples, been proposed to him, he would have replied as Peter did, without hesitation, and with all the integrity of an unstable heart, "Lord, to whom should I go? Thou hast the words of eternal life. Though all men forsake thee, yet will not I." But he knew not himself or

* We are indebted to our friend Mr. Newton Bosworth, for this account: extracted from a discourse he delivered at Shacklewell Chapel, on Lord's day evening, Sept. 6, 1830, founded on a passage in the 2 Tim. i. 12. from which he sought to improve the death of his departed brother. The narrative part was sent to us last month, but too late for insertion; in addition to which we have been since favoured with the concluding sketch of character.

his own insufficiency. A near relative of his, having imbibed the principles of infidelity from the perusal of that arrogant and flimsy, but pestilential book, Paine's "Age of Reason," he attempted to convince him of his error, and bring him back to the faith of the gospel. But being unacquainted with the controversy between christians and unbelievers, and never having considered distinctly the arguments by which our religion may be supported, and the evidences of its truth, he was staggered by the objections which his relative brought against the Scriptures. Every fresh attack only found him weaker or made him so; insomuch that instead of converting his friend, he himself fell under the power of darkness, and declared himself an unbeliever. Detesting hypocrisy, and honest even in his error, he thought it his duty to withdraw from the church with which he had been connected, and took his station among the sceptics of the time. A pious member of the society undertook to reclaim him, but our friend was so unhappily familiar with the objections that had weighed on his own mind, that he soon put his monitor to silence, and thus became confirmed in his opinions. At length, by a series of providential events and circumstances, which are detailed with affecting interest by himself, in a paper, with the perusal of which I have been favoured, he was brought to a diligent and impartial investigation of the whole subject; and the result was, what it ever must be, when honestly and candidly sought, a thorough and intelligent conviction of the truth of revelation. One friend lent him Lyttleton's admirable Observations on the Conversion of St. Paul, which removed many of his objections; but he derived the most material advantage from Mr. Marsom, the author of a work on the Impersonality of the Holy Spirit; who, though an Arian in sentiment, was so anxious to recover our friend from the snare into which he had fallen, that he frequently conversed with him; and being well acquainted with the original languages of the Scriptures, he was enabled to resolve many of his doubts, and to remove the objections which were founded on a mistranslation of some passages or a misconception of others. He also read to him, at different times, the whole of Paley's work, on the Evidences of Christianity, and afterwards made him a present of the book. By these and other means, accompanied by earnest prayer to the author of all truth, and a perpetual desire to be right, he was gradually delivered from the errors he had embraced, and surrendered his mind to the guidance of the Scriptures. Though on further search he could not agree with his kind friend in some of the sentiments he entertained on the doctrines of the Gospel, he ever cherished towards him the highest regard, and a grateful recollection of the service he had rendered him. Being brought into this state of mind, he soon recovered the ground he had lost, and the comfort, of which the gloomy system of infidelity had deprived him. He examined anew the foundations of his faith, and studied the sacred volume with increased humility and satisfaction, thankful to that God who had reclaimed him from his wanderings, restored his soul to peace, set his feet upon a rock and established his goings. This portion of our friend's history, if other examples were wanting, suggests to us the importance of being well established in the nature and evidence of our holy

religion, and of imbuing the minds of youth with information and argument on this interesting subject. It is no longer at our option whether we will permit the youthful mind to come into contact with infidel principles or not: it is impossible for any one who mixes much in society, or reads much of the current literature, to avoid meeting with them; and if they come upon him, as they did upon our friend, unprepared to estimate or resist them, his peace may be interrupted, and his character degraded, even if he should at last escape with his life. He now read his Bible with increased attention, and by comparing one part of Scripture with another, and each with the professed design of the whole, he was struck with the wonderful harmony of divine truth. Little difficulties did not deter him, but rather urged him forward in his pursuit, until he obtained that satisfaction of mind, and that establishment in the faith which are promised to him who receives the seed of the kingdom into an "honest and good heart." Thus finding that the external evidences of the gospel concurred with his experience of its power to strengthen his conviction of its truth, he "went on his way rejoicing," but now with a mixture of caution and fear, lest he should again be drawn away from his stedfastness. At length, having resumed his intercourse with serious christians, he offered himself for fellowship with the people of God, at Elim Chapel, Fetter Lane, under the pastoral care of the Rev. A. Austin. Here he was received with a cordial welcome, and his reviving piety met with seasonable encouragement. In this connexion he made progress in the divine life, and enjoyed much religious pleasure, sometimes interrupted by the unwelcome remembrance of past events, which however deepened his humility, and increased his watchfulness and gratitude, and was thus overruled for good. After many years sustaining the office of deacon, with honour to himself, and advantage to the church, a serious attack of illness obliged him to retire into the country. Having spent some part of the year 1827 in Suffolk, with benefit to his health, he took up his residence at Stoke Newington, where he united himself with the church under the care of the late excellent Dr. Harris, whose ministry he much valued and enjoyed. Being, however, a Baptist in sentiment, and finding that the interest in this place needed support, he thought it his duty to remove his communion hither. He consulted Dr. Harris on the subject, who very liberally confirmed his own views, and a removal took place in a manner highly honourable to both parties. He was soon afterwards appointed deacon, and in that office, he rendered his best services to the church and congregation, during the successive ministry of the Rev. J. Bisset, and the Rev. T. Mileham; and after the decease of the latter, you know with what persevering assiduity he laboured to promote the cause of God in this place. Little did we think, when he last worshipped with us here, that, in two short weeks, we should be called to attend the present solemnity. On that occasion, the evening of the 22d of August, he spoke to me in the vestry, with his usual discrimination, on the sermon he had heard, and engaged me to spend a part of the next Wednesday at his house. Before that time arrived, however, he had lost all power to converse; a stroke of paralysis had deprived him of consciousness; so that

when I visited him, on hearing of his illness, he neither saw me nor knew me. At the commencement of the attack, he was able to speak a few words to his family; and having taken a most affecting leave of them all, he sunk into that state of insensibility in which he remained, with scarcely a momentary exception, until Friday morning, Aug. 27, when he gently breathed his last, slept in Jesus, and entered into rest.

That our friend was prepared for his great change, suddenly as it came upon him, we have every reason to be assured. He trusted in Christ alone for acceptance and salvation: on Him he had built as the foundation of his hope. He knew whom he had believed, and rejoiced in the persuasion of his Saviour's perfect willingness and ability to raise him up at the last day; and to bestow upon him the bliss he had promised to all his sincere followers. To me he appeared for several months past, to be ripening for glory: his "conversation was in heaven,"—he breathed much of the spirit of his divine master, and often expressed a desire to be "with him where he is." While contemplating the closing scenes of his life, in connexion with his sudden yet tranquil dissolution, my mind has been directed to the encouraging and consolatory view which our apostle opens to the Thessalonians when he refers to the death and future condition of believers. "Even them also which sleep in Jesus will God bring with him....and so shall we be ever with the Lord." While we lament our loss, and rejoice in his gain, much may be gathered from this interesting passage that is befitting his condition and ours; much to reconcile our minds to the allotments of Providence; much to sustain our spirits in the prospect of our final change. My acquaintance with the deceased has been but short; it was, however, of sufficient duration to enable me to discern various excellencies in his character, and has left upon my mind an impression of cordial regard which it will never lose. Although our intercourse was frequent and unreserved, it is not to be supposed that I am so competent to appreciate his worth, as those who have known him longer and seen him more. I may take the liberty, however, and I do it with the sincerest pleasure, of describing a few traits of personal character, which developed themselves at various times during our brief connexion, or which have been pointed out to me by others.

In combination with those general principles which are essential to our idea of a true Christain—integrity, piety, and love, I may mention in the first place,

His godly simplicity of character. He *was* what he *appeared to be.* He expressed in conversation and in actions the genuine emotions of his mind. His pretensions, though not ostentatious, were sincere; his professions, though not loud, were hearty. Between his object and his manner there was an admirable consistency; and amidst the cheerfulness and pleasantry in which he occasionally indulged, his purposes were too obvious to excite suspicion or perplexity. Free from that double mindedness by which many diminish their influence and neutralize their efforts, the stability of his character increased as he advanced on his way. To this may be added,

His ardent love of Truth. So highly did he value truth, I mean, especially, theological truth, as delivered in the Scriptures, that he thought no price too great to be given for its attainment; and so desirous

was he of yielding to its dictates, that no sacrifice appeared too costly when this object required it to be made. His maxim was to follow truth, at all events, and whithersoever it would lead him, knowing that He who inspired it would never deceive him, and that a blessing is annexed to all holy obedience. Few men could adopt with more propriety, and none with more sincerity than he, the striking words of Jortin—that he would be glad to attend and grace the triumphs of truth "*as her soldier*, if he has had the honour to serve successfully under her banner; or *as her captive*, tied to her chariot wheels, if he has, though undesignedly, committed an offence against her." His pursuit of truth was calm, serious, and deliberate, equally removed from prejudice and indifference; he welcomed it from whatever quarter it came, and when he had obtained the blessing, he rejoiced "as one that findeth great spoil." As a means to this most desirable end, he ever attached the highest value to

Freedom of enquiry. Religion being an affair of the heart, and springing from the relation of man to his creator, he deemed the right of private judgment to belong to every member of the human family, of which no one could deprive him without manifest injustice; and in the exercise of this right our friend asserted the most unfettered liberty. In matters of faith he called no man master, though he paid the most respectful attention to the opinions of thinking men, and the suggestions of unassuming piety. He had evidently long been in the habit of thinking for himself, and he thought freely, and fearlessly, and patiently; never satisfied with superficial views, or partial exhibitions of divine truth, but always looking at the parts in connection with the great whole, and seeking on every point the utmost degree of knowledge which it was possible for him to obtain. Hence his sentiments on the great doctrines of christianity were remarkably clear and well established; not being taken up in haste, or at random, or imposed upon him by others, they were not likely to be surrendered at every call, or easily to be shaken by any attacks that might be made upon them. He loved to explore the vast field of revelation, and listen with reverence to the oracles of God. In proportion to his own freedom of thought was his

Candour and forbearance towards others. With his firm adherence to those sentiments which he deemed to be true and important, he united this spirit in a remarkable degree. He wished not to incur the responsibility of judging for those, who were equally with himself, accountable to God for the employment of their faculties: and he had too much christian kindness, to deprive them of a privilege which he estimated so highly; or to interfere with their fullest exercise of it. He was very liberal in the construction which he put upon the opinions and language of those who differed from him; and never allowed himself to forget that "to his own master" every one "standeth or falleth." Having been sorely tried, at a former period, he had learned to feel for all who were similarly exercised: having suffered in the hour of temptation, he sympathized with those who had fallen into error, or betrayed any imperfection; and in his endeavours to benefit them, he mingled tenderness with his zeal. He was affable and kind in his general deportment, and endeavoured to hold "the unity of the spirit in the bond of peace." But the most

striking feature of his character, as it appeared to me, was his

Heavenly-mindedness. He delighted to meditate on the future inheritance of the righteous. He had exalted views of the purity and bliss of heaven; and eagerly did he embrace every opportunity of renewing and enlarging them. As the natural sight is sharpened and improved by attention and exercise, so the spiritual vision is brightened by a frequent contemplation of its appropriate objects; and hence he cultivated the habit of penetrating by the eye of faith into the invisible world. With all the tenderness of holy affection, and a portion of seraphic love, he has often cheered my heart, and his own, by his devout aspirations after the beatific vision of God. He had no idea that the numerous, and varied, and brilliant images by which the heavenly state is represented to us in the scriptures, were intended to repress the imagination, but to excite it towards those brighter scenes, which will open at the last day upon the glorified spirit; and he thought christians often permitted themselves to be too easily satisfied with vague generalities upon this interesting topic, when more definite conceptions might be attained. It was no objection to him that this imagery was all taken from material objects, because no other medium of representation was adapted to our present state; and he believed that hereafter the analogy would appear sufficiently close, though not now to be apprehended or explained, to vindicate the use of such imagery, and justify the practice of those who thus employ it to augment their piety. In the case of our friend, it was eminently beneficial: it increased his familiarity with eternal things, quickened his desire after them, and tended to prepare his mind for those sublime employments and delights, upon which he was so soon to enter.

An Essay on the Writings of Dr. Dwight.

On Faith in Christ.

(Concluded from p. 464.)

It is impossible within the prescribed limits of the present paper —which concludes the series— to do any thing like justice to a subject, so ample in its range, and so multiform in its relations, as that of evangelical faith. There is, no doubt, an intimate connection between this principle and every blessing comprehended in the covenant of grace "Therefore," says the Apostle, "being justified by faith we have peace with God through our Lord Jesus Christ." Without intending to trace faith through all its relations, a remark or two on its connection with the blessing above specified may be offered:—

Faith may be considered as the medium of justification, perhaps in two respects.— In as much as it recognizes the terms of that covenant of mercy on which pardon and eternal life are suspended; and also by its moral fitness and adaptation to the office assigned it.

It is impossible that a righteous Being should justify sinners, on any other ground than that of an adequate satisfaction being made to the demands of his violated law; but it is through faith alone in that atonement, that we can appropriate to ourselves individually, the benefits it is designed to convey. He is the "Justifier of him only who *believeth* in Jesus." By faith we lay our hand upon the head of this propitiatory sacrifice, and thus secure to ourselves the

blessing of "the man whose sin is covered, and unto whom the Lord imputeth not iniquity." It may also be observed, that in the Justification of sinners is included, not merely the non-imputation of sin, but its pardon also, and the reconciliation of the sinner to God —"God was in Christ reconciling the world unto himself, not imputing to men their trespasses." And here it is obvious to remark, that the terms of reconciliation and forgiveness, in all cases rest, not with the offender, but with the offended party, with those who have received the insult or the injury. This is a principle of universal justice, and in proportion as the terms of pardon are simple and easy, a disposition to reject them justly incurs the forfeiture of the blessings suspended on their acceptance.

Now nothing can be more simple, than the requisitions of the gospel in this respect—Its language is—"Look unto me and be ye saved all the ends of the earth, for I am God and there is none else."

It is true, indeed, as already observed, that in order to the remission of the punishment which sin had merited, and the restoration of man to the favour and friendship of God, there were impediments to be removed, and claims to be satisfied, to which no finite mind was equal. But these difficulties have been encountered; and the entire cost has been sustained, not by the offending party, but by that righteous Being against whom the offence was committed; thus exhibiting to the universe an instance of placability and benevolence unparalleled and unspeakable.—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." Nothing is now left for man to do, but to receive this gift—to credit this testimony—to rely on this atonement—to believe on the Son; and believing to have life through his name. Naaman, the leper, proudly rejected the simple remedy prescribed by Elijah for the removal of his leprosy:—but how reasoned his fellow-servants with him on that occasion—"My father,"—said they—"if the prophet had bid thee do *some great thing*, wouldst thou not have done it, how much rather when he saith unto thee wash and be clean." And when the season for the acceptance of pardon and peace now offered in the gospel is gone, irrecoverably, and for ever, it will surely be amongst the bitterest reproaches of conscience to a lost spirit, that these blessings were once placed within its reach, and made so easy of attainment. All sin is folly, but that folly is the most egregious, which rejects the only means of deliverance from its bondage. "Neither is there salvation in any other; for there is none other name under heaven given amongst men whereby we must be saved."

It may, however, be observed, that the connection between faith and the blessings promised to it in the gospel, is not a mere arbitrary connection, originating solely in the divine appointment, like that which subsisted between looking on the brazen serpent, and the recovery of the wounded Israelite from the venomous bite of a living one. There is a connection,—not indeed of *merit*, but of instrumental and moral meetness—between the principle of faith and the blessings promised to its exercise. In the scriptures, faith is always associated with contrition—repent and believe the gospel, is its uniform language. Repent-

ance towards God and faith in our Lord Jesus Christ constituted the burden of the apostolic ministry. The gospel knows nothing of an impenitent believer.

Now penitence is a state of mind indispensable in the very nature of things to warrant the bestowment of pardon. None but the humble penitent is duly prepared to receive such a boon, or qualified to appreciate its value. David knew its worth, and the mode in which it must be sought after — "A broken and a contrite spirit O God thou wilt not despise." Even the forgiveness which man is called to exercise towards his fellow man, though without any numerical limitation, our Saviour has qualified with this express condition—"if he turn again, saying, I repent, thou shalt forgive him."

Moreover, by these exercises of mind — faith and penitence — being made the conditions on which alone pardon and reconciliation are offered to a race of rebels, we are reminded of the origin of human apostasy, and the elements of all sin. Adam's disobedience of the prohibitory law— "thou shalt not eat of it"— originated in his disbelief of the annexed threatening—"for in the day that thou eatest thereof thou shalt surely die." Man's first act of rebellion was a compound of pride and infidelity: these are involved in every transgression of the divine law. Hence, in that stupendous scheme of benevolence, by which infinite wisdom has sought to recover man from the consequences of this foul revolt, confidence in God, with self-renunciation and abasement — or, in other words — faith and contrition are placed at the head of all other duties. These are the primary indications of the state of the heart; and in their absence every act of obedience offered to an omniscient Being will be indignantly rejected —"The prayer of the wicked is an abomination to the Lord." "Their new moons and their solemn assemblies I cannot away with"— "The Lord," we are told, "had respect to Abel and to his offering; but unto Cain and to his offering he had not respect." And the apostle Paul ascribes the entire difference to the possession or the non-possession of this efficacious principle. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."

And with respect to the general blessings comprehended under the gospel dispensation it may be observed, that faith is the principle by which man becomes again united to God, and thus replaced in a situation to draw from the original source of his felicity, whatever mercy has provided to meet the exigency of his fallen condition. Union to God and obedience to his will, are essential to the happiness of every intelligent creature, and of this union and obedience, in reference to fallen creatures, evangelical faith is the only source. "Thus, if I am not deceived," Dr. D. remarks, "repentance towards God, and faith towards our Lord Jesus Christ, are the substance of the means, by which sinners are delivered from sin, reinstated in the character of children, restored to the favour of God, entitled to eternal life, and prepared for everlasting obedience and enjoyment in the heavens above."

It is folly, then, to question if faith be a duty. If it had not always been the duty of man to confide in his Creator, sin had never existed, at least not the sin of unbelief, for if faith be not a duty, unbelief cannot be sinful.

We can offer no higher insult to a fellow-mortal, than to discredit his word, or question the veracity of his testimony; and it is difficult to determine whether is greater, the folly or the insolence of such a feeling, when exercised towards Him who is emphatically light and truth. The meekest and most gentle of the apostles was unable to advert to it, but in a tone of the strongest indignation — "He that believeth not God, hath made him a liar." Not to credit the testimony which God hath given of his Son, is to doubt his verity; not to repose implicit confidence on the provisions of his mercy, is to distrust his promises. By the former, we deny the attribute of his truth; by the latter, that of his faithfulness; in either case, we offer an insult to our best friend, in his disinterested aim to serve us; we set aside all the efforts of Omnipotence for our recovery, and by rejecting the only medium through which pardon and peace will ever flow to our apostate race, we effectually cut ourselves off from the fountain of salvation — "If ye believe not that I am he, ye shall die in your sins."

It must not, however, be overlooked, when treating on this subject, that faith is not only a moral duty, but it is also a divine gift: for such is the explicit declaration of an inspired apostle concerning it, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." That faith is both the gift of God; and the duty of man, are doctrines unequivocally stated in the Oracles of Truth. And let it be remembered, that whatever discrepancy these counter statements may present to human reason — however hard it may be to reconcile the ideas involved in the position—that we are under a moral obligation to possess, what we are dependent on the grace of another to bestow, it is only the particular modification of a general difficulty — that of reconciling the liberty essential to moral agency, with absolute dependence on divine assistance*—doctrines the writer pretends not to be able to reconcile, while he receives them as a part of the revelations of that inspired volume, to whose authority it becomes every finite understanding to bow. We may rest assured that there is no discordancy in truth, however some of its loftier notes may jar on organs not, as yet, attuned to so elevated a strain. It is desirable to guard against those representations which exhibit human and divine agency as things hostile and incompatible, —where the restricted influence of the one, is necessary to preserve the full and unfettered exercise of the other. Let us rather consider them like cause and effect, in many a natural phenomena indissolubly connected, though by a link of union that escapes our keenest penetration.†

* See our Number for August, page 315, on the Free Agency of man.

† Those who affirm that man has power to perform spiritual actions "unaided by the spirit;" and who object to the catechetical instructions by which a child is taught to say — "no, I cannot do these things *of myself*, but God will help me by his Holy Spirit, if I ask him for it," have been understood by such a mode of reasoning to ascribe *efficiency* to human power. This, however, certain advocates of the doctrine have thought proper to disclaim, and admit that nothing more than *instrumentality* belongs to man. What kind of instrument then must that be, which is able to realize *effects*, though possessing no *efficiency in itself*;—an idea which the very term instrument precludes—and yet *deriving* none, as is affirmed, from an extraneous source? for, in the work of conversion we are told, that "the Holy Spirit imparts *no power*." Is not the power of *causation* necessary to an *effect*, whether that effect pertain to the spiritual or the natural world? Whatkind of instrument then, it is again asked, must that be, which

But the writer cheerfully turns from this abstract view of his subject, to one more experimental and important. He cannot forego the pleasure of introducing, in this connection, the sentiments of the worthy president on a topic so momentous—and delivered on an occasion peculiarly affecting. In the year 1816 he was laid aside from his ministerial charge for several months by a severe and alarming illness. He composed a sermon during that sickness, and when sufficiently recovered, delivered it to his pupils, who were prepared to listen to his instructions as to one returned from the confines of the invisible world. While he faithfully admonishes them against placing confidence in any worldly object;—a danger into which their youthful ardour and inexperience were so likely to betray them;—he exhorts them to trust in Christ alone for life and salvation: and he urges this duty upon them with the tenderest pathos and the most impressive solemnity.

"To him who stands on the brink of the grave and the verge of eternity, who retains the full possession of his reason, and who, at the same time, is disposed to serious contemplation, all worldly things become mightily changed in their appearance. To the eye of such a man their former alluring aspect vanishes, and they are seen in a new and far different light."

The preacher then proceeds to state the exercises of his own mind, under those trying circumstances, and adds:—

"Let me exhort you, my young friends, now engaged in the ardent pursuit of worldly enjoyments, to believe that you will one day see them in the very light in which they have been seen by me. No acts of obedience will then appear to you to have merited, in any sense, acceptance with God. In this view, those acts of my life concerning which I entertained the best hopes which I was permitted to entertain, those, which to me appeared the least exceptionable, were nothing, and less than nothing. The mercy of God, as exercised towards our lost race, through the all-sufficient and glorious righteousness of the Redeemer, yielded me the only foundation of hope for good beyond the grave. During the long continuation of my disease, as I was always, except in paroxysms of suffering, in circumstances entirely fitted for solemn contemplation; I had ample opportunity to survey this most interesting of all subjects on every side. As the result of all my investigations, let me assure you, and that from the neighbourhood of the Eternal World, *Confidence in the Righteousness of Christ* is the only foundation furnished by earth or heaven, upon which, when you are about to leave this world, you can safely, or willingly, rest the everlasting life of your souls. To trust upon any thing else, will be *to feed upon the wind, and sup up the East wind.* You will then be at the door of eternity; will be hastening to the presence of your Judge; will be just ready to give up your account of the *deeds done in the body;* will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of Heaven or Hell. In these amazing circumstances you will infinitely need — let me persuade you to believe, and to feel, that you will infinitely need — a firm foundation on which you may stand, and from which you will never be removed. There is no other such foundation but *the Rock of Ages.* Then you will believe, then you will feel, that there is no other. The world, stable as it now seems, will then be sliding away from under your feet. All earthly things, on which you have so confidently reposed, will recede and vanish. To what will you then betake yourselves for safety?"

In another of his discourses Dr. D. endeavours to show the importance of justifying faith, and to combat the objection which infidels have urged against the scriptures, for laying an improper and an unwarrantable stress upon it. This objection he proves to be groundless, by adverting to the vital energy of the principle, and the place which it occupies in the system of salvation.

is able to realise the most *astonishing effects*, though *destitute* of *all efficiency*, and,—in relation to *those effects*,—*detached* from the source of it? And it may be added, what sort of a logician must he be, who seems pleased to "reckon nearer twenty courses of argument," than "two," in favour of such a discovery! — But arithmetic is not logic. And it so happens, as Mr. Hall observes, that "more are capable of *numbering* arguments, than of *weighing* them."

"Faith," he declares, "it is well known, is the great condition of acceptance with God proposed in the Gospel; as unbelief is of final rejection. To this scheme Godwin objects, as unreasonable and absurd. But if the account here given of this attribute be just, the absurdity will be found to lie, not in the scriptural scheme, but in the objection. It has, if I mistake not, been shown in this discourse, that without union to God, and cordial obedience to his will, we cannot enjoy rational and enduring good; and that without evangelical faith no such union, and no such obedience can exist. The faith of the gospel is therefore of all possible importance to man; of as much importance as his whole well-being, involving every thing which is desirable or useful. Had the Scriptures, therefore, laid less stress upon this subject, it would have been an unanswerable objection to the religious system which they contain. The contrary character of *distrust*, which is plainly the native character of man, is obviously a complete separation of any intelligent being from his Maker. It is impossible that such beings should exercise any of those affections with which alone they can glorify their Creator, or cordially obey him, so long as they distrust his moral character. Equally impossible is it, that they should possess the enjoyment which alone can fill the wishes, or is suited to the nature of an immortal mind. The distrust of a friend makes us unhappy *here*. The distrust of God would make us miserable *for ever!* The faith of the Gospel deserves, then, all the importance which is given to it by the Scriptures. The place which it ought to hold in the estimation of all men is pre-eminent. By every preacher it ought to be insisted on, by every man it ought to be pursued, as of all possible consequence to obedience and salvation. The preacher who does not thus inculcate it, is unfaithful; the man who does not acquire it, is undone."

Dr. D., while he insists that faith in the gospel is essential to the final safety of those who hear it, invariably connects the several doctrines, which in the progress of these discourses he illustrates and confirms, with their practical use and moral efficacy.

"Truth," he remarks, "is commonly divided into that which is *practical* and that which is *speculative;* but moral truth cannot, in the strict sense, be justly divided in this manner. Every moral truth is of a practical nature. Its influence, I acknowledge, is in some cases indirect; while in others it is direct. But it can never be truly denied in any case, that its influence is really of this nature."

The passage just quoted, which is only one selected from many of similar import, sufficiently shews how far this transatlantic writer was from adopting for his motto the lines of our English bard:—

"For modes of faith let zealous bigots fight:
He can't be wrong whose life is in the right."

To such a sentiment it is more probable he would have indignantly replied,

Shame on such antichristian, senseless song,
He can't be right, whose faith is in the wrong.

The hand upon the dial-plate, which regularly marks the progress of time, and correctly points to us the present hour, would lose all its *regularity* and *correctness* if disruptured from the works by which its movements are directed; and who, knowing this, would regard the accidental position of the index? Where is the man, whose conduct, in secular concerns, is uninfluenced by his convictions? In the transactions of the commercial world, it is evident enough, that men are not insensible to the influence of faith. It quickens their hopes and their fears, and gives impulse and direction to their energies. Why, then, should this principle be represented as inoperative in religion *only*, where it has relation to objects and interests, which in magnitude and extent infinitely transcend all comparison?

It is highly honourable to God, that he should have connected our justification with that attribute which is the source of all virtuous obedience. Faith is an efficient and an active principle. It worketh by love, purifieth the heart, bursts the bonds of iniquity, hath its fruit unto holiness and the end everlasting life.

The antinomian, heresy, — and every approach towards it, by which men endeavour to break away from the preceptive parts of revelation, and to shake off their obligation to personal duty,—it is a gross misnomer to call by the name of religion. Antinomianism is nothing better, as Mr. Hall observes, than "a system of subtle and specious impiety," and it is, undoubtedly, the most mischievous delusion, that has ever infected Christian churches. In the theological system of the worthy president, doctrines and duties are harmoniously blended. His declarations concerning the faith of the gospel afford no shelter for vice; and his enforcement of its practical duties, lays no foundation for a pharisaical dependence upon them. As faith in the doctrines of the divine word, is the only basis of evangelical obedience; so obedience to its precepts, is the only legitimate evidence of the genuineness of our faith. And it is astonishing that men should ever so far lose sight of the great object of the gospel, as to attempt to separate what are thus invariably united. It is true, that "*without faith* it is impossible to please God;" but it is equally true, that "*without holiness* no man shall see the Lord." That faith will certainly conduct every one who posesses it, safe to the land of everlasting rest, is a truth the scripture never converts into an argument for remitting our vigilance, or relaxing our energies by the way. When the Apostle Paul was assured by a special messenger from heaven, that neither he, nor any of his companions in the ship should perish, he placed the fullest reliance on that revelation. "For, I believe God," said he, "that it shall be even as he hath told me." But the strength of his confidence, did not render him insensible to the dictates of prudence, nor indifferent to the use of means, for he afterwards declared to the centurion and the soldiers, "Except these abide in the ship ye cannot be saved." And in reference to spiritual concerns, he proceeded on the same principle, "Let us, therefore, fear," said he, when urging the importance of possessing faith on his fellow-christians, "lest, a promise being left us of entering into his rest, any of you should seem to come short of it," "Let us *labour*, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

A course of piety and virtue, which in this inauspicious world requires much effort, and involves many sacrifices, can alone be sustained by motives of corresponding weight and efficiency. Now it is the direct office of faith, to connect the mind with those invisible realities, by which these motives are supplied. Hence, although its existence be confined to the present state, *considered as the substance of things hoped for, the evidence of things not seen*, — yet it is essential to us, so long as we remain distant from that world of spiritualities to which we are hastening: so long as we continue to be surrounded and pressed upon by sensible and seducing objects. If we would make progress heavenward, we must *walk by faith, not by sight.* It is faith that quickens and nourishes all the graces and virtues of the christian character. Hope, and zeal, and love, and fortitude, and humility, and patience, and resignation, and whatever is amiable in the eye of the Deity, — all draw their supplies through the medium of faith. In proportion as *that* is clear and scriptural, will *these* be healthful and vigorous; in proportion as it is obscure

and feeble, they will decline and languish. *Faith is the victory that overcometh the world.* It unites us to the source of all spiritual strength, and purity, and knowledge. It is that principle in man by which corruptions are to be subdued, temptations resisted, enemies overthrown, and heaven and immortality finally secured.

The connection between faith and justification through the righteousness of Christ, has been already briefly adverted to, to which might be added the proof it affords of the divinity of his person—For, if faith include the idea of confidence and that confidence terminate in him, if it be exercised in an affair of infinite moment, and to the same unlimited degree as it is exercised towards God, the inference is inevitable, that he must be possessed of the same divine attributes — Stephen would not, otherwise have committed his departing spirit into his hands — Nor would the apostle Paul have said, "For I know whom I have believed, and am persuaded, that he is able to keep that which I have committed unto him against that day," had he been referring to a being as feeble and as fickle as himself — No assuredly, these pious martyrs would not have exercised such blind confidence as this, at such a moment, and in direct opposition to an inspired declaration, "Cursed is the man that trusteth in man, and maketh flesh his arm." But the subject cannot be pursued through all its ramifications.

As this is the last of a series of papers, which have occupied the numbers of this periodical, it may not be improper, in conclusion, briefly to recal the subject of them, and present them in one view, to the eye of the reader. The first, which, it will be remembered, was introductory, contains a general estimate of the character and tendency of Dr. Dwight's writings — after which The Sovereignty of God —The Divine Decrees—The Free agency of Man — Love to God — and Faith in Christ — topics of profound depth and vital importance, have been successively presented to the reader's contemplation. These indeed, form but a small part of the doctrines and duties comprehended in the wide circle of theological science; but, it may be safely affirmed that they bear an intimate relation to every other,—several of which have been introduced, in the progress of this discussion;—and that the views we entertain of them, will determine the character of our religious system. To say that the writer has not been able to do justice to the subjects on which he has treated, would be saying but little — minds, of far loftier powers than his, must have failed to exhibit them in all their length and breadth and beauty. Viewed in their relations and extent, they surpass the comprehension of finite intelligence. We cannot measure their amplitude—we cannot fathom their depths — we cannot estimate the riches of divine grace — May we draw all our sentiments from the pure fountain of heavenly truth — May the word of God abide in our hearts through faith — dwell richly in us in all wisdom and spiritual understanding — and be in us a well of living water, springing up unto everlasting life. G. T.

Letter to a Trifling Hearer, from a Dissenting Minister.

Miss ——.

Should I assert that the most comprehensive knowledge of the

facts recorded in the Gospel, attended with the clearest perception of their design, and the reality of their influence, will be altogether an unprofitable attainment, if unaccompanied by the powerful application of that influence to the heart, so as to renew its affections and transform the character, I do not expect you will hesitate a moment to confirm the assertion. I am gratified when I see my young friends acquainted with religious truth; and the interest they manifest respecting the success of those exertions which are intended to spread the invaluable savour throughout the world, entitles them to an honourable place among the best friends of mankind. But wherever the mind is enlightened by the rays of divine revelation, there is an object which ought to precede even that of extending its advantages. Religion is so momentous in its personal application, that if this be neglected, all thought, study, and labour, about its influence upon others, is solemn trifling and laborious folly.

Gratification is, therefore, mingled with pain, whenever we contemplate a well-informed mind applying itself to the investigation of religious topics, acquiring an intimate knowledge of the sacred writings, and becoming well versed in the history of the church, the opinions of various sects, and the real effects of their peculiar tenets, as exemplified in the great bulk of those who have avowed them; and notwithstanding this extensive field of observation, exhibiting indications but too plain, that the character habitually uttering itself from the heart is not derived from the fountain of life.

I have been led to these observations by a circumstance I met with a few years ago, and which a recent occurrence has forcibly brought to my recollection.

N. was a branch of a pious family. Some of her ancestors had suffered martyrdom for the truth's sake. She had been religiously brought up under her parents' care, who, with several sisters, and two excellent servants, were all in communion with the church at ———. Her education afforded many advantages; almost every branch of knowledge was made to enter her mind in some way or other associated with religion. She had studied the history of her own country, and glanced at that of the world; regarding the state of religion under every new event, and watching its consequences in that respect, as forming the chief interest of the history. Religious topics became her element; her remarks often evinced the correctness of her judgment and the vigour of her understanding; she was frequently the life of the social circle around her parents' fireside, which was often entertained and edified by her novel, yet appropriate and striking application of religious topics to the current subject of conversation. Connected with all this, her habits were those of the rest of this happy household, as to the retirement of the closet, the family devotions, and the public exercises of religion: her friends wondered at *one* only exception—she did not attend with them at the Lord's table. Every one regarded her as an ornament of religion, and many ineffectual endeavours had been applied to induce her to join in this sacred institution.

In one year, N. lost both her parents. They died in the enjoyment of a hope full of immortality, leaving a solemn charge to each of their children to follow them as they had followed Christ. The removal of such parents must have been severely felt by such a family. They had put off their mourning, and N. had regained her accus-

tomed vivacity, when she was taken ill, and at the time of my visit to ——, was thought past recovery. Having been on terms of intimacy with the family, I was sent for at her request to visit the dying sister. I certainly went prepared to see a Christian die. As I hurried along the street, I anticipated the awful solemnity of a momentary station on the "privileged" spot, "just on the verge of heaven." With these feelings I was conducted to the chamber of the sick, and approached the bed in expectation of a countenance "smiling in death," and of a voice which should bespeak the exercises of a strong mind encountering the last enemy, under a well-grounded confidence of victory, through the blood of the Lamb. What was my astonishment, on putting aside the curtain, to behold those features, accustomed to speak in every lineament, clothed in all the horror of mental agony! Bidding me sit down, and ascertaining there were no witnesses, she addressed me nearly in these terms: "I am glad you are come. I cannot bear to go out of the world a deceiver; but I am unable to tell the sad secret of my heart to those about me—it would be too much for *them* to bear! Ah! what have *I* to undergo! I must be short, and therefore will be plain. I am not the character my friends have supposed —I am not religious: do not interrupt me—I have talked about religion—my passions have often felt the powers of the world to come, and my imagination roved at large among things unseen. I have amused myself with these matters, and regarded with the interest of an amateur, their happy effects upon minds whom I reckoned of an inferior order, although they were ennobled by a birth from heaven. But amidst all, my own heart has never loved religion as a personal thing; indeed, I have never concerned myself about it *for myself;* and now I must die without any of its prospects, and be for ever shut out from any of its enjoyments. Is not this hard, Sir?"

I paused a moment, and began to observe, that "life is the season of hope," and admitting all I had heard to be correct, still the Saviour's saying, "Whosoever cometh unto me, I will in no wise cast out," is equally entitled to credit; but N. cut me short, observing, "The vigour of my youth, and the strength of my intellect, I have wasted in living to myself; I never cared for the divine approbation, and God is justly my adversary. Cast down as I am, I cannot go with a piteous tale of misery to petition for mercy, for which I can plead no services, nor live to shew any gratitude. I know already what you would say to these sentiments—you would hold out mercy as yet attainable, but my heart revolts at it. Heaven would be no heaven to me, on the terms upon which only I can enter it. I have been a worthless idler, and cannot endure to accept the reward of a faithful servant."

Surprised as I was, I endeavoured to enforce the necessity of renouncing such sentiments, and was urging that a good confession, though late, would find acceptance, when she interrupted me with some energy—"No, Sir! spare me—spare yourself; my character is finished—what I am, that I shall be for ever: the tree is even now falling; it is too late to direct the point towards which its trunk shall be extended on the earth." The doctor coming in, I soon after took my leave; intending to renew my visit, but in the morning, I learned that N. had expired in the night.

You can be at no loss for the

reason of my giving you the above relation. I will not lessen its effect by adding a word more, than that I am, very respectfully,

Your servant in the Gospel.

SCRIPTURE READERS.

To the Editor of the Baptist Magazine.

SIR,

I HAVE often been gratified with the accounts published by the Baptist Irish Society, of the labors of Scripture Readers in Ireland. Why should there not be Scripture readers in all the villages, towns, and cities of England?

Would it not be strictly accordant with 1 Thes. i. 8. if every church were to appoint as many of its members, as could undertake the service, to go through certain districts of its neighbourhood, to read the scriptures to the poor? and would it not render church meetings more lively and attractive, if the reports of such labors were then brought forward? This method of making known the gospel is at once direct, simple, easy and inexpensive; and constitutes a work in which multitudes might engage. The plan may be acted upon in perfect harmony with the valuable labors of a christian instruction society; and will be practicable in smaller towns and districts, where the latter cannot be adopted.

The records of the Baptist Irish Society, furnish many encouraging instances of the usefulness of scripture readers. The writer, having witnessed, in this town, the operation of the plan suggested, for nearly eighteen months, could supply many more. But those who may undertake the employment with zeal and prayer, will be speedily furnished with pleasing facts in abundance. God will bless his own word. *It shall not return to him void.*

E. C.

POETRY.

THE MORAL DEGRADATION OF SLAVEHOLDERS.

The following Lines are founded on a case, recorded in our September Number, p. 403, of a poor Slave, who received twenty stripes for praying at Savanna-la-Mar, in Jamaica.

THERE, where the cane and fruits delightful grow,
In lands round which Caribbean waters flow!
There lives a plant—not native of the soil,
But gain'd by robbery, and of war the spoil;
Exotic, wheresoe'er 'tis found on earth,
To realms impure it owes its monstrous birth;
This plant is slavery—and its hated fruit
Depraves the mind, and renders man a brute.
O! for the day, when slavery shall not be
Where England rules, but all her sons are free:
When colour shall no longer man degrade,
And Christ by all shall be alike obeyed.
Hasten the day: but while a slave remains,
O add not needless rigour to his chains!
If, while on earth, his lot is poor and low,
One boon, at least, refuse not to bestow.
Forbid *him* not, who, in his Saviour's cause
Devoted, from his country—friends, withdraws:
Forbid not him, nor damp his gen'rous zeal,
While lab'ring to promote the negroes' weal:
Forbid him not those counsels to impart,
That sanctify the mind, that change the heart:
Forbid him not to teach those truths divine,
That in the Gospel of salvation shine:
Forbid him not to point the negro's sight,
To realms of endless and of pure delight:
And O, no more the whip and chains prepare,
For him who bends before the Lord in prayer!

REVIEW.

The Pilgrim's Progress, with a Life of John Bunyan. By R. SOUTHEY, Esq. LL.D. Poet-Laureate, &c. Illustrated with Engravings.

OUR readers in general, we dare affirm, are very little acquainted with the trickery of literature, of which we, who live in the metropolis have the misfortune to know too much. Perhaps they may be ready to say, "Where ignorance is bliss, 'tis folly to be wise;" and therefore they prefer an uninstructed obscurity, to that knowledge, the increase of which must be attended with an increase of sorrow. Without wishing to intrude upon their happy seclusion from the ways of men, by the disclosure of all we are doomed to know respecting the movements of the literary world, we may at least solicit their sympathy, in the irksome discharge of some of our official duties. We suspect, indeed, that even they, in their rural solitude—removed, as many of them may be, far from this bustling city, where authorship is a trade, and where books often owe their being, less to the mental qualifications, than to the money-getting cupidity of the writer—yet even they, ignorant of the why and the wherefore, will be ready, in the simplicity of their hearts, to inquire—What could induce such a man as Mr. Southey to become the biographer of John Bunyan? Any one at all acquainted with the respective characters of the writer and his subject, the *Poet-Laureate* and the *Author of Pilgrim's Progress*, will naturally inquire the cause of so strange a phenomenon in the republic of letters.

Now we are not about to gratify them with an account of the dialogue which occurred between Mr. Southey and his publisher, before the former undertook to furnish his portion of literary labour, whatever light such a detail of circumstances might cast upon the present question; but we will take the liberty of warning the most simple against the simplicity of supposing that the writer was induced to it from any profound sympathy with the subject, either from the promptings of natural taste, or the emotions of holy pleasure; or, in a word, from the possession of any peculiar qualification, at least of a moral kind, for the execution of the task assigned him. We are greatly deceived if Mr. S. could even comprehend the character he has undertaken to delineate.

Our readers have no doubt conceived, that the biographer has endeavoured to bring to view the hidden springs of the soul, the solemn workings of the heart, the operations of penitence and faith on a mind so constituted, and under the influence of agencies so remarkable. They have supposed, very naturally, that religion would be his grand theme, that the great aim would be to shew its simplicity, purity, and strength in such a man, and amidst the extraordinary vicissitudes of his experience; and they have expected to see the prominent peculiarities of the book itself exhibited, as the finest illustration that has ever been produced, and perhaps ever will, of the christian pilgrimage. As a man, a christian, a minister, a Baptist, a sufferer for Christ's sake, a dissenter, and an author—they have of course imagined that in every point his character would be carefully illustrated; and have probably indulged a hope, that a new life would be distinguished by new facts or illustrations, and even new documents of an historical and valuable kind; especially when, instead of one or two shillings, they have one guinea to pay. Alas, alas! Mr. Southey has made no attempt of the kind, and we are forced to confess, that so far as we can judge, he has no piety of feeling, no grandeur of conception, no power of reasoning, at least he has not evinced any in this extraordinary publication. We repeat, therefore, that in our opinion he cannot understand John Bunyan; for how can

a narrow-minded bigot, both in politics and religion, understand him? Mr. Southey writes too much and too variously, to warrant the conclusion that he writes under the influence of pure and elevated principles; too carelessly, to convince us that he will acquire a very permanent fame, however he may be overpraised at present; and with too much real ignorance of some subjects with which he intermeddles, to write with interest and profit to the reader.

We were going to quote only the opening paragraph of this Life of Bunyan, in evidence of some of our observations, and to remark upon the affectation of using the word *assentation* for assent—the mistaken use of the relative pronoun, and other faults—yes, even in the first twenty or thirty lines; but it is not necessary: if any persons choose to read the whole for a guinea, they may do it. They will certainly have very moderate writing, so far as Mr. Southey is concerned; but they may console themselves with beautiful engravings.

In page xi. the following passage occurs: "The Puritans, notwithstanding the outcry which they had raised against what is called the Book of Sports, found it necessary to tolerate such recreations on the Sabbath." The use of the terms *outcry* and *recreations* are very significant, but of what? Of any thing surely but piety in the writer. Upon the same principle, doubtless, our author would sneer at the evangelical classes, both in and out of the Church, in the present day, for making so great an outcry against the profanation of the sacred day, when it is not unlikely he too may unite church-going with *innocent recreations!* Moreover, we question the truth of the insidious allegation against the Puritans, which certainly requires better authority than Mr. Southey's to substantiate it. There is a levity, besides, in his whole manner, that is offensive both to religion and taste; and shews either a disgraceful ignorance of the subject he had undertaken, or a more disgraceful apathy. For instance, "Dinner had for a time prevailed over that morning's sermon; but it was only for a time: the dinner sat easy upon him, the sermon did not." It is evident, too, how little he appreciates the man or his principles, when he represents the self-condemnation and deep penitence of Bunyan as originating in "false notions of the corruption of our nature, which," says he, "it is almost as perilous to exaggerate, as to dissemble." p. 24.

Mr. S. objects to a statement of Mr. Ivimey, in which he denominates Bunyan a "depraved" man. He says, "the wickedness of the Tinker has been greatly overcharged; and it is taking the language of self-accusation too literally, to pronounce of John Bunyan that he was at any time depraved. The worst of what he was in his worst days is to be expressed in a single word—*blackguard.*" "He was never a vicious man." The Poet is evidently attempting to restrict the meaning of the term *vicious* to a particular class of crimes, and virtually offers an apology for others equally notorious, and no less offensive to morality. But is profane swearing no vice? And what would be gained by this limitation of the term, were it admissible? Nothing, certainly, to the cause either of virtue or religion. Mr. Ivimey's allusion to Gifford, Bunyan's pastor, is very well conceived: it is as follows:—"His labours were apparently confined to a narrow circle; but their effects have been very widely extended, and will not pass away when time shall be no more. We allude to his having baptized and introduced to the church the wicked tinker of Elstow. He was doubtless the honoured evangelist who pointed Bunyan to the wicket gate, by instructing him in the knowledge of the gospel; by turning him from darkness to light, and from the power of Satan unto God. Little did he think such a chosen vessel was sent to his house, when he opened his door to admit the poor, the depraved, and the despairing Bunyan."

Mr. Southey seems heartily disposed to plead the cause of his persecutors against Bunyan. He thinks—

"The circumstances which removed this high-minded and hot-minded man from a course of dangerous activity, in which he

was as little likely to acquire a tolerant spirit, as to impart it, and placed him in confinement, where his understanding had leisure to ripen and to cool, was no less favourable for his moral and religious nature, than it has ultimately proved to his usefulness and his fame:—

and then, in allusion to Bunyan's remarks on one of the ancient martyrs, whose spirit he seems to have imbibed, his biographer introduces the following notable observations:—

"John Bunyan did not ask himself, how far the case of those martyrs, whose example he was prepared to follow, resembled the situation in which he was placed. Such a question, had he been cool enough to entertain it, might have shewn him that they had no other alternative than idolatry or the stake; but that he was neither called upon to renounce any thing that he did believe, nor to profess any thing that he did not: that the congregation to which he belonged held at that time their meetings unmolested; that he might have worshipped when he pleased, where he pleased, and how he pleased; that he was only required not to go about the country holding conventicles; and that the cause for that interdiction was, not that persons were admonished in such conventicles to labour for salvation, but that they were exhorted there to regard with abhorrence that protestant church which is essentially part of the constitution of this kingdom, from the doctrines of which church, except in the point of infant baptism, he did not differ a hair's breadth. This I am bound to observe, because Bunyan has been, and no doubt will continue to be, most wrongfully represented as having been the victim of intolerant laws, and prelatical oppression."

Without troubling ourselves to expose all the falsehood and stupidity of this apology, we are also "bound to observe," that the chief ground of the condemnation, even according to the admission of the persecutor's apologist, was precisely that for which apostles were seized upon, interdicted, scourged, and imprisoned. "To go about the country, holding conventicles," was in reality going about "to teach and to preach in the name of the Lord Jesus." "Bunyan did not differ a hair's breadth from the church, excepting in infant baptism!" Was not Mr. S. conscious that he was writing a falsehood? Was it not a malignant prejudice that made him write thus? Could it be ignorance? Did Bunyan then believe in the doctrine of absolution, which the Church of England has borrowed from the Church of Rome? Did he believe that every blasphemer and reprobate in the parish was to be interred in "sure and certain hope of a joyful resurrection to eternal life?" Did he believe that "the church had power to decree rites and ceremonies?" Did he believe that the Church of England is identical in principle with the church of Christ? Did he believe that acts of parliament, and the constitution of a king as head of the church, was the "foundation of the apostles and prophets," upon which the *true* church is founded?—They were "exhorted to regard with abhorrence the protestant church." They were, no doubt, exhorted to regard with abhorrence, those "intolerant laws," and that "prelatical oppression," of which, as Mr. S. rightly anticipates, Bunyan will continue to be represented as "the victim;" and for this good reason, the truth of history could not be maintained without it. And woe be to those who exhort others to regard *without* abhorrence laws and systems, wherever and by whomsoever promulgated, that aim to subvert the rights of conscience, the spirituality of the Saviour's kingdom, and the legislative authority of Christ in his church!

The Friends: a true Tale of Woe and Joy from the East. pp. 237. Price 2s. 6d. Wightman.

It may have occurred to some of our readers, that we have become rather sparing in our commendation of works of fiction. Be it so: we can assure them that our parsimonious praise has not arisen from any insensibility to the talent and genius which such publications often display, but from an apprehension that the time which they consume might be better employed, and that the influence they produce is not always so favourable to a dutiful submission to the claims of real life as could be wished. In short, whether "of

woe" or "joy," "from the East," or elsewhere, we decidedly prefer "a true tale;" and such is that now before us. "A plain unvarnished tale is told," says the worthy author, "a tale that is strictly true." A tale, however, may be "strictly true," and yet not of sufficient importance to be told, especially from the press; this, though quite obvious, we lament to say, is not always remembered. In the present instance, we are of opinion that the publication is fully justified, by the intrinsic value of the facts recorded. Sometimes, also, it happens that facts, interesting in themselves, are so narrated as to be almost entirely deprived of their impressiveness; but we are happy to state, that on this occasion it is far otherwise. Whoever may peruse this small volume, and we have no doubt it will be extensively read, will find much to claim sympathy, more to induce resignation, and most to excite thankfulness. The work, which is preceded by a very neat engraving, presenting the reader with "a view of Monghyr, from the banks of the Ganges," is divided into twenty-three chapters, each of which presents us with events of a far distant clime, whose delineation is entitled to the praise of being perspicuous, instructing, and attractive. To all those who take such an interest in the diffusion of divine truth among the benighted inhabitants of the world, as its importance and their condition demand, this additional contribution from the pen of an esteemed Missionary will prove highly acceptable.

In concluding this notice, we may just advert, under the protection of the candour and good sense of the pious author, to one or two things, attention to which we cannot but think might render succeeding editions of "The Friends" even more acceptable than the present. When we consider the class of persons by whom principally this publication will be read, we suggest that the quotation from Cicero might be spared; especially as it is unaccompanied by a translation. We confess that an apposite passage from an inspired writer would please us much better. We demur, also, to the terms "lady," and "his lady," as applied to the wives of missionaries; because we think it is not in the best taste, and may occasion some unseasonable, if not unacceptable pleasantry. We have the highest respect for that class of pious females from which the beloved companions of our christian missionaries are usually selected, and we think that their reputation and feelings are best consulted, when, in referring to them, those expressions are employed which are most in keeping with their unassuming character, and their self-denying duties. We shall be sorry if, *in such a connexion* the old-fashioned and more familiar term *wife*, with its appropriate possessive, should fall into desuetude. We object also to the expressions "professional," and "professional duties," as applied to missionaries, partly for the same reason: it has an air of affectation. The phrases, "ministerial," "ministerial duties," or "evangelical labours," are more simple and definite, and also more dignified—but a word to the wise is enough. May the life of the excellent author be long spared to promote his valuable labours!

A Sermon occasioned by the Death of the late Rev. James Biggs, Devizes. With a brief Memoir prefixed. pp. 37. Price 1s. Longman and Co.

THOSE who knew the respectable minister to whom this publication relates, will not be surprised that his friends wished to possess memorials of him more tangible and available than those their memories would supply, however deep the impressions his excellences must have made. It was natural that this brief, but comprehensive memoir, and the serious and appropriate sermon which follows it, should be printed at their request. It is most desirable that those who knew and esteemed him, although not of his family, should be able to possess themselves of some record of his worth.

Mr. Biggs had laboured in Devizes for a period of thirty-four years, and not laboured in vain. He was a judici-

ous and able minister. His public instructions were remarkable for their scriptural truth. His discourses were generally short and wisely arranged; delivered in a style remarkable for its perspicuity and propriety, and in a manner at once impressive and lively; possessing the full vigour of his intellectual faculties, it was most interesting to witness the development of these excellences at the protracted age of fourscore years, before a respectable and increasing congregation, who listened with an attention suited to the reverence his age and holy life inspired. It was only necessary to enjoy the benefit of his conversation, to be convinced that he thought for himself, and that he possessed more than ordinary powers of thinking. He was an honest nonconformist, a warm friend of religious liberty, and a Baptist on principle; and it was no ordinary treat to hear him defend his view of the proper subjects and mode of believers' baptism. But in no respect did this good man appear so interesting, as in his remarkable consistency, which gave him a weight of character which extended its influence wherever he was known.

The Sermon is founded on the dying pastor's message to his people: "Tell them," said he, in the language of Job, "my witness is in heaven, and my record is on high." The preacher, the Rev. J. S. Bunce, his harmonious colleague for the last seven years, considers the text, first, in relation to the departed minister; and, secondly, its bearing, as used by him, upon ourselves. In remarking on the first head of discourse, his personal character is first considered; secondly, his ministerial character; thirdly, the testimony of his dying experience, which will be read with interest. It tends to strengthen one's faith and brightens one's hope, to behold so experienced a Christian, in the immediate prospect of dissolution, viewing the event with such composure, and surrendering himself so calmly to the unerring disposal of his heavenly Father.

In improving the second head of discourse, the preacher seriously addresses the young, the wicked, the members of the church, those who are left to labour in the vineyard, and the bereaved relatives.

The character of the deceased is drawn with affection and fidelity, and the event improved with much earnestness and christian feeling.

The Sinlessness of Jesus; being the Substance of some Discourses delivered at Salem Chapel, on the words "He knew no sin," to which are annexed, Animadversions on the Rev. E. Irving's Doctrine of our Lord's Humanity. **By JOHN STEVENS, Minister of Salem Chapel. pp. 104.**

IF our readers did but know the toil which, even in our confined department of critical investigation, we sometimes undergo, they would certainly admit us to a more enlarged share in their sympathy than is otherwise to be expected. Just as we were solacing ourselves with the reflection, that perhaps we were not likely, soon again at least, to be afflicted with the perusal of speculations so abstruse, extravagant, and unprofitable, as those which have for some time past been emanating from a certain fraternity of mystic and extravagant writers; unhappily, for our repose, a pamphlet containing one hundred and four closely printed octavo pages, with the above title, was laid upon our table. Supposing, however, that the author, in defending the immaculate holiness of the Saviour's humanity, would adopt nearly the same line of argument which had been pursued by his predecessors in this controversy, and encouraged by the consideration that our previous labours would supersede, in this instance, the necessity of any thing more than a brief recommendation of the author's remarks, we immediately proceeded with our old friend, the paper knife, to separate the pages; saying to ourselves while the operation was going on, "even this, if we be correctly informed, is more than some of our brotherhood of loftier title always perform." But think, sympathizing reader, what must have been our mortification, when we pre-

sently found ourselves entangled in a labyrinth of words, often so associated that the fatigue of repeated examination was rewarded by nothing better than mere conjecture as to what might be their meaning; and even this slender recompence could not always be obtained; for example—

"Our Lord knew no sin, even though he took a body of a sinful woman: for what sin would have arisen in a body taken by a soul possessed of merely physical powers, a privation of original holiness, and so a soul of Adam's family, was prevented by the perfection, rectitude, and glory of the intelligent mind of Christ, which mind had been pre-existing in hypostatical union with his divine person from the beginning, or ever the earth was." p. 39.

Our readers may depend upon it, that this is *verbatim et literatim*, but whether it be physical, metaphysical, or nonsensical, it might be presuming in us so positively to determine. It certainly brought to our recollection the style in which the once celebrated Johanna Southcote was accustomed to send forth her oracles. Passing, however, inferior sources of vexation, we arrived at the very climax of our dismay, by discovering that, in attempting to overthrow a gross error, a palpable perversion of divine truth is the principal weapon employed; for the author seems to insinuate, that to defend the human nature of Jesus Christ from the impurities of Irvingism, the semi-arian heresy of the pre-existence of the human soul of the Saviour is indispensable. p. 13. This preposterous notion, therefore, which, as it appears to us, is at variance with the very first verse in the Bible, and is unsupported by any portion of its sacred contents, is thus once more protruded; but happily for the interests of pure and undefiled religion, in a manner that is neither adapted to confirm the deluded, nor to proselyte the unwary. As a farther specimen of this writer's style and sentiments, we quote as follows:—

"When the mere man in Eden fell, there was a person in heaven who was God and man, and he was not involved in the Adamic lapse. He stood above sin, and continued sinless, when all the posterity of Adam were fallen into guilt and pollution. The anointed Man, the glory Man, the Man of God's right hand, Jehovah's Fellow, his near One, his Consociate, even he, in and upon whom was to rest the endless destiny of all the ordained inhabitants of the celestial world, was above all possibility of defilement." p. 12.

Perhaps our readers will be of opinion, that on the present occasion this is *quantum sufficit*; we cordially defer to their judgment, and hasten to a close. On the title-page we observed, "Published by request;" but in our progress through the obscure verbosity of these pages, we could not forbear every now and then from exclaiming, Could this be "published by request?" In short, sincerely and devoutly do we wish, that the time and money expended upon such productions were consecrated to the circulation of the inspired volume, or the publication of the gospel, where it has not yet been made known.

Recognition in the World to Come; or Christian Friendship on Earth perpetuated in Heaven. By C. R. Muston, A.M. Price 6s. 6d. Holdsworth and Ball.

The question, "Shall we know one another in the world to come?" is a very common one. From what source can the answer come? Certainly from revelation only.

"Nor wit can guess, nor reason prove."

There is, however, it must be acknowledged, no direct answer, but the sacred writers seem to take it for granted. So they never attempt formally to prove that there is a God, but every where assume it, and proceed as if it never occurred to them to suspect for a moment that any mortal would ever doubt it. In support of the delightful subject of these pages, Mr. M. has reasoned judiciously on the following scriptures:

Gen. xxxvii. 35. I will go down into the grave, unto my son, mourning.

2 Sam. xii. 22, 23. I shall go to him, but he shall not return to me.

Jer. xxxi. 15—17. Rachel weeping for her children, &c.

Matt. viii. 11. Many shall come from the east and west, and shall sit down with Abraham, &c.

Matt. xix. 28. Ye also shall sit upon twelve thrones, &c.

Matt. xxv. 40. Inasmuch as ye have done it unto one of the least, &c.

Matt. xxvi. 29. Until that day when I drink it new with you, &c.

Luke ix. 28—33. They saw his glory, and the two men that stood with him.

Luke xvi. 9. That when ye fail, they may receive you, &c.

Luke xvi. 22—25. Father Abraham, have mercy on me, and send Lazarus, &c.

1 Cor. xiii. 12. But then face to face.

Col. i. 28. That we may present every man perfect, &c.

1 Thess. iv. 13—18. Comfort one another with these words.

Heb. i. 14. To minister for them who shall be heirs of salvation.

Rev. vi. 9—11. I saw under the altar the souls, &c.

Mr. Muston writes with ease and elegance, and often with great animation. In some passages, indeed, the style is too lengthy and too wordy; but his sentiments are so deeply imbued with evangelical truth, that we shall be very glad to meet him again, on any other subject to which his vigorous and cultivated mind may be directed.

Conversations for the Young; designed to promote the profitable Reading of the Holy Scriptures. By RICHARD WATSON, Author of "Theological Institutes, &c. Price 6s. Mason.

MR. WATSON is well known to the public, as the author of the work mentioned in the title-page, but much more as a preacher of the first rank in the Wesleyan connexion, and a powerful writer in defence of Christian missions, particularly of that to which he himself is the respected Secretary.

This volume will not detract from his well-earned reputation. In the review of the long series of Scripture history, he has incidentally given his opinion on many a hard question, and we feel that his opinion is always entitled to respectful attention, though we cannot always acquiesce in it. His multifarious reading and general knowledge have supplied many curiosities, which to the youthful mind will be exceedingly entertaining. The efforts he has made in the ardour of investigation, have enriched his own mind, and doubtless have rendered him more "mighty in the Scriptures," and prepared him, we trust, for important services, which may be extended through many future years. It has occurred to us that the work may be improved in value to the young reader, if the author will give his authorities, and point out distinctly a course of reading on the most important subjects which he has occasion to discuss in these Conversations.

Mr. Watson's remarks on the use of reason will be acceptable to our readers:—

"There is, first, an *intellectual use* of our reason, in reference to what purports to be a revelation from God. This consists in examining its evidences, in order to ascertain whether the proof of its divine authority be adequate and sufficient; and then, this being admitted, in fairly and honestly interpreting its meaning, without forcing a sense upon any part of it in compliance with our own previous opinions or prejudices. But there is also a *moral use* of reason in matters of this kind, the obligation of which too many are apt to forget. This consists in using it *humbly*, under a sense of the weakness and imperfection of our own powers; and with *docility*, as being willing to receive truth at all hazards and sacrifices: and also *devotionally*, so that, accompanying our investigations with prayer to the 'Father of lights,' we may be preserved from error, and led into all truth." pp. 7, 8.

The Etymological Spelling-book; being an Introduction to the Spelling, Pronunciation, and Derivation of the English Language; containing, besides several other important Improvements, above 3,500 Words deduced from their Greek and Latin Roots; adapted for the Use of Classical and Ladies' Schools, and also of Adults and Foreigners. By HENRY BUTTER. Second Edition, revised and improved. Simpkin and Marshall.

IN the month of December, 1828, we had the pleasure of recommending this ingenious author's admirable "Gradations in Reading and Spelling," which little book, we are happy to observe, has reached a fourth edition. We have now equal pleasure in calling the attention of our readers to the second edition of his Etymological Spelling-book, which is well adapted to follow the Gradations. It is strictly a Spelling-book, containing no reading lessons, and is divided into

three parts, as suggested in the title-page. The first part, which treats of spelling, proceeding on the same principle adopted in the Gradations, commences with *easy* trisyllables and polysyllables, arranged according to their accentuation; *difficult* monosyllables, dissyllables, trisyllables, and polysyllables follow.

The second part is entitled pronunciation. It consists of various interesting and ingenious tables of words, with their meaning, viz. words pronounced alike, but spelled differently, arranged according to their vowel sounds; words sounded alike in familiar speaking, but which are to be distinguished in solemn reading; words pronounced nearly alike, and therefore liable to be mistaken; words often confounded, from not sounding the letter r; words pronounced alike, excepting that the latter part of each is aspirated; dissyllables spelled and pronounced alike, excepting the accent; words spelled alike, but pronounced differently; and equivocal words.

The third part of the work gives title to the book, and is entitled *Derivation*. It places before the pupil words derived from Latin substantives, adjectives, and verbs, and concludes with a considerable vocabulary of words derived from the Greek, which we would recommend Mr. Butter, in his next edition, to arrange under similar heads. The words in each class are arranged alphabetically, and are therefore easy of reference; and the root is very properly placed at the head of its derivatives.

It is no small recommendation of this book, in addition to the advantages which will be apparent from the imperfect analysis of it our limits will allow us to give, that the primary meanings of the greater number of words are given, an advantage which, in the hands of the skilful teacher, will be turned to good account, as he will thereby address the understandings of his pupils, as well as their memories—a growing improvement in modern education, the full benefits of which are perhaps yet scarcely contemplated.

This is by far the most useful Spelling-book we have yet seen.

Sketch of the Life and Character of the late Mr. Joseph Cowley, Superintendant of the Red Hill Sunday School, and Senior Secretary of the Sunday School Union, Sheffield. By JOHN HOLLAND.

WE are indebted to the Sunday School Union for publishing this admirable Sketch. Though it has a slight tinge of Wesleyan Methodism, it will remind many readers of the conversion of Colonel Gardiner, as related by Dr. Doddridge; and that of the late Rev. John Newton, as related by himself.

We recommend this little work particularly to Sunday school teachers. With many other valuable things, they may learn how to answer the question—What are the best means to secure a regular attendance of Sunday scholars? The answer is—"1. An undeviating constancy and punctuality of attendance. 2. A constant attachment of every teacher to his own class. 3. An uniformly serious (but not gloomy) and affectionate manner of speaking and teaching; and 4. An *obvious*, earnest, and affectionate concern for the eternal interests of the children." To this may be added, kind visits to the absent, sick, or dying children, in which Mr. Cowley remarkably excelled.

George Bennet, Esq. before he embarked on that evangelical circumnavigation which has made his name immortal in the history of missions, took leave of the Sheffield Sunday School Union, which had been formed in 1813, chiefly by his exertions and those of James Montgomery, Esq. the poet. Mr. Bennet's parting address is very affecting, but we have not room for it here; and we hope our readers will soon be in possession of the whole Sketch.

Mr. Cowley was a man of warm heart and indefatigable diligence. "There is hardly a Sunday school within a circumference of thirty miles round Sheffield, where his voice has not been heard, and to the teachers of which he was not personally known." After suffering an eclipse of his mind for some months, this eminently good and useful man died most triumphantly, Dec. 6, 1829, in the 63d year of his age.

NEW PUBLICATIONS.

1. *The Importance of combined Efforts for the Spread of the Gospel: the substance of a Discourse delivered at Braintree in Essex, May* 18, 1830, *before the ministers and messengers of the Baptist Churches met in an Association. By James Hargreaves.*. p. 46. Holdsworth. 1s.

This excellent discourse is founded on Acts xiii. 49, "And the word of the Lord was published throughout all the region." After a suitable introduction, the preacher states the subject given to him for discussion, viz. "The importance of combining efforts for the spread of the gospel;" in relation to which he proposes to consider, "The object desired—the means to be employed—and the importance of both." On each of these views Mr. Hargreaves enlarges with much earnestness—in a manner well adapted to excite glowing zeal and persevering endeavour.

2. *A short Address to plain Christians on the subject of Believer's Baptism: the substance of a Sermon preached at Spencer-place Meeting, Goswell Road, on Lord's-day evening, August* 1*st*, 1830. *By J. Peacock, Minister of the above place. Published by request.* pp. 23. 6d.

The worthy author of this address enquires, "What is baptism? to whom baptism should be administered? what we are to learn from this ordinance?" and he plainly, faithfully, and seriously answers each of these questions. In answering the last he states that "we learn our defilement by sin," "the great design of Christianity," and "the important truths of the gospel." In conclusion, he repels two objections, namely, "the baptists are charged with making too much of baptism," and "with neglecting the interests of our children by not baptizing them." The address terminates thus, "Allow me to entreat that your most earnest and individual enquiry may be, Do I believe on the Son of God? Am I born again? For you must all stand before the judgment seat of Christ; and be assured that no outward ordinance, however administered, can save your souls; Christ is 'the way, the truth, and the life.' There is no other name given by which you can be saved; but he has kindly said, that 'he will in no wise cast out any that come to him;' and has graciously invited you by saying, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.'" Matt. ii. 28.

In the Press.

Shortly will be published by subscription, in 4to. price one Guinea, a work on the Temple of Jerusalem, according to the description of the Prophet Ezekiel, by John Sanders, Architect. It will contain seven plates, by Hall, Porter, and Le Keux; and an Essay on the Restoration of the Jews, &c.; and will be complete in one volume.

The Law of the Sabbath, Religious and Political. By Josiah Conder.

The twentieth Edition of "The Protestant Dissenters' Catechism," with a Preface and an Appendix, by Dr. Newman. This edition will include an account of the Test Act Repeal Bill, with several other improvements.

Nearly ready for publication, the first volume of a Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters, to the year of our Lord 1445. Part I. By Adam Clarke, LL.D., F.A.S., Member of the Royal Irish Academy; Member of the Royal Asiatic Society; Fellow of the Geological Society of London, &c. &c. Part II. By J. B. B. Clarke, M.A., of Trinity College, Cambridge; and Chaplain to H.R.H. the Duke of Sussex.

The London Society for Printing and Publishing the Writings of the Hon. Emanuel Swedenborg, have now in the press a new edition of the Four leading Doctrines of the New Jerusalem Church, viz. The Doctrine of the Lord; the Doctrine of the Sacred Scriptures; the Doctrine of Faith, and the Doctrine of Life.

The Author of "The Pastor of Blamont," &c. &c. has ready for publication a work which, at the present moment of religious dissention, cannot fail of being regarded with interest. It is entitled, "The Early Christians, or the Aspect and Spirit of Primitive Christianity;" and in a series of essays, discusses the following important particulars. The First Disciples—Jesus Christ the object of the Believer's Faith and Love.—The Primitive Communicant—The Attitude of a Believer in reference to God and his eternal destiny—Nonconformity to the World, a peculiar feature of Primitive Christianity—The conduct of the Early Christians in times of suffering—The communion of Saints—The certain and sudden appearance of Christ to Judgment, a motive with the Early Christians to constant vigilance.

OBITUARY.

MRS. SARAH IVIMEY,
OF PORTSEA.

THE subject of this memoir was born at Ringwood in Hampshire, in the year 1760. She was the wife of Mr. Charles Ivimey, of that town, and the mother of the Rev. Joseph Ivimey, of London. During the last fifteen years, she resided in Portsea, where most of her children were settled, and where she had the opportunity and the privilege of sitting under the ministry of the Rev. D. Miall, and since his resignation, of that of his successor, the Rev. C. E. Birt.

It appears that the seeds of piety had been sown in her heart for some years, but being a woman of few words and of retired habits, she did not make a public profession of religion till she was seventy years of age, when she and her husband were both baptized by their son, in the chapel in Meeting House-alley, Portsea; immediately after which she was left a widow, but, through grace, was enabled to walk in the fear of God, delighting in the ordinances of religion.

In the year 1828, she was laid aside by a severe affliction, and thought the time of her departure was at hand. During this affliction, she felt much of the consolation of the gospel, and rejoiced in hope of the glory of God. Though she was raised up again, her bodily frame was much enfeebled; yet she was able to get to the house of God, and in reference to the pleasure it afforded her, she often said, "I have loved the habitation of thy house, and the place where thine honour dwelleth."

Her last affliction was short, being taken ill on Monday, the 8th of August, and finishing her course on the Thursday following, in her eighty-first year.

During her last short affliction she was highly favoured with divine support and consolation; and being not only exempted from all tormenting fear, was enabled to rejoice in the faithfulness of a covenant God, saying, "I have no fear that he will leave me *now*, having caused goodness and mercy to follow me all the days of my life." To a friend she said, "I have nothing to distress my mind, and have been delivered from all doubts respecting the safety of my state, ever since my last illness." On being asked respecting her feelings in the prospect of heaven, she replied, "In my Father's house are many mansions:

> 'If sin be pardon'd, I'm secure,
> Death hath no sting beside.'"

From the first of her affliction, she concluded it would terminate in death, and felt an ardent desire to "depart, and be with Christ," often exclaiming,

> "O, if my Lord would come and meet,
> My soul would stretch her wings in haste;
> Fly fearless through death's iron gate,
> Nor dread the terror as she past."

Looking back on all the way the Lord her God had led her, not merely forty years, but more than *twice* forty years, in the wilderness, she said, "I have no desire to stay any longer in this vale of tears;" and, in the anticipation of the joys at God's right hand, and the pleasures which are for evermore, she added—

> "There, on a green and flowery mount,
> My weary soul shall sit;
> And with transporting joys recount,
> The labours of my feet."

In this happy and tranquil state of mind she continued until the morning of her release, when, closing her eyes on all terrestrial objects, her immortal spirit was emancipated from its clay tenement, and doubtless escorted by angelic convoys, took possession of the mansions prepared for her—of that inheritance which is incorruptible, undefiled, and which fadeth not away:

" All her sufferings left behind,
And earth exchang'd for heaven."

May her surviving children, her numerous grandchildren, and her great grandchildren, be the happy partakers of the same grace, be interested in the same Saviour, and finally "die the death of the righteous, and their last end be like hers."

Her affectionate pastor, the Rev. C. E. Birt, preached a funeral sermon from 2 Cor. v. i. Her remains are interred with those of her husband, in the burying ground of Ebenezer chapel, Southsea.

Portsea. T.

MR. JOHN MORRIS.

DIED, on Lord's day, August 29, 1830, Mr. John Morris, pastor of the Baptist church meeting at Borough Green, in the parish of Wrotham, Kent, in the 77th year of his age.

Mr. M. was born in London, and was convinced of his state as a sinner under the ministry of the late Rev. H. Foster; but being persuaded that the King of Zion had commanded all his followers to put him on by baptism, he joined the church meeting in Devonshire-square, then under the pastoral care of Mr. M'Gowan. About the time of his death, Mr. M. began to speak in the name of the Lord in several workhouses in the metropolis, and soon after at Dartford, in Kent; but as the opposition there to the Gospel was very great, preaching was for that time relinquished. Mr. M. shortly after came to reside at Wilmington, and preached statedly in his hired house, which being but a short distance from Dartford, several attended from that place, and the prospects of usefulness increased. Here, though he endured great persecution, he not only was enabled to persevere in his labours of love for several years, but introduced the preaching of the word of life into several benighted villages around. His disinterested labours were successful, so that in 1792, Mr. M. and four others formed themselves into a church of Christ, and soon after he was ordained over them as their pastor. Several other persons were added to this infant church. At Wilmington Mr. M. continued to preach the unsearchable riches of Christ until 1798, when it was considered of greater importance to maintain stated worship at Eynsford, a village about five miles from the former. Here the word was multiplied, and grew exceedingly, but in 1802, he thought it right to resign his pastoral office, and afterwards settled with the Baptist church at Croydon, in Surry, and in 1809, preached at Seal and Igtham; at the latter place a Baptist church was formed, and he accepted a call to become their pastor. Here he laboured with acceptance for some time: others were added to them, so as to lead them to purchase a piece of freehold ground at Borough Green, and to erect a neat place of worship thereon. Here Mr. M. continued to hold forth the word of life for twenty-one years, when, finding his strength and faculties decline, he resigned his charge, but still administered the Lord's supper, and occasionally preached the word among them.

On Lord's day, July 18, he had a stroke of paralysis, which was followed by others, until his Lord called him home. During these visitations, his mind was generally calm and stayed. The truths he had so long preached to others were his support and comfort. He frequently exclaimed, the Lord was his portion, and that he knew whom he had believed, and was persuaded He was able to keep what he had committed to his hands.

His earthly remains were interred in the burying ground adjoining the meeting, on Monday, Sept. 6. Mr. Rogers, of Eynsford, delivered the address, and the following Lord's day, Mr. Shirley, of Sevenoaks, preached a funeral sermon from 2 Cor. xii. 11. "Though I be nothing."

"Be ye followers of them who through faith and patience inherit the promises."

Farningham. I. R.

INTELLIGENCE, &c.

SLAVERY.

THE SLAVE MARKET.

From Dr. Walsh's views of Slavery in Brazil, vol. ii. p. 323.

The place where the great slave mart is held, is a long winding street called Valongo, which runs from the sea at the northern extremity of the city. Almost every house in this place is a large warerooin, where the slaves are deposited, and customers go to purchase. These warerooms stand at each side of the street, and the poor creatures are exposed for sale like any other commodity. When a customer comes in, they are turned up before him; such as he wishes are handled by the purchaser in different parts, exactly as I have seen butchers feeling a calf; and the whole examination is the mere animal capability, without the remotest inquiry as to the moral quality, which a man no more thinks of, than if he was buying a dog or a mule. I have frequently seen Brazilian ladies at these sales. They go dressed, sit down, handle and examine their purchases, and bring them away with the most perfect indifference. I sometimes saw groups of well-dressed females here, shopping for slaves, exactly as I have seen English ladies amusing themselves at our bazaars.

There was no circumstance which struck me with more melancholy reflections than this market, which I felt a kind of morbid curiosity in seeing, as a man looks at objects which excite his strongest interests, while they shock his best feelings. The warerooms are spacious apartments, where sometimes three or four hundred slaves of all ages, and both sexes, are exhibited together. Round the room are benches on which the elder generally sit, and the middle is occupied by the younger, particularly females, who squat on the ground stowed close together, with their hands and chins resting on their knees. Their only covering is a small girdle of cross-barred cotton, tied round the waist.

The first time I passed through the street, I stood at the bars of the window looking through, when a cigano came and pressed me to enter. I was particularly attracted by a group of children, one of whom, a young girl, had something very pensive and engaging in her countenance. The cigano, observing me look at her, whipped her up with a long rod, and bade her with a rough voice to come forward. It was quite affecting to see the poor timid shrinking child, standing before me, in a state the most helpless and forlorn, that ever a being, endued like myself, with a reasonable mind and an immortal soul, could be reduced to. Some of these girls have remarkably sweet and engaging countenances. Notwithstanding their dusky hue, they look so modest, gentle, and sensible, that you could not for a moment hesitate to acknowledge, that they are endued with a like feeling and a common nature with your own daughters. The seller was about to put the child into all the attitudes, and display her person in the same way as he would a man; but I declined the exhibition, and she shrunk timidly back to her place, and seemed glad to hide herself in the group that surrounded her.

The men were generally less interesting objects than the women; their countenances and hues were very varied, according to the part of the African coast from which they came; some were soot black, having a certain ferocity of aspect that indicated strong and fierce passions, like men who were darkly brooding over some deep-felt wrongs, and meditating revenge. When any one was ordered, he came forward with a sullen indifference, threw his arms over his head, stamped with his feet, shouted to show the soundness of his lungs, ran up and down the room, and was treated exactly like a horse put through his paces at a repository; and when done, he was whipped to his stall.

The heads of the slaves, both male and female, were generally half shaved; the hair being left only on the fore part. A few of the females had cotton handkerchiefs tied round their heads, which, with some little ornaments of native seeds and shells, gave them a very engaging appearance. A number, particularly the males, were affected with eruptions of a white scurf, which had a loathsome appearance, like a leprosy. It was considered, however, a wholesome effort of nature to throw off the effects of the salt provisions used during the voyage; and, in fact, it resembled exactly a saline concretion.

Many of them were lying stretched on the bare boards; and, among the rest, mothers with young children at their breasts, of which they seemed passionately fond. They were all doomed to remain on the spot, like sheep in a pen, till they were sold; they have no apartment to retire to, no bed to repose on, no covering to protect them, they sit naked all day, and lie naked all

night, on the bare boards or benches, where we saw them exhibited.

Among the objects that attracted my attention in this place, were some young boys, who seemed to have formed a society together. I observed several times, in passing by, that the same little group was collected near a barred window; they seemed very fond of each other, and their kindly feelings were never interrupted by peevishness; indeed, the temperament of a negro child is generally so sound, that he is not affected by those little morbid sensations, which are the frequent cause of crossness and ill temper in our children. I do not remember that I ever saw a young black fretful, or out of humour; certainly never displaying those ferocious fits of petty passion, in which the superior nature of infant whites indulges. I sometimes brought cakes and fruit in my pocket, and handed them in to the group. It was quite delightful to observe the generous and disinterested manner in which they distributed them. There was no scrambling with one another, no selfish reservation to themselves. The child to whom I happened to give them, took them so gently, looked so thankfully, and distributed them so generously, that I could not help thinking that God had compensated their dusky hue, by a more than usual human portion of amiable qualities.

A great number of those who arrive at Rio are sent up the country, and we every day met cofilas, such as Mungo Park describes in Africa, winding through the woods as they travelled from place to place in the interior. They formed long processions, following one another in a file; the slave merchant, distinguished by his large felt hat and poncho, bringing up the rear on a mule, with a long lash in his hand. It was another subject of pity to see groups of these poor creatures cowering together at night in the open ranchos, drenched with cold rain, in a climate so much more frigid than their own.

DOMESTIC.

SLAVERY.

We scarcely need inform our readers that during the present month, members of Parliament have gone laden to the House with petitions from all parts of the country for the early removal of this blot upon our national honour. We trust that a Christian government will not turn a deaf ear to the general prayer of a nation, and the cries of universal justice.

BAPTIST HOME MISSIONARY SOCIETY.

We have just received the Quarterly Register of this interesting Society, and cheerfully devote what space we can spare to present our readers with the following brief account of its operations.

The Annual Meeting of the Wilts and East Somerset Auxiliary Society was held in Back Street Chapel, Trowbridge, on Wednesday, September 22, 1830.

The public Meeting was held in the same place in the evening, when

The Rev. Mr. Walton, the minister of the place, as well as his friends, appeared much gratified by the good attendance and the interesting information that was communicated. Substantial proof was given that the Society and its operations are growing in the esteem of the Christian church. Some old contributors doubled their subscriptions, and every minister present engaged to make an annual collection for the society, so as to be enabled to pursue their arduous work of preaching the gospel to the poor villagers around them with united fervour and unabated zeal; and the present state of religion in the respective stations affords a gratifying prospect: every where the spirit of hearing is kept up, and in some places increasing; and the apparent seriousness with which the truths of the gospel are received indicate the dispersion of much of that moral darkness in which these extensive districts were so long involved.

The Rev. Mr. Shell of Semley, under date of the 11th Sept. writes as follows:—

The stations regularly visited by me are four, Semley, East Knoyle, Barker's Street, and New Town, and occasionally I visit Irwern, a populous village in Dorsetshire, where four of our members reside; a distance of nine miles from my residence. There a house has lately been licensed for preaching, and is crowded with very attentive, and many of them serious hearers. A great revival has lately taken place, and I expect shortly to baptize several young persons from thence.

At Semley the spirit of hearing has greatly increased for the last six months, and many respectable persons in the parish and surrounding neighbourhood attend. We were formerly annoyed by the idle behaviour of some young persons, but for a considerable time past our services have been conducted with the greatest order, and there is reason to believe with real profit. Much of the improvement may be fairly attributed to the distribution of religious tracts on the loan system; they are every where cordially received, not only in the cottages of the poor, but also in the farm-houses; and the weekly exchange of them is anticipated with considerable pleasure. Our Sabbath school consists of about fifty children; we rejoice to know that very many, during the six years of its establishment, have been taught to read in their own tongue, the wonderful

works of God.' The Shaftesbury Bible Society has felt great interest in our proceedings, and has kindly afforded us two seperate grants of testaments for the use of the school.

We have distributed a great number of Watts's and other hymn-books, as rewards for learning, and by various other means have encouraged the children, and humbly hope that the moral and religious principles which have been inculcated have already had considerable influence on the rising generation, who are gradually diffusing it around them for the benefit of their connexions, and society at large.

At East Knoyle, the preaching is well attended, especially on Sabbath evenings, and several persons with whom I have conversed appear to have lately received religious impressions. At this village a worthy old member died a few months since, aged ninety. I baptized him about four years ago; it was a solemn and impressive season: he had been a professor of religion sixty years, and was remarkable for his intelligence and piety: his embracing from the fullest conviction the ordinance of believer's baptism tended very much to remove prejudice and promote serious enquiry upon the subject. Although he was quite decrepid, and could not go a step without his crutch and stick, he continued till nearly the last to walk a mile to the meeting-house, sometimes twice on the Lord's day, besides once in the week, and was the first to encourage the weakest preacher when he discovered his motives to be pure; observing that, if he acquired no new ideas from the discourse delivered, his devotional feelings received a keener edge: he could indeed say, 'Lord I have loved the habitation of thy house, and the place where thy honour dwelleth.' His death was improved from Prov. xvi. 31, 'The hoary head is a crown of glory, if it be found in the way of righteousness,' and the concourse of persons that attended then, as well as at his funeral sufficiently marked the high estimation in which his character was held, and his loss is still deeply regretted by many who were greatly edified by his experimental and intelligent conversation.

At Barker's Street the cause has been very prosperous for a long season, and the number of persons that attend obliges the preacher occasionally to take his stand out of doors. Their prayer meetings, early on the Sabbath mornings, have been often found interesting opportunities; and many, I have reason to believe, are made savingly acquainted with divine things.

We have baptized seventeen since the last annual meeting from the different stations, some of them for the church at Berwick, and others for Semley. We are happy to say that our own church consists of forty-six members at present, although several have been lately removed by death. The greatest harmony prevails among the members; and, feeling they are immensely indebted to divine grace for the privileges they enjoy, are anxiously desirous that the same blessings may be extended to their neighbours. In Home Missionary stations it would perhaps be unreasonable to expect such novel and striking incidents to occur as sometimes mark the progress of foreign missions, but I am fully convinced that, contrasting the present state of this neighbourhood with what it was when the Society commenced its operations, few foreign stations can present a more substantial proof of the efficacy of divine grace upon the human heart, or of the success of a preached gospel. Darkness has indeed covered this extensive and populous district, and gross darkness the people; but the Lord is risen upon them, and his glory is seen among them. Many are gone to heaven who will to all eternity bless God for the efforts of this society; and many are now living who feel, and in the best way they can, are always ready to acknowledge, their gratitude for the Gospel sent to them by this society, and without which they might have remained in the gall of bitterness to this day, and generations yet unborn will praise the Lord.

From Berwick St. John, Mr. Harlick, supplying in the temporary absence of Mr. Wren, writes as follows:—

'The villages Berwick St. John, Anstey, and Rebore, under the patronage of your society, continue to present an appearance of peculiar interest. Though they do not exhibit instances of very recent conversion, there is reason to hope that the Lord, by the gospel is opening a way in them for a more extensive display of his saving power. At Anstey persons from adjacent places nearly fill the chapel on Lord's day afternoon. The inhabitants almost exclusively are Catholics; they generally evince an affecting aversion or a total indifference towards evangelical instruction. Having in vain by open resistance attempted to prevent the entrance of the Gospel among them, they now stand aloof from its sound.'

ASSOCIATIONS.

WESTERN, (WELSH).

The Western Association in Wales, assembled June 9 & 10, 1830, at Sour Mea-

dyfaen, Caermarthenshire. At this Association discourses were delivered by the following brethren. T. Jenkins, Twyngwn, Benjamin Williams, Beulah; David Woolcock, Cwmfelin; Daniel Jones, Liverpool; John Roberts, Cowbridge; Thomas Morris, Newport; John Jenkins, Hengood; Rees Gibbon, Caermarthen; David Rees, late of Bristol; William Jones, Cardiff; Francis Hiley, Llanwenarth; Robert Edwards, Maes-y-berllan, and Thomas Davies, Argoed: and the following brethren prayed, Daniel Davies, Llanelly; R. Roff, Swansea; T. Williams, Salem Mydrim; J. Lewis, Sardis; G. Jones, Kirwaun; T. Williams, Cwendwr; D. Brown, Llanelly; and W. Jenkins, Dolau. How many churches are in this association does not appear, but the clear increase of members is stated to have been 651. It is also stated that during the past year, "Richard Davies, at Blaenywaun; Owen Williams, at Bwlchygwynt; Thomas Owen, at Bethlehem; and Henry Davies, at Sardis," have been set apart to the work of the ministry. That brother David Jones has settled at Haverfordwest, and that our dear and respected brethren, David Thomas, (assistant in the church at Aberdesar), and David Rees, of Froghole, have finished their course. The next Association is to be held at Cardigan, on the second Wednesday and Thursday, in June 1831, and brethren, D. Davies, Swansea; D. Jones, Liverpool; F. Hiley, Llanwenarth; and D. Jones, of Haverfordwest, &c. to preach.

The circular letter to the church, drawn up by brother D. Williams, is an exhortation abundantly to abound in the grace of patience. It insists "on the danger of being destitute of this celestial principle—the usefulness of it in difficulties, in the family, and in the neighbourhood—the example of it given by the Saviour—and finally, that it is only requisite in the present state, especially in relation to the fulfilment of promises."

ORDINATION, &c..

KETTERING.

On Thursday, the 21st October, 1830, the Rev. William Robinson, from the Academy Bristol, was publicly ordained pastor of the Baptist Church and congregation at Kettering, lately under the care of the Rev. John Keen Hall, M.A. deceased.

The Rev. Thomas Waters, M.A. of Worcester, read the Scriptures and prayed; the Rev. James Robertson, of Wellingborough, (Indep.), delivered the introductory discourse; the Rev. Walter Scott, of Rowell, (Indep.), asked the usual questions; the Rev. Thomas Toller, pastor of the Indep. congregation, Kettering, offered the ordination prayer. The charge to Mr. Robinson, was delivered by the Rev. William Anderson, Classical and Mathematical Tutor at the Bristol Academy, from 1 Tim. iv. 7.; and the address to the church by the Rev. William Gray of Northampton, from Phil. ii. 29. The concluding prayer was offered by the Rev. F. B. Potts, the Wesleyan Minister, Kettering.

In the evening, after reading and prayer, by the Rev. Samuel Green of Thrapston, the Rev. J. P. Mursell of Leicester, preached from Psalm xcvii. 2; and the Rev. C. T. Sevier of Wellingborough (Indep.), concluded with prayer.

The services were very interesting and numerously attended.

EARL'S COLNE, ESSEX.

On Wednesday the 22nd of Sept. the Rev. T. D. Reynolds, late of Horton College, Bradford, was ordained pastor of the Baptist Church at Earl's Colne, Essex, the Rev. Dr. Newman delivered the introductory address and asked the usual questions; the Rev. I. Mann, A.M. of Maze Pond, London, offered up the ordination prayer and gave a very affectionate and impressive charge from 1 Cor. xvi. 10. The Rev. W. H. Murch, Theological Tutor of Stepney College, preached to the people from Phil. xxvii. The devotional parts of the service were conducted by the Rev. Messrs. Innes, of Kilham, Yorkshire; King, of Halstead; Humphries, of Braintree, and Goodrich, of Langham. In the evening of the same day. Dr. Newman preached from Rev. xxii. 20. The congregations were numerous and attentive, the prospect of the newly ordained minister is pleasing, and it is hoped that his labours will prove extensively useful.

ASTON CLINTON.

On Wednesday the 4th Aug. Mr. Thomas Amesdon was ordained pastor over the Baptist Church at Aston Clinton, on which occasion Mr. Sheen of Wendover, (Indep.) commenced the service with reading and prayer; Mr. Tomlin of Chesham, delivered the introductory discourse, and received Mr. A.'s confession of faith; Mr. Gunn of Aylesbury, (Indep.) offered the ordination prayer; Mr. Clarabut of Tring, (Mr. A's pastor) gave the charge from 2 Tim. iv. 5. Mr.

Brooks of Fenny Stratford, preached to the Church from 1 Cor. xvi. 13. The other parts of the solemn service were conducted by Messrs. Adey of Leighton, Wildsden of Chesham, and Aston of Wingrave (Indep.) The attendance was very numerous and the services deeply interesting.

BACUP, ROSSENDALE.

On Tuesday, April 6, the Rev. John Edwards was publicly recognized as the pastor of the first Baptist Church at Bacup, Rossendale, Lancashire. The Rev. T. W. Dyer, minister of the second Baptist church introduced the service by reading the Scriptures and prayer. The Rev. W. Stephens, of Rochdale, having proposed the usual questions, addressed Mr. Edwards on the nature and importance of the christian ministry, from 2 Cor. vi. 3, 4.; after which the Rev. James Lister of Liverpool, preached to the people. The Rev. M. Griffiths, concluded with prayer.

In the evening the Rev. R. Asleworth of Lumb, read and prayed; and the Rev. S. Saunders of Liverpool, preached from 2 Cor. vii. 10. The attendance was good, especially considering the state of the weather; and the services were impressive and interesting.

OPENING OF CHAPELS.

WRAYSBURY.

On Thursday, the 23rd of September last, a new Meeting-house, which will hold 200 persons, was opened in the village of Wraysbury, three miles from Staines. Mr. Uppadine of Hammersmith; Mr. Porter of Staines (Indep.); and Mr. Coles of Wokingham, preached on the occasion. The devotional services were conducted by Messrs. Hawson, Hall, Fuller, Keene, Bailey, Coleman and Astell. The place was filled with hearers at each service; the presence of the Lord enjoyed, and the collections at the doors amounted to 31*l.*

Wraysbury is one of the villages supplied by the Berks and West London Missionary Association. By the blessing of God on the efforts of this society, the Gospel has been introduced, and is supported in many dark villages where the people were perishing for want of religious instruction, and many sinners have been converted to God.

The erection of the Meeting-house was absolutely necessary for the accommodation of those who are willing to hear the Gospel, the old building in which the worship was formerly conducted (although enlarged twice since 1827) being too small, and altogether unfit for the purpose. A christian friend in the village moved with compassion to souls perishing around him, has erected it on his own responsibility, trusting to Him, whose are the silver and the gold, to dispose the hearts of his people to contribute towards it. The cost is nearly 200*l.* About fifty children are instructed in the Sabbath school, three persons have confessed Christ by baptism, some have died in the Lord, and others we hope, are enquiring the way to Zion.

BILSTON, STAFFORDSHIRE.

On April 14th, 1839, a new Baptist Church was formed at Bilston, Staffordshire. Mr. F. A. Waldron, commenced the service by prayer; Mr. Ham preached on the occasion, after which the members gave to each other the right hand of fellowship. Mr. H. administered the Lord's Supper.

DONNINGTON WOOD, SHROPSHIRE.

On Lord's day, 15th of Aug. and Monday the 16th, a new Baptist Meeting was opened at Donnington Wood, Shropshire, when five sermons were preached, four by the Rev. T. Swan of Birmingham, from Rom. x. 15.; Psalm lxxxvii. 5; Psalm ii.; and 1 Cor. i. 21. The Rev. W. Keay, of Wellington, preached from Isa. xlix. 14, 15. At each opportunity the place was filled with attentive hearers, and much devotional feeling was excited. The services altogether were highly interesting and holy. The Church and congregation have for many years worshipped in a private house till the erection of the present very neat chapel, to which a vestry and a large burial ground is attached, surrounded by a substantial brick wall; it is situated in the midst of a populous mining district, and since the opening the number of hearers has far exceeded the most sanguine expectations.

Collections made at the close of the several services amounted to 33*l.* 9*s.* 3*d.*

The brethren Brooks, Little, and Ashford, now supplying the place, assisted in the devotional services.

IRISH CHRONICLE,

DECEMBER, 1830.

THE two first Letters, No. 1 and No. 2, will be read with interest, because they relate to a very dark part of the county of Limerick, where the Bible was not known, nor had been scarcely heard of, till it was visited by Mr. Thomas, a few years since. A great work of conversion is evidently going on among both Protestants and Roman Catholics.

No. 3 and No. 4, are from the young Ministers who are placed under the care of Mr. Allen at Ballina, that they may "be instructed in the way of the Lord more perfectly."

No. 5 contains some pleasing facts of the usefulness of the Scripture teaching in one of the schools.

No. 6 mentions the formation of a new Society for evangelizing Ireland.

No. 1.

From John Nash.

Kilfera, Oct. 11, 1830.

REV. SIR,

I will state to you that I have several young men under instruction, learning the holy scriptures in the Irish language. I visit them very often. There are some of them improving well, and are very willing to learn; they live about three miles distance from my house. I stopped at the house of one of them on the 9th of October, and several of them collected that night. We were all reading the scriptures, and I was giving them instructions until about twelve o'clock in the night. They all returned thanks to the Lord for sending the Rev. Mr. Thomas among them, and bringing them Bibles and tracts. They were greatly imploring the Lord Jesus to pour on him and his religious friends blessings for their kind liberality. One of them declared in my presence, that he was better pleased than if he had great wealth, by the knowledge he gained by Mr. Thomas's preaching. "So am I of the same opinion," said another, "and see how the woman, at whose house he preaches, did not go to mass from the first time she heard him, and she says that she never will go again."

I made a journey through the parish of Dunbog. On my way, I went into a house where several persons met together. I read to them different chapters in the holy scriptures: they paid great attention. I went from thence, and read to several families on my way, and where I slept I read the word of God both night and morning for the family, and made several remarks to them; and the following day proceeded on my journey, and went into a house, and after reading some chapters of the holy word, the woman burst into tears, and casting herself on the Lord to forgive her, confessed that she was a great sinner, telling her husband, when he came in, that I had a book that made her shed many tears, and brought to her mind all the transgressions she had committed against the Lord. I went on my journey, and entered a house where a large family were, and several others besides. I read to them some chapters, and made several remarks to them, in a manner that they exclaimed with feelings of sorrow for their immortal souls. I went in the evening into a house, and read the 15th and 16th of Matthew, and the 7th and 8th of Luke. There was an old man who cast himself on his knees, and raising up his hands, gave many praises to the Lord, and shed some tears.

The 6th of October I made a journey through the parish of Kilrush, and read the holy scriptures to four families the same day. I remained four days among Protestant families that are residing within two miles of Kilrush, reading the sacred word to them. On the night I stopped with a man who had a large family; he and his wife were Protestants, but they being ignorant, I was reading the holy scriptures to them great part of the night, and making several remarks to them. They paid great attention; we kneeled down, and I, as an unworthy servant, prayed to the Lord Jesus to bless us, and to bless all who were endeavouring to enlighten the ignorant, and to prosper the work they have undertaken: and also in the morning likewise. On my returning home, I went into a wake house, where a great number of people were, and they soon began to cry over the dead person. After some time I commenced reading the 8th of Luke, the 41st verse, and after, the 7th of Luke, where the Lord raised the widow's son; after that, the 3d of John, in the Irish language, which comes very plain and open to them. I made several remarks to them, which struck terror in them, so that some of them shed tears. I read the word of life to six families that day. I have great reason

to bless the Lord for all his goodness, and bestowing on me the gift of the Irish language, and also for the feeling the Lord gives the people by my reading. I went into a house some days past, where several persons were opposing the word of God. One of them thought of laying hands on me, but was prevented through dread of the law. One of them proposed, "Don't you bless yourself?" I replied, "We have no power to bless ourselves, it is the Lord Jesus that can bless us. Take my advice, pray to the Lord Jesus, and believe in him, and love him, and he will save you." Then we parted in peace. I was frequently turned out by some persons; repeatedly the doors were closed against me in consequence of their priest. Some of them told me that his command to them was, to scald me with hot water. Let us not be weary in well-doing, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

The following Letter is addressed by the writer, J. F. to some friends of the Society at Bexley-heath, Kent, by whom he is supported as a Sabbath Reader.

No. 2.

Mount Pleasant, Sept. 9, 1830.

MY KIND FRIENDS,

Having removed from the county of Limerick since my last communication to you, my station at present is the west of the county of Clare, on the verge of the Atlantic Ocean. This neighbourhood, to the eye at least, has all the appearances of wretchedness and misery. Geographers inform us, that even the wilds of Tartary are decked by the hand of nature with lofty trees and luxuriant herbage, and that the lonely traveller derives a sort of comfort from the appearance of vegetable life; but here not a tree is to be seen, under the foliage of which the weary traveller and labouring peasant might shade themselves from the rays of the sun in summer, or find shelter from the cold northern breezes of winter. Nothing presents itself for about thirty miles along the sea coast but an unfledged landscape, intercepted with ledges of inaccessible rocks, steep chasms, and eminences frightful to behold.

About four days after I arrived here, being entirely unacquainted with every body I met, I resolved to visit the Society's reader John Nash, by whom I might be introduced to some individuals. Accordingly, I set out on a fine Sabbath morning, in the beginning of June, and after travelling over about four miles of a muddy road, I arrived at the aforesaid reader's house. Here I was highly gratified on entering the door, to see himself and family, with nine or ten neighbours, all furnished with Irish testaments, harmoniously reading of the Saviour of sinners. And because it is so pleasing a thing to these poor people to hear the gracious words which proceeded out of the mouth of the Lord Jesus Christ, who spake as man never spake, in a language which they so well understand, they not only read, but paused on each verse (with an eagerness which I could discern), to become acquainted with what it contained. I soon took my seat among them, and after we had spoken at some length on five or six chapters, we separated, after we had prostrated ourselves before the footstool of the Almighty, and I had offered up a prayer to the Donor of all good, that his spirit might shine into our hearts, to obey his holy word, and that we might behold wonderful things, even the things which concern the Lord Jesus Christ, in his holy law. We met on two succeeding Sabbaths at the same place, by appointment, which passed off in the manner above described.

I spoke on the words of eternal life at the house of W. S., to a number of about sixteen Protestants, who had assembled there to hear the parish minister, who was to address them on that evening by appointment. But the minister being unavoidably obliged to postpone his visit to another day, I produced my Irish testament, and read a chapter aloud, in the hearing of them all. I then proceeded to make some observations, which pleased them so well, that we remained exhorting each other until the sun's disk was sunk beneath the horizon, and the whole face of the ground was overspread with shades. We then separated, the people declaring that they were highly edified by the evening's conversation.

The exertions of Mr. Thomas in this neighbourhood must be truly gratifying to all those who long for the prosperity of Zion, and mourn for the benighted condition of this part of Ireland. It would do a christian heart good to see the congregation which assembles to hear this minister on each succeeding Sabbath. These are all Protestants, who were as ignorant as their Roman Catholic neighbours before Mr. Thomas began to visit them. Since that time they have been furnished with copies of the New Testament in English and Irish. I have given out about ten Irish Testaments since I came here to different individuals, some of whom are Roman Catholics, who invite me to their houses, to give them instruction in learning to read them.

No. 3.

From an Irish Reader to the Committee.

Ballina, Oct. 14, 1830.

GENTLEMEN,

I write these lines with an humble desire of expressing my gratitude to our God, who hath raised your laudable Society to be the instrument of rescuing my soul, among many others, from the degrading system of popery in which so many of my kindred according the flesh are dangerously ensnared, and for having, through his grace, enabled me to trust for my eternal salvation on the all-sufficient righteousness of Jesus Christ, our Saviour, and refuge from the wrath to come.

I write also to return you my sincere thanks for the favourable opportunity which is opened to me for improvement, through the interest you have taken in my education, which, through the help of the Holy Spirit, together with the pious, learned, and persevering instructions of my dear friend, the Rev. Mr. Allen, whose heart is fully engaged in the enlargement of Christ's kingdom, I hope to be useful in the vineyard of my Lord. I shall consider myself in my element, when standing behind the cross of Christ, and declaring his name in the simple language of the gospel, to my benighted countrymen, under the patronage of that Society to which I am indebted, under God, for every blessing I enjoy.

All the time that I can conveniently spare, after attending to my other duties, is attentively devoted to study, which is every day becoming familiar to me; and my improvement I hope is considerable, as I know something of the Latin grammar, and am learning to translate a little of that language.

I shall say no more, but leave all things to the blessing of God, whose glory we should endeavour to promote on all occasions. While thus engaged, may the Lord grant us an enlarged measure of his grace!

No. 4.

From an Irish Reader to the Committee.

Ardnaree, Oct. 15, 1830.

GENTLEMEN,

Deeply impressed with feelings of gratitude, I beg to return my warmest thanks for your kindness to me, and as words would fall far short of expressing my sense of the superior advantage I at present enjoy through your favour, I hope and trust that time and facts will point me out to your notice as one who has endeavoured to improve, and whose sole desire is to be useful. As all my dependence is placed upon divine assistance, I hope for a blessing from above.

The active and anxious part the Rev. Mr. Allen has taken in my education, demands the warmest acknowledgements of my heart.

When I look back to my youthful days, and call to remembrance the scenes which then happened, and contrast them with the present state of affairs, I cannot but look with reverence, and admire the ways of an all-wise and gracious God. At that time, religion and its followers were persecuted by all, and the few who could be found were singled out as objects of scorn and contempt. Now the case is different, for many who then opposed the gospel, are now shining lights, carrying on a glorious warfare under the banner of Jesus.

Gentlemen, having witnessed the good resulting through the circulation of the Scriptures under your superintendence, and being fully persuaded that your views are in accordance with the doctrine of the Bible, my whole life shall be spent in endeavouring to promote your object, by exhibiting Christ and him crucified as the only means of salvation to my deluded and perishing countrymen.

At present I have some little knowledge of the Latin, but as that pious and intelligent person, the Rev. Mr. Allen, has taken so much care of my improvement, I hope he is able to acquaint you of my desire to be improved.

Gentlemen, God prosper you, and may your exertions have a tendency to promote the advancement of the period, when all shall hear, in their own language, the wonderful works of God!

No. 5.

From an Irish Reader.

Milltown, Sept. 25, 1830.

REV. SIR,

Agreeably to the injunctions of the wise man, I have endeavoured in the morning to sow the seed, and in the evening to withhold not my hand, and I rejoice, forasmuch as that in the face of the most determined opposition, my labour is not in vain in the Lord. Many are the wily stratagems and formidable attempts making by the priests to halt the progress of truth, and indeed they have succeeded very far here: but there has been work done by the Most High, the effects of which have not been noticed heretofore, but are now made manifest, for the encouragement of his people, and they can never undo it. The concessions made in the regulations of my school in their favour, have been the cause of great exultation, forasmuch as they routed the Bible from the hands of Roman Catholic children. Great then was their joy—great now is their mourning. The Lord, to make known his silent, unnoticed work, called his "one of

a city and two of a family," to stand fast in the liberty of reading the Scriptures, and boldly to assert in the presence of two priests, in the hearing of their neighbours, that they would not put on their children that part of the yoke they had put off themselves. It is acknowledged by their neighbours, that nothing but a solemn conviction that the Bible is calculated to make them good, wise, and happy, and a pressing thirst for the education of their children, could induce them to bear with patience the ridicule and obloquy of their priests, as they are daily branded with the most detestable characters by them. I do not mean to intimate that I have at present the least idea that any of these persons will entirely conform to the tenets of any reformed church, but I am persuaded, from the reformation of their moral character, their children will; for when Mrs. O'H. was asked by the priest, Did she intend to make her children Protestants? she answered, "If the reading of the Bible makes them Protestants, I will not hinder them."

I said above, that I withhold not my hand in the evening. I conclude the duties of the Sabbath by singing, praying, and reading the scriptures in the afternoon, at G. H.'s, where the room is often filled with Protestants, who pray little or nothing elsewhere. I trust some have been benefited by attending here, as appears from their anxiety to have it kept up through the winter. I decline at present to mention any thing of the general state of the country, but before the conclusion of the next quarter, I am of opinion that Readers will have enough to fill in their journal sheets. May the Lord grant that it may be with matter to cause us all to "joy in the God of our salvation!"

Moravian Society for Propagating the Gospel in Ireland

We are happy to find that the "United Brethren," or Moravians, have founded a Society "for propagating the Gospel in Ireland," by the employment of readers of the Scriptures, for distributing religious tracts, and for preaching the gospel by the labours of itinerants throughout the country. Their first Report contains some pleasing instances of usefulness in extracts from the Readers' Journals.

CONTRIBUTIONS.

	£.	s.	d.
Collected by the Rev. B. Evans:			
At Scarboro' 13 4 0			
Hull 18 2 0			
Malton 0 10 0			
Beverley 2 7 0			
York 10 7 0			
	44	10	0
Collected at Speen, Bucks, after sermons by Messrs. Tomlins, Packer, and Allom	3	9	0
Richard Sambourne, Esq. by Rev. I. Mann	1	0	0
Collected by Rev. Mr. Holloway at Ridgmount	2	10	0
By Mr. Dyer.			
Sandhurst, by Rev. G. Gates..	4	5	7
Mr. C. Robson, Berwick.....	2	0	0
Mrs. Davis, Reading.....	2	2	0
Mr. Henry Duxbury, Thrapston	1	1	0
For Lyme School, by Mrs. Flight	6	0	0
Ladies at Tewkesbury, by Miss Jones, received in July.....	5	0	0
Loughwood, Collection by Rev. R. Gill.....	1	0	0
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson.....	17	1	9

Presents have been received for the Children in the Irish schools, from Mrs. Cotton, West Cowes, Isle of Wight, by Rev. Mr. Franks.

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, 51, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

In the Calcutta Missionary Herald for January last, our esteemed brethren, the Conductors, inserted a brief review of the year then concluded. Part of this document we subjoin, as forming an appropriate close to our notices of Calcutta for the present year. The annexed account of the *Dhurmu Subha* is especially interesting.

Our recollections of the past are of a mixed nature. Looking over the missionary field, we find not a few mournful indications of the ravages of death and disease. Stations, which a twelvemonth ago were occupied by zealous labourers, are now vacant, or present an aspect that seems to say—"The harvest is great, but the labourers are few." Few, very few, when compared with the necessities of this country, are the Christian Missionaries employed in it. Their number never was large, but during the last year it has suffered a great diminution. Two or three more such years would go far to leave India without a single Missionary to lift his voice on behalf of the Redeemer, or to attempt to stem the torrent of heathen and Mahommedan superstition and vice, and to turn to the people a pure language. Death has been suffered to deprive the missionary cause of two excellent men, beside others not so immediately connected with it: one, the late Rev. Mr. Thomason, long the tried friend and zealous promoter of religion in this country; and the other, the Rev. Mr. Friend, of the Church Missionary Society, who bid fair for usefulness had his life been spared; but he was only permitted just to enter on the work, and then by a mysterious, but doubtless wise, and to him gracious providence, taken from it, to enter on that blessedness, for the enjoyment of which he had desired to live to prepare others. To the names of these excellent individuals, whom it has pleased God to recal from the scene of their ministrations, we think we shall be excused if we add that of a third, who, though of the opposite sex, and occupying while she lived a humbler station, was yet employed in labours which have been already productive of much good, and the effects of which will be found greatly auxiliary to efforts more directly missionary. We refer to the late Mrs. Penney, who, with her bereaved husband, was sent out by the Baptist Missionary Society, and for the last fourteen years superintended the female department of the Benevolent Institution in Calcutta. Her illness was somewhat protracted, but her mind serene and happy, fully prepared for, and expecting the event. She died on the morning of the 24th of December.

While in these instances death has reduced the number of persons occupying missionary ground in this country, removals for the recovery of health have occasioned a still wider breach, though we hope it will prove but temporary. No less than four missionaries have sailed for Europe within the year; viz. Rev. Messrs. Adam, Piffard, Latham, and Morton. To balance this loss, we have only one, the Rev. W. Yates, returned; and the Bishop of Calcutta, recently arrived, who, though not a missionary, will, with his clergy, we trust, exert a beneficial influence on the whole sphere of operations carried on in this country under the auspices of the Church Missionary Society, and the Society for the Propagation of the Gospel. We would indulge the hope, that a considerable reinforcement will arrive during the present year, that thus the losses of the past may be retrieved.

Turning our thoughts from the missionaries to the scenes of their labours, we see much that calls for expressions of sincere and lively gratitude to the God of missions, for the portion of success which in various instances has attended them. We are unable to furnish any thing like an estimate of the numbers who, during the last year, threw

off caste, and renounced the errors and superstitions in which they had been brought up, avowed themselves Christians, and afforded reason to hope they have obtained a saving knowledge of "the truth as it is in Jesus;" but we think the aggregate must equal, if not considerably exceed, the number of converts received into the christian church in any former year, since the first missionaries landed in the country. There also appears in several places a greater degree of excitement, and a stronger disposition among the natives to inquire into Christianity, than has been ordinarily witnessed. This we know is not general; but to the extent to which it does exist, it is matter of encouragement and thankfulness, and it will probably spread from one village and town to another, which we fervently pray may be the case. In the meantime we would say, let missionaries, let private Christians, let all who love the Saviour, and desire the downfall of superstition and the conversion of the heathen to the gospel of Christ, take courage, and prosecute with increasing ardour the great and glorious work in which they are engaged, or aid with all their power and influence the various means in operation for the diffusion of divine knowledge, the demolition of error, and the establishment of Christianity throughout this extensive country; and let them pray more earnestly, and with greater constancy and perseverance, for the outpouring of the Holy Spirit, under whose benign and powerful influences, "the kingdoms of this world will become the kingdom of our God and his Christ." Instances of opposition have occurred, and must still be expected; the gospel never yet made any considerable progress in any place, without calling forth the bad passions of the human heart, and the hostility of the supporters of corrupt systems: nor can we expect it to prevail in India, this strong-hold of Satan, without a struggle; but no one, with the New Testament in his hand, or the history of the church in his memory, will feel the least surprise at this, "as though some strange thing had happened," but rather expect it as a matter of course.

In reviewing the events of the year, there is one on which the mind lingers with peculiar delight; though not strictly of a missionary character, it is an event to which the attention of missionaries had been long directed, and in which they, with every true philanthropist, most cordially rejoice, viz. the abolition, we trust for ever, of the *Suttee*. This act will distinguish the last year as a new epoch in the history of India, and cause the name of Lord William Bentinck to be associated, not only with the most pleasing recollections, but with the warmest and kindest emotions of which the human heart is susceptible, for ages yet to come—may we not say, till the close of time itself? At present, from the proceedings of a Society recently formed among Hindoos of family, and from the petition against the abolition of the Suttee, numerously signed, and presented to the Governor General, it would appear that a considerable number of the most wealthy among the natives are not prepared to appreciate, or else are unwilling to admit, the excellence of this humane and most righteous measure. The counter petition, however, discovers a different and an enlightened spirit, and we confidently anticipate the period, when those who are now most inimical to the measure, or their descendants, will rejoice in it as a boon from heaven, and regard their past and present conduct with astonishment and horror. Nor can we hardly help believing, that at least some of these very persons do even now inwardly rejoice that the horrid rite is suppressed, while a variety of considerations induce them to act as they have done, and seem disposed to do. The fetters of custom and superstition are not easily shaken off, especially when rendered venerable by antiquity, and sacred by religion. Yet as knowledge spreads, and Christianity exerts its holy influence, the fetters by which the native mind is held and its energies bound, will—must give way. Some important changes have already taken place, and we are probably on the eve of others, greater and still more important. There is a movement among the native population, particularly of Calcutta and its environs, which will be productive of consequences it is difficult to calculate. We refer in particular to those societies recently formed, and which are likely to exert an extensive influence; and though the progress of true religion is no wise connected with either, as an object avowed or desired, yet we feel confident that it will be accelerated by them; and hence, setting aside the other advantages which we think will accrue to our Indian fellow-subjects, from the operation of at least one of them, we rejoice in their formation. The *first* of the Societies referred to (the *Dhurmu Subha*), is intended for the protection of the Hindoo faith, by the translation and printing of religious works, and by excluding from society all who do not act up to the precepts of their religion. The *second* is a Society formed for the translation from English, of approved historical and other works, into the vernacular languages of this country; and by the *third* (the *Brukmu Subha*), a kind of chapel has been erected for the worship of the great Supreme, without images of any kind, but at the same time without any injurious reflections on any existing form of worship. The *second* and *third* of these Societies indicate some pro-

gress made towards improvement; and we hail them as likely to aid in dispelling error, and weakening the influence of existing customs. To the third, which is composed of a considerable number of native gentlemen, we have before alluded, on account of the support it has given, or sought to give to Suttees. Though designed for the support of idolatry, we look on it as one of those instruments by which the interest of Christianity will be, indirectly and unintentionally indeed, but really promoted. The nature and objects of this Society will appear more fully from the following extracts from notices contained in one of the daily papers, and with which we shall close this article, in which we have endeavoured to review some of the events of the past year, and thence to derive lessons of instruction, incentives to gratitude, and encouragements to perseverance. We see that good has been done, progress has been made; that we have been brought nearer to that happy period, when the idolatrous system of India, which has lived through so many ages, shall fall before the Cross, and those who have been its willing votaries shall be emancipated from its thraldom, and brought into the glorious liberty of the children of God.

"O haste, victorious Prince,
That happy glorious day,
When souls, like drops of dew,
Shall own thy gentle sway;
O may it bless our longing eyes,
And bear our shouts beyond the skies."

DHURMU SUBHA, OR RELIGIOUS SOCIETY.

To all noble and excellent Hindoos.

Through the absence of all religious authority in this country, religion suffers great detriment.

It has therefore become necessary that the excellent and the noble should unite, and continually devise means for protecting our religion, and our excellent customs and usages. It is, however, difficult to assemble all men together, for many do not invite to their houses, or visit any beside those in their own circle, and there is no place of general resort. Though we are firmly united, therefore, yet, because we do not meet together, we appear disunited; and hence, those of an opposite faith are constantly seeking to destroy our religion. This led many of the respectable inhabitants of this city to assemble all men together, on the 5th of Maugh of the present year, and to establish a Society called the *Dhurmu Subha*, for the meetings of which a building is to be erected in this great city.

According to the orders of the Right Honourable the Governor General, an appeal must be made to his Majesty the King of England, relative to the regulation forbidding Suttees.

We shall hereafter inform our readers how and in what language, and through whom, the petition is to be sent. If any one has any thing to offer on this subject, let him send it to the Editor of this paper.

In future, whatever may be proposed in reference to our common religion, will be fully discussed and settled.

To meet the expenses which may be incurred for the object above mentioned, money must be collected. Those present at the meeting have settled a plan of general subscription. Any respectable man who may desire to subscribe, will be pleased to send his name and the amount of his donations.

In conformity with the desire of that assembly, a president, a treasurer, and a secretary have been appointed; their names will be found in this paper. According to the rules settled at the meeting of this Society, whatever may be determined upon after mature deliberation, either to be done or to be left undone, will be printed and sent to each subscriber, and to every one who desires the preservation of his own religion.

Dhurmu Subha.—On the 16th Maugh, a meeting of the Society was held at Cossipore, at the house of Baboo Prannath Chowdry. At this meeting, a few from Calcutta, and a number of the most respectable inhabitants of Cossipore, Baranagur, Areeadaw, Dukkhinshur, Belghuria, Peshatee, Kamarhatee, and other villages, who had received invitations from Bhobanee-Churn Banoorjee, the secretary, were present. Having been made acquainted with the objects of the Society, they voluntarily put down donations in the subscription books, and their names were enrolled in the list of donors. At this meeting it was also determined, that all those who, having been born Hindoos, should oppose Suttees, should be expelled from all society.

It may be thought, probably, that we owe some apology to our missionary brethren in Calcutta, for publishing the following letter from them, dated 20th of June last, referring, as it does, to secular details, rather than to missionary operations. Aware, however, that by some few individuals the character and conduct of these our excellent and devoted fellow-labourers have been lamentably misunderstood, if not egregiously misrepresented, we deem it only just

to shew, by a single and recent instance, what have been the disinterested principles on which they have uniformly acted. The donation thus generously presented, is fully equal to the present annual expenditure of our Calcutta mission, and its immediate dependencies, (not including that incurred on account of the Lal Bazar,) and will afford considerable aid towards defraying the extraordinary expenses that must shortly be incurred in reinforcing our Eastern mission, and which the Society has no reserved funds to meet.

DEAR BRETHREN,

A short time before the departure of brother Yates for England, brother W. H. Pearce, through the kind influence of Mr. Harington, had offered to him the printing of the Regulations of Government, a large work of eight volumes, quarto, if he would consent to incur the responsibility of being Editor, (in furnishing notes, &c. where necessary) as well as of being the printer. Though fully occupied at the time in the immediate duties of the office, he yet felt it his duty to endeavour to promote, in this manner, the interests of the Society, and therefore agreed to the proposal. The execution of the first volume meeting with the approbation of Government, the proposal was followed by another, for the printing of the Reports of the Nizamut Adawlut, and afterwards by several others, which have occupied the press to the present time.

The profits arising from this undertaking have now in a great measure been realized, (the majority of the books having been delivered and paid for.) The result is, that after all the expenses of printing have been deducted, a clear gain of 10,000 rupees has been realized.

Brother P. has placed this sum at our disposal, subject to your instructions. As, however, we have no immediate occasion for it, our common fund being sufficient to meet our ordinary expenses; and as we know there is a possibility of its creating disputes, and hindering our usefulness, we desire at once to transfer it to our Society in England.

The way in which this sum has been realised, will account for an apparent discrepancy, viz. that we should at the same time be receiving from, and transferring to, your funds. The reason is, that as it arose from extra work, and not from an ordinary source of income, we think it better to transfer it to you, as such, than on account of any thing extra and inconstant, to make an alteration in our regular arrangements. Of our common fund, which is the result of our united labours, and your contributions, you will continue to receive periodical accounts, as heretofore.

After suggesting what had appeared to themselves a desirable plan of appropriation, the writers remark—

We can hardly close our letter without giving expression, in some degree, to the lively emotions excited in our minds by the recent intelligence we have been privileged to receive from our dear native isle. Surely the Lord is about to do great things for you, for us, and for the heathen among whom we live; why else has he in so amazing a manner stirred up the hearts of the people to come up to his help, to lay their offerings on his altar, and present, not their money merely, but their persons, as consecrated to his cause, and ready to be employed in his service, even in a distant land? We hardly know at which we most rejoice—the improved state of the Society's funds, together with the disposition to support it, so generally manifested throughout the country, or the increase of candidates for missionary work. Our hearts had been often sad, and our hands weak, when we thought of the smallness of our number, and heard that men could not be found who were willing to come to our assistance. Our operations during the past year have been greatly cramped, and very encouraging prospects of usefulness have been relinquished, or but very imperfectly improved, through the want of labourers; but we now look forward with pleasure and hope to a day not far distant, we trust, when we shall hail the arrival of other brethren. May the Lord supply you with men and means to carry on your saving operations with greater vigour than ever, both in the East and the West, and give that enlarged success which shall fill all hearts with joy, and all mouths with praise!

Desiring a constant interest in your prayers, we remain, dear brethren, yours very affectionately,

W. YATES, J. THOMAS,
J. PENNEY, G. PEARCE.
W. H. PEARCE,

SUMATRA.

After a long interval, we have had the pleasure of receiving a

letter from Mr. N. Ward, dated Padang, 2d June last. The following extract will shew the disinterested assiduity with which he continues to prosecute the work of the mission.

You will doubtless have learnt my desire to remain on this coast for the purpose of pursuing the objects of the mission, which appear to me of the greatest importance, by such means as my personal resources may afford. This step seemed desirable on two accounts; first, the information I had received of the pecuniary difficulties of the Society, rendered it highly advisable that the funds should be disencumbered of every possible burden which was not productive of immediate and visible good; and secondly, the means I possessed of obtaining an intelligible version of the Scriptures, and an extensive dictionary of the language, seemed scarcely to warrant my removal, at least till those objects could be accomplished. I have abundant reason hitherto to be content with this view of the subject, for whilst I have been able to complete the version of the New Testament to my own satisfaction, and to extend the limits of the dictionary beyond all my former expectations, I have been placed in possession of means for acquiring several other languages in my vicinity, hoping to prepare the way for translations of the sacred word into those languages; and I have, moreover, been able to dispense with every call on the funds of the Society, and have the prospect of continuing in the same position. These views and measures I trust will meet the approbation of the Committee, and it will be satisfactory to me to receive an intimation to that effect. Should Providence favour my exertions, I trust I may be able eventually to form a kind of institution for schools and translations, which must of course become the foundation of a new mission; but this result must be looked upon as still distant, especially since I propose to effect it on my own resources.

JAMAICA.

OLD HARBOUR AND VERE.

From Mr. H. C. Taylor to the Secretary, dated April 30, 1830,

"My friend, Mr. Philippo, informs me, it would be desirable on your part to receive some report from me as it regards my station, that the same may be embodied in your Report, should it be thought of sufficient importance. I am sorry to say I am scarcely able to write, for I am only just recovering from a very sharp fit of illness, which has left me in a state of extreme debility. My life was despaired of for several days; however, thanks be to God, I find my strength returning, and I hope now again to resume my labours. I have been confined a month, and what shall I say of my people? O Sir, their kindness and respect, for they spared neither pains nor expence, their prayers and anxious concern about me, I never can forget. With regard to the friend who for years has given up her house at Old Harbour to the Baptist interest, when I was taken ill she watched over me constantly; no mother could have acted with more kindness and affection than she has done; and I may say, that under God she has been the instrument of saving my life. She is so well acquainted with the properties of the medicinal herbs, that when a doctor could not be found for two days, she used those means with me which the doctor highly approved of when he saw me. My church at Old Harbour I may say is in a very pleasing, prosperous condition. I have there 172 members, and I expect about July to have another baptism. At Vere I may also say that the church is in a prosperous state, but not quite so pleasing in its prospects as Old Harbour. It consists of 106 members; the chapel is not yet begun, owing in part to my illness, but all things are in preparation."

BELIZE.

Extracts of Letters from Mr. Bourn, dated July 23 and 30, 1830.

Through the mercy of our God, I have been preserved to pursue my labours as usual, with scarcely any interruption. My health has not been quite so good of late, but I hope, through proper care and judicious means, with the blessing of a faithful and covenant God, it will soon be restored.

Mrs. B.'s health, at this season of the year, and in general of late, has been better than I ever knew it since she has been in this country, though at present she is not quite well. She has been able to recommence and continue her school; the attendance is truly gratifying, and the improvements encouraging. Our congregation keeps gradually on the increase, though we have had no additions to our members since I wrote last; there are at present eight inquirers, some of whom before long, I hope, will be baptized. One who was a member, but who had been suspended, has again been restored, and has given very satisfactory evidence of true repentance.

Our members generally have given evidence that they are growing in grace, and in the knowledge of God our Saviour. Our

Sabbath school continues much about the same as when I wrote last; we have connected with it a Bible class. Mrs. B.'s day school has in attendance from 25 to 30 children, and adults.

I have, during the late dry season, taken a tour up one of the adjacent rivers, and visited the inhabitants extended along its fertile banks. Here are some hundreds, living in complete heathenism, growing up without a school, a Sabbath, or a Bible!

While it is cheering to read your accounts of success, in different departments of the field of missionary labour, and especially in one where for a long time you have reaped comparatively little fruit, it tends to encourage a hope, that ere long, in this once neglected and almost unfertile spot, God will pour out his spirit more abundantly. With this view, we have for some time past observed Friday as a day of fasting and prayer. Some instances mentioned in a former letter, of persons under convictions of sin, still continue to excite our hopes and fears. We usually have, independent of the Saturday and Sabbath, every morning, from 30 to 40 children and adults present at worship. I cannot but hope, ere long, God will bless these exercises. My other services on the Sabbath and week evenings go on as usual.

Your remarks on the unlawful connections so much prevailing in this part of the world, I approve, and never could bring my mind, however perplexed, to think they were right, and as such, I have ever stood out against the admission of all living in them to fellowship.

You most probably are aware of some of the changes that have taken place in the adjacent provinces, known by the name of Central America. Some time since, thirty ecclesiastics, including the archbishop and others of note, were escorted by a guard of soldiers from the capital to a sea-port near us, from whence they were brought here, and from hence taken to the Havannah. Twelve of them asked to be admitted to see the interior of the chapel. Numbers of others, besides, left the country through fright, and came here. One aged man, a vicar, came all the way by land to this place, and died the following night. I saw him, and so did Mr. Andrew, but he appeared to have no idea of his approaching end. Two priests were officiating here some time, but have both left. I should suppose the power of popery must have received a blow by the late revolution, which perhaps it will never recover. Things have become more settled in the country, from the last intelligence.

Mysterious are the works of Providence. Probably God is preparing the way for his gospel among the long-neglected and oppressed Indian population of these provinces, which is supposed to be, with the Spaniards, between two and three millions.

HOME PROCEEDINGS.

OXFORDSHIRE.

The Fifteenth Anniversary of the Auxiliary Society for Oxfordshire and places adjacent, was held at Cirencester, on Wednesday, Sept. 29. Brother Coles preached in the morning, and brother Copley in the evening. The public meeting was held in the afternoon; brother White was called to the chair, and brethren Williams, Catton, Breeze, Clapp (Independent), Thomas, &c. were engaged in the devotional exercises of the day, and in proposing and seconding the several resolutions at the public meeting. The operations and success of the missionaries in the East and West Indies, as detailed in the report read by brother Coles, the Secretary, were felt to be such as call for lively gratitude, and inspire animating hope, and at the same time to urge persevering prayer and effort in the sacred cause.

D. W.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE	Rev. C. C. Tauchnitz....	Henbuden (West Prussia)	Oct. 22, 1830.
EAST INDIES	A. Leslie	Moughyr	May 10.
	James Penney	Calcutta	June 5.
	W. H. Pearce	Do.	June 7.
	Do.	Do.	June 23 and 27.
	United Missionaries	Do.	June 20.
	Mrs. Lawson	Do.	May 13.
	Rev. John Mack.....	Serampore	May 7.
	Mr. J. C. Marshman	Do.	May 11.
	Rev. N. M. Ward	Padang.....	June 2.

WEST INDIES....	Rev. H. C. Taylor	Old Harbour	July 26.
	John Clarke	Kingston	August 27.
	James Coultart	Do. 2 Letters	August 27.
	Do.	Do.	Sept. 10.
	Mr. J. M'Kean Smith ..	Do.	August 27.
	Rev. Joshua Tinson	Do.	Sept. 10.
	Joseph Burton	Do.	Sept. 13.
	Mrs. Coultart	Do.	Sept. 18,
	Rev. William Knibb	Falmouth	Sept. 3.
	W. W. Castlow....	Montego Bay	Sept. 9.
AMERICA.....	Joseph Bourn.....	Belize	August 31.

Contributions from October 20 to November 20, 1830, not including individual Subscriptions.

	£.	s.	d.
Bristol Auxiliary Society, by Robert Leonard, Esq. Treasurer:			
For General Purposes, (including a Legacy from the late Mrs. Pickering of £50) .. 148 12 11			
Female Education 9 5 0			
West India Fund .. 30 0 0			
	187	17	11
On account of the current year....	300	0	0
Crayford, Female Auxiliary, by Mrs. Smith.....	3	3	0
Burton Latimer, by Rev. P. Gardner..	5	19	10
Coleman Green, by ditto	1	7	0
Cambridge Auxiliary Society, by E. Randall, Esq.	122	18	5
Penny Stratford, Collected by Rev. J. Statham.....	10	0	0
Olney, by Mr. W. Wilson....	15	0	0
Ashwell, Moiety of Collection. by Rev. J. W. Wayne	2	0	0
Wingrave and Aston Abbotts, by Mr. Aston.....	7	10	0
Halifax, by Mr. Walker	7	1	3
Hull and East Riding Auxiliary, on account, by John Thornton, Esq.	100	0	0
Oxfordshire Auxiliary:			
Abingdon (West India Fund £4 2 6) 18 9 9			
Oxford, New-road Branch 107 18 4			
	126	8	1
Aberdeen, Youth's Missionary Society	13	0	0
Yarmouth, by Rev. E. Gaymer	1	12	0
Portsmouth, Portsea, and Gosport, Auxiliary, by Mr. Robinson, Treasurer 160 13 10			
Previously acknowledg. 50 0 0			
	110	13	10
Do. Friends, for Jamaica, by ditto....	1	3	6
Chatham Juvenile Society, by Captain Pudner	15	0	0
Dunstable and Houghton Auxiliary, by Mr. Robinson	43	8	4
Camberwell, Rev. Edward Steane and Friends, for Jamaica.....	42	5	6
West Glendale Society for Propagating Christianity, by R. Flinn, Esq.	3	0	0
Hailsham Auxiliary Society, by Rev. W. Davies	12	0	0
Paisley, Middle Parish Female Bible Association	4	0	0
Berwick and Tweedmouth Missionary Association	3	0	0
Berwick Juvenile Society.....	2	0	0
Reading, for Jamaica, by Rev. J. H. Hinton	5	5	0
Kingston, Ladies, for Mrs. Philippo, by Miss Ranyard	13	6	0
Lymington, Friends, for ditto, by Rev. J. Millard.....	5	0	0
Woolwich, Collection by Mr. Tinson, Sept. 1829.....	3	3	6
Missionary Box, by Mrs. Richards....	2	16	7
Coleford, by Rev. John Fry	10	0	0
Western District, by Rev. R. Horsey:			
Bridgewater 8 13 10			
Cullumpton..... 3 18 3			
Honiton 6 18 0			
Loughwood..... 2 0 0			
Prescot..... 6 16 3			
Sidmouth..... 8 12 1			
Tiverton 3 0 4			
Upottery 1 0 0			
Wellington 21 5 10			
	50	4	7
Dorsetshire, by Rev. E. Carey:			
Poole 14 1 0			
Letchlett 5 5 1			
Weymouth 13 6 0			
Dorchester 2 5 0			
	34	17	1
Bacup, Collections by Rev. E. Carey	20	7	6
Cornwall Auxiliary Society, by Rev. E. Clarke:			
Falmouth Branch..... 51 0 2			
Helston ditto..... 11 16 4			
Penzance ditto..... 25 8 1			
Redruth ditto 16 13 1			
Truro ditto 66 5 2			
171 2 10			
Previously acknowledg. 129 2 7			
	42	0	3
Kettering, Rev. T. Toller's Cong.	1	0	0

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Omicron, by the Secretary	20	0	0
Capt. J. K. Pearson, by Rev. Dr. Newman	5	0	0
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Acts xxvi. 22. for Native Schools	1	1	0
Lady, by Rev. H. Craik	1	0	0
Richard Sambourn, Esq. by Rev. I. Mann	1	0	0

TO CORRESPONDENTS.

Our young Friends at Frome are respectfully informed, that there is no Bazaar at Calcutta, at which articles are sold for the general purposes of the Mission. Their kind exertions are duly appreciated, and the produce appropriated according to the best of our judgment.

The thanks of the Committee are due to a Committee of Friends, for specimens of Elementary School Books, sent by Edmund Fry; Rev. J. B. Cox, of Hatch, for one hundred little books, for Jamaica; Young Ladies at Miss Burton's school, Lewes; Friends at Aldwinkle; and the Females belonging to the Auxiliary Society, Keppel-street, by Miss Wallis, for fancy articles, rewards, &c. for Jamaica.

Our Friends are requested to observe, that when it is wished that a package should be forwarded to particular individuals, it should be distinctly specified on the package itself.

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REV.D ADONIRAM JUDSON.

Missionary to Burmah.

Published Dec.r 1830 by G. Wightman 24 Paternoster Row London

THE

BAPTIST MAGAZINE.

SUPPLEMENT, 1830.

A BRIEF MEMOIR OF THE REV. ADONIRAM JUDSON, AMERICAN MISSIONARY TO THE BURMAN EMPIRE.

WE are happy in being able, in our present Number, to present our readers with a portrait of Mr. Judson, the American Baptist missionary in Burmah, with whose labours and sufferings in the sacred cause many of them have become acquainted, from perusing the account of that mission by his late excellent wife, and her own interesting memoirs. From those works, and other sources in our possession, we shall add a few particulars of the history of our esteemed missionary brother.

Adoniram Judson was born August 9, 1788, at Malden, in the State of Massachusetts, in which town his father, who, if we mistake not, is still living, was settled as a Pædobaptist minister. He graduated at Brown University in 1807, and soon afterwards commenced making the tour of the United States. At that time he had been induced to adopt deistical sentiments, but some providential occurrences, while on his journey, so powerfully impressed his mind, that he resolved, instead of proceeding further, to return to his father's house, and examine thoroughly the foundation of the Christian religion. The result of this investigation was a full conviction of the divine authority of the scriptures, accompanied with a deep and anxious concern for his own personal salvation.

About the time that Mr. Judson was the subject of these mental exercises, a new theological seminary was established at Andover, in his native State. Into this institution he ardently desired to enter, but was almost deterred from applying, because evidences of evangelical piety were expected from all who obtained admission. These, he assured the Professors, he did not possess; but as their opinion on the subject was probably more favourable than his own, he was received into the seminary; and soon after, becoming gradually more confirmed in his religious views and experience, he directed his attention to the studies most adapted to prepare him for the exercise of the Christian ministry.

When the term of his residence at Andover had nearly expired, Mr. Judson met with Dr. Buchanan's "Star in the East," which first impressed his mind with the subject of Oriental missions. The solemn importance of an attempt to rescue the perishing millions of Asia dwelt much on his mind, and he communicated his impressions to various individuals, but met with no encouragement from them. At length he wrote to the Directors of the London Missionary Society, explaining his views, and requesting information; and received, in reply, a friendly invitation to visit England, and communicate personally with the Directors on the subject which so deeply interested him.

Soon after this, three other young men, who had been educating, like himself, for the ministry, Messrs.

Nott, Newell, and Hall, imbibed the same spirit, and came to the resolution of leaving their native land, and engaging as missionaries to the heathen, as soon as Providence should open the way for their employment. Their united wishes and feelings were embodied in a modest and respectful application, drawn up by Mr. Judson, and presented to the Massachusetts (Congregational) Association, assembled at Bradford in June 1810. This step led to the immediate formation of the "American Board of Commissioners for Foreign Missions," a Society which numbers among its supporters a large proportion of our Pædobaptist fellow Christians in the United States, and whose various and extensive labours in different parts of the great missionary field, during the last twenty years, have been crowned with considerable success.

Mr. Judson and his associates had entertained the hope of being sent forth at once to their missionary work; but as the Board were unprovided with funds, and no plan of operations had been settled, they advised their young friends to continue for a while their studies, and wait for further information. Anxious, however, to shorten the delay as much as possible, Mr. Judson obtained leave to visit England, in order to ascertain whether any plan of co-operation could be arranged between the London Missionary Society and the newly-formed American Board.

He sailed in January, 1811; but three weeks after sailing, the vessel was captured by a French privateer, and he was detained more than two months as a prisoner. By the exertions of an American gentleman at Bayonne, he was released on parole; and after having, with great difficulty, obtained passports from the Emperor, he arrived in London in the following May; but it did not appear, from his interview with the Directors, that any combined plan of operations could be concerted between the two Societies.

On his return to America, Mr. Judson met the Board at Worcester in September, when it was resolved that himself, with Messrs. Nott, Newell, and Hall, should proceed to establish a mission in Burmah. Accordingly, he embarked, with Mrs. Judson, and Mr. and Mrs. Newell, from Salem, on the 6th of February, 1812, and after a pleasant passage, landed at Calcutta on the 18th of June following, where the whole party were received with much kindness by Dr. Carey, and the other missionaries in that city and at Serampore.

On his voyage from America, Mr. Judson, deeming it not improbable that during his temporary sojourn among the Baptist brethren, he might have occasion to defend the practice of infant sprinkling, entered (as it should seem, for the first time,) into an examination of the arguments by which that ceremony is maintained. His inquiries terminated in a full conviction of the unscriptural nature of the rite in question, and as Mrs. Judson shared both in the inquiry and in its result, they were baptized at Calcutta by Mr. Ward, the first Lord's day in September, 1812.*

This change of sentiment occasioned a dissolution of the connection between Mr. Judson and his former patrons; and for a time, his prospects were such as severely to exercise his faith in the divine

* On this occasion, Mr. Judson delivered a masterly sermon on "Christian Baptism," which has gone through several editions.

care and protection. The supreme government of that day was strongly opposed to the settlement of missionaries in Bengal, and the American friends were peremptorily required to return to their own country, in the vessel which had brought them out. There appeared no way of avoiding this most unwelcome alternative, but by proceeding to some place beyond the jurisdiction of the Company. The differences existing between the English and Burmese governments, seemed totally to forbid the idea of settling in the territory of the latter; and therefore, as the only resource, Mr. Judson obtained leave to proceed to the Isle of France, from whence their companion, Mr. Rice, returned to the United States, and proved the instrument, in the hand of Providence, of forming the American Baptist Missionary Society, which held its first general meeting at Philadelphia in April, 1814. One of the first acts of this body was to recognize Mr. and Mrs. Judson as their missionaries, leaving it to their discretion to select a field of labour.

After residing about three months in the Isle of France, our missionary friends returned to Madras, in great perplexity whither ultimately to direct their course, and continually dreading lest the English government should compel them to quit India altogether, and proceed to England. In the midst of these apprehensions, a ship offered for Rangoon, the principal sea-port in the Burman empire; and as affairs between that government and the British had now assumed a more pacific aspect, they ventured on board, and after an unpleasant and dangerous passage, arrived at their destined haven in July, 1813.

Thus, by a series of events wholly unexpected, and some of them very painful, they were at length conducted to the very spot which had been originally contemplated in the commencement of their missionary career; and where Mr. Judson and those Christian brethren subsequently associated with him, have been privileged to found and conduct a mission, of which the history has been as remarkable, and the results are as promising, as those of any similar undertaking with which we are acquainted.

But we have been requested to furnish, not a pamphlet, but a short article for the Magazine, and perhaps have already transgressed the proper limits. For the variety of interesting particulars connected with the establishment of this mission—the perils it has undergone—the fearful sufferings endured by Mr. and Mrs. Judson and others, during the Burmese war—the honourable part they sustained in the negociations by which it was terminated—the affecting decease of Mrs. Judson—and the subsequent progress and present very encouraging state of the mission—we are constrained to refer our readers to the "Memoir of Mrs. Judson," of which the fourth edition is now on sale, by the Publisher of this Magazine. In that highly interesting work, the details are given with a simplicity and force which abridgment would greatly injure; and none, surely, who are capable of appreciating the moral grandeur of the missionary enterprize, can peruse it without emotions of gratitude to Him, whose power has already effected so much in that dark and benighted region; and of renewed expectation and lively hope, that the period is not far distant, when those who love the appearing of the great God, even our Saviour, shall behold far more abundant manifestations of his saving mercy. *The zeal of the Lord of Hosts shall perform this.* Amen.

History of the English Bible.

(Concluded from p. 11.)

At the period of the king's death, (Henry VIII.) the "Bible and New Testament of Tyndal's and Coverdale's translation in English were totally prohibited; nor was any other version of the English Scriptures permitted to be read by any *women*, excepting "noblewomen and gentlewomen, who might read to themselves alone, but not to others." But if artificers, apprentices, journeymen, or husbandmen, ventured to read the Bible, privately or openly, alone or to others, they were to suffer, on conviction, one month's imprisonment.

The successor to the throne, Edward VI. son of the queen, Jane Seymour, had been happily educated in the Protestant principles, and the Council of State had sufficient influence to carry forward the Reformation. In the first parliament, which assembled at Westminster, Nov. 4, 1546, the obnoxious statute concerning the printing, selling, and reading the Old and New Testaments in English was repealed, and declared to be utterly void and of none effect.

The next year the king set forth his royal injunctions, thus commencing:—"To all and singular his loving subjects, as well the clergy as the laity: We the king's most royal majesty, by the advice of his most dear uncle, the duke of Somerset, lord protector of all his realms, &c. intending the advancement of the true honour of Almighty God, the suppression of idolatry and superstition throughout all his realms and dominions, and to plant true religion," &c. He then enjoins upon "all parsons, vicars, and curates, to provide, within three months, one book of the whole Bible, of the largest volume in English; the same to be set up in some convenient place within the said church that they have cure of," &c. "And they shall discourage no man (authorized and licensed thereto) from reading any part of the Bible in English, but shall rather comfort and exhort every person to read the same, as the very lively word of God, and the special food of man's soul, that all Christian people are bound to embrace, believe, and follow, if they look to be saved; whereby they may better know their duties to God, to their sovereign lord the king, and their neighbour; ever gently charging and commanding them, that in the reading thereof no man to reason or contend, but quietly to hear the reader."

In consequence of the royal countenance thus given to the free and public use of the English Bible, most or all of the versions of the Old and New Testaments which had been printed in the former were repeatedly reprinted during this short, but most glorious and eventful reign. It cannot, of course, be now ascertained, of what number of copies these editions consisted, but from the copies of the various editions which at present exist,—as may be seen in a list of them appended to Lewis's "History of the English Translations," printed in London, 1818,—they must have been incalculably great; which serves also to prove, that the people were both able and willing to purchase them for their own use and that of their families. Respecting the reign of this most extraordinary, youthful, pious, learned, zealous, monarch, a text of the Old Testament may be applied,—"And in Judah things went well."

In addition to the wide circulation of the Old and New Testaments in English, it was the practice of the reformers also to have

sentences or texts of scripture in English painted on the walls of the parish churches. Bishop Bonner, of bloody memory, afterwards complains of this, saying, "the texts were designed to uphold the liberty of the flesh and marriage of the priests, to destroy the reverend sacrament of the altar, and to extinguish and enervate holy days, fasting days, and other laudable discipline of the church." Another popish advocate, Gregory Martin, also tells us, that "at the top of every door within the respective churches was this text of Tyndal's translation, "Babes kepe yourselves from ymages." It is easy to perceive how greatly this selection of passages of scripture, to expose the unscriptural usages of the popish church, must have tended to prevent the re-establishment of that most baneful anti-christian heresy in the next reign, as the people in general, in the course of ten or eleven years, would have received a knowledge of the scriptures sufficient to expose the idolatry and superstition of the church of Rome.

This excellent king died July 6, 1553, and was succeeded by his half-sister Mary. No sooner was this bigoted popish queen seated on the throne, but she obtained the repeal of all the acts in favour of the free circulation of the Bible in English, passed in her brother's reign. This was done in her first parliament, which met the 5th of October 1553. A special office of thanksgiving was ordered, for the reconciliation of the kingdom to the see of Rome, and Bonner, being restored to his office as bishop of London, issued a mandate, dated Oct. 25, 1554, "to require all parsons, &c. to warn their churchwardens to extinguish the texts of scripture painted upon their church walls," which he said was "wrongly applied, and opened a window to all vices, and utterly closed up the way to virtue." * It appears, too, it was ordered that all English Bibles and Common Prayer-books should be removed from the churches,† as the churchwardens at Wemingswold, in Kent, complained, in 1565, "that they had no Bible since their church was defaced, ten years ago.

The Protestant ministers, Coverdale, Goodman, and others, who were compelled to fly to the continent, on account of the persecuting measures of this popish queen, made a new translation of the scriptures. The most beautiful edition of the "Geneva Bible," as this translation was called, because printed at that city, was published in April 1561. There is a copy of it in the British museum, exactly the size of the volume of the great Bible appointed to be read in churches, except that it is much thinner.

Queen Elizabeth came to the throne Nov. 17, 1558. She soon after renewed the injunctions of king Edward VI. respecting the English Bible, so that it was once more set free from the proscriptions of popish lawgivers. A fine anecdote is narrated, in relation to this event, which serves to shew the delight felt by the citizens of London on the restoration of a protestant government, and the prospect of being again permitted to hear and read the scriptures in their mother tongue.

"When the queen passed through Cheapside, at her coronation, there was a pageant erected. An old man, representing Time, with his scythe and wings, appeared as if coming out of a cave, leading another person, clad in white silk, all gracefully apparelled, who repre-

* Fox's Acts and Mon. vol. iii.
† Lewis's History, p. 201.

sented Truth (the daughter of Time), which lady had a book in her hand, on which was written *verbum veritatis*—the word of truth. It was THE BIBLE IN ENGLISH, which, after a speech made to the queen, Truth reached down towards her; which was taken by a gentleman, and brought to her majesty. As soon as the queen had received it, she kissed it; and with both hands held it up, and then laid it upon her breast, greatly thanking the citizens for that present, and said she would often read over that book." *

Numerous editions of the Bible, especially of the "Geneva," were published during the first part of this reign; and in the year 1568, came forth, by authority, what was called "Parker's, or the Bishop's Bible," because that version, which differs but little from Tyndale's and our present received version, had been made by fourteen dignitaries of the established church, most of whom were of the episcopal bench.

The queen died March 24, 1602.

At the commencement of the reign of James I. who had been educated a Presbyterian in Scotland, the Puritans in England petitioned for a reformation of certain abuses in the established church, of which they were ministers.—This led to what has been called "the Hampton Court Conference," held Jan. 12, 1603. On the second day of this royal conference, Dr. Reynoldes, the speaker of the Puritans, proposed to his majesty that there might be a new translation of the Bible, assigning as reasons, that those allowed in the reigns of Henry VIII. and Edward VI. were corrupt, and not answering to the truth of the original. To this the king agreed, observing, from a hint given by the bishop of London, that "no marginal notes should be added, he having found, in those annexed to the Geneva translation, some notes very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits." The king, as supreme head of the church under Christ upon earth, &c. was careful to send a letter of instructions to the translators; the first three are as follows:—

1. The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.

2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

3. The old ecclesiastical words to be kept; as the word *church* not to be translated *congregation*.

The last direction was, "that where *Tyndale's, Coverdale's, Matthews'* or the *Geneva*, printed by Whitchurch, agreed better with the text than the Bishop's Bible, these were to be used instead of it."

It was remarked in the former part of this history, that all the versions of the English Bible published in the reign of Henry VIII. had the word *congregation* instead of *church*; but respecting this and others of a similar kind, called "old ecclesiastical words," such as bishop, &c. instead of *overseer* and *elder*, that these at all events must be retained, whether they agreed better with the text or not. It is to this regulation, doubtless, we owe the rendering in the received version respecting Judas, who being of course above an *overseer* or an *elder*, was a *bishop*! It is said, "and his *bishoprick* let another man take." And also—

* Johnson's History of the English Translations, p. 67, 68.

"when tidings of these things came to the *ears* of the *church*," instead of, what was much more intelligible, "to the ears of the *congregation*;" except, indeed, the term *church* be restricted, according to the explanation given in the Articles of the Established Church of England, "The visible *church* of Christ is a *congregation* of faithful men." *

Having brought this brief sketch of the History of the English Bible to the date of the publishing of the received version, "with former translations," as it is said in the title-page, "diligently done and compared," I shall put a finish to it, by most devoutly calling upon all the friends of the Redeemer, especially of all English Protestants, to bless and magnify the name of the Lord, that such a thing was put into the heart of those most distinguished servants of Christ, by whom that great work was executed and encouraged.—From a somewhat careful examination of the early editions in the British Museum, I am fully convinced that the undivided honour of *translating the whole Bible into English*, belongs to WILLIAM TYNDALE! That he should never have been acknowledged, but that Coverdale, who was little, if any thing, more than corrector of the sheets for Tyndale, should have been called the translator of the English Bible, is wonderful; and that writers of respectability, even at the present day, should still repeat that Tyndale translated the New Testament only, and some few books of the Old, is most extraordinary! There is no circumstance of history, of the truth of which I am more entirely satisfied than this, viz. that the English Bible of the received version is substantially the work of William Tyndale; that highly honoured servant of Christ who, after Wickliff, commenced the Reformation in England, and whom the worthy and indefatigable John Fox called "the apostle of England." In reference to this great man, then, the writer of this article repeats what he has formerly stated, in a proposed epitaph for William Tyndale, who was burnt as a martyr for Christ, at Vilvorde, in 1536—

"Blest man! thy British blood was nobly spent,
THE ENGLISH BIBLE is thy monument."

London. J. I.

* This is part of the 20th article of those published by king Edward VI. in 1552. The 21st (called the 20th in the present 39 articles) thus reads:—

"*Of the Authority of the Church.*

"It is not lawful for the church to ordain any thing that is contrary to God's word written, neither may it so expound the one place of scripture that it be repugnant to another. Wherefore, although the church be a witness and keeper of holy writ, yet as it ought not to decree any thing against the same, so beside the same ought it not to enforce any thing to be believed for necessity of salvation."

There can be no doubt that the Reformers, in 1552, intended in the articles to lay the foundation of a *Presbyterian* national church, like that in Scotland; but when, in Elizabeth's time, it was found necessary to have it upon an *Episcopal* model, the *first* paragraph of the 20th article was added, by what authority no one can say, "The church hath power to decree rites or ceremonies, and authority in controversies of faith. And yet"—

A RENEWAL OF MY COVENANT WITH GOD.

(From the Papers of the late John Stanger, of Bessels Green.)

ETERNAL and unchangeable Jehovah! I desire, with the deepest humiliation and abasement of soul, to fall down at this time in thy awful presence, and earnestly pray that thou wilt penetrate my very heart with a suitable sense of thine

unutterable and inconceivable glories!

I desire, O Lord, to come before thee, truly sensible of my unworthiness and sinfulness. What am I, O Lord, that I should thus attempt to appear before thee, who art the Sovereign of heaven and earth, upon such an occasion as this, even to enter into a covenant transaction with thee? But the scheme and plan is thine own. Thy infinite condescension hath offered it by the Son, and thy grace hath inclined my heart to accept of it.

I would therefore, O God, at this time renew my covenant with thee. Be pleased, I humbly beseech thee, O Lord, to pardon and accept me, through the atonement and righteousness of thy dear Son; and assist me by thy blessed Spirit, in this solemn and important transaction.

I have been twenty-two years and more in the world, but O! what have I been doing all this time? How little have I remembered my Creator in the days of my youth! I believe, O Lord, it is now ten years or more, since thou didst first visit me in my soul with the gracious influence of thy spirit, and it is more than six years since I first entered publicly into covenant with thee, by engaging in the appointed ordinance of my blessed Saviour, and by giving up my name to thee, in being numbered amongst thy people. But, O Lord, I blush and am ashamed to think what little proficiency I have made in divine knowledge, in Christian experience, in holiness, and in walking in thy ways, with all these advantages.

I have often forgotten thee—I have run astray from thee like a lost sheep—I have acted as a prodigal son, and as a backsliding child. I have not lived to Him who hath died for me, as I ought; but have very much followed the evil desires of the flesh and the mind. But, O Lord, be merciful to me a sinner! Help me heartily to repent of all my transgressions, and to trust in the all-sufficient and perfect righteousness of thy dear Son Jesus Christ my Lord, for the eternal salvation of my immortal soul.

This day I do, with the utmost solemnity, surrender myself to thee; I renounce all former lords that have had dominion over me, and I consecrate to thee all I am, and all that I have—the faculties of my mind, the members of my body, my worldly possessions, my time, and my influence over others—to be all used entirely for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life, with an ardent desire, and humble resolution, to continue thine through all the ages of eternity; ever holding myself in an attentive posture to observe the first intimations of thy will, and ready to spring forward with zeal and joy to the immediate execution of it.

To thy direction, O wise and gracious God, I resign myself, and all I am and have, to be disposed of by thee in such a manner as thou shalt, in thine infinite wisdom, judge most subservient to the purposes of thy glory. To thee I leave the management of all events, and say without reserve, Not my will, but thine be done! rejoicing with a loyal heart in thy unlimited government.

Behold thy servant, O Lord, ready to be and bear every thing; for my desire is, not to live to myself, but to thee. Use me, O Lord, I beseech thee, as an instrument in thy service; number me among thy peculiar people; let me be washed in the blood of thy dear Son; let

me be clothed with his righteousness; let me be sanctified by his spirit; transform me more and more into his image; impart to me, through him, all needful influences of thy purifying, cheering, and comforting Spirit; and let my life be spent under those influences, and in the light of thy gracious countenance, O my Father and my God!

Dispose my affairs, O God, in a manner which may be most subservient to thy glory, and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence, at what time and in what manner thou pleasest; only grant that in my dying moments, and in the near prospect of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service: and do thou, Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye upon thy languishing, thy dying child; place thy everlasting arms beneath me for my support; put strength and confidence into my departing spirits, and receive it to the embraces of thy everlasting love; welcome it to the abodes of them that sleep in Jesus, to wait with them that glorious day, when the last of thy promises to thy covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance shall be administered to them into that everlasting kingdom of which thou hast assured them by thy covenant, and in the hope of which I now lay hold on it, desiring to live and to die as with my hand on that hope! And when I am thus numbered among the dead, and all the interests of mortality are over with me for ever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions on their minds; may they read it, not only as my language, but as their own, and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings, for time and for eternity. And may they also learn with me to adore that grace which inclines our hearts to enter into the covenant, and condescends to admit us into it when so inclined; ascribing with me, and with all the nations of the redeemed, to the Father, to the Son, and to the Holy Spirit, that glory, honour, and praise, which is so justly due to each Divine Person, for the part he bears in this illustrious work. Amen, and Amen.

Witness my hand,
JOHN STANGER.

Holcutt, Lord's day Morning, 7 o'clock, Oct. 27, 1765.

THE BEREAVEMENT.

Look up, look up, and weep not so,
Thy darling is not dead;
Her sinless soul has enter'd now
Yon sky's empurpled bed:
Her spirit drinks new life and light,
'Mid bowers of endless bloom;
It is but perishable stuff
That moulders in the tomb.

A. A. WATTS.

"*She is gone!*" I exclaimed, as I turned from the couch where my only little girl, a lovely child of three years old, had just breathed her last;—"*she is gone,*" and surely a parent may weep; nay, every thing connected with the scene unites to enforce it. Can the little engaging actions, the lovely prattle which only a few days ago occupied her attention—can the severe pains she lately suffered,

the agonies of dissolution, the final triumphs of the last enemy, in depriving the interesting object of life, be thought of without a tear? Jesus himself wept over the ravages of death; and if he grieved at the loss of a friend, he will not be angry if I weep over the remains of my *child.*

"*She is gone!* and why was she thus taken away! How often had I clasped her to my heart, as an object of my fondest affection; how did I seem to feel her identified with myself; how bright and endearing the picture I drew of her future loveliness, and her constantly increasing care of her parents, should we be spared to old age; and how often have I in effect said, 'this same shall comfort us concerning the work and toil of our hands;' and at last, with the tear of affection streaming from her eyes, shall close ours in death!—But every fond hope has been disappointed. Oh, sin, how awful and how extensive are thy triumphs! What misery hast thou scattered over the world, and how hast thou introduced death to take away our dearest joys, to mingle our fondest hopes with the dust of the earth, and to proclaim to us daily and hourly, that we have sinned against the Creator of the universe, and must endure his displeasure! May I increasingly hate rebellion against God, which has proved the source of so many and aggravated errors!

"*She is gone!* but it is a consolatory thought, that her removal was directed by infinite wisdom and love. My feelings will not allow restraint, but my judgment says, 'It is well.' He who created all things condescends to reveal himself as my father, to regulate all my affairs, and to permit me to have no more sorrows than accord with his glory and my happiness. He knows the keenness of my grief, and does not unnecessarily permit it. He has most assuredly some important objects to accomplish in the removal of this lovely babe. Did her fond parents love her too much, and her Giver too little? Did Infinite Wisdom see that the temptations or the sorrows she might hereafter meet with, would be more than she could sustain; or was his love to her so great, that he would raise her from earth when she had but begun to taste its sorrows, and introduce her at once to the infinite and eternal pleasures of his right hand? Gracious Father, it is well!

"Yes, *she is gone!* But, I dare not indulge a doubt, that while she has just closed her eyes on me, she has opened them in another world, to gaze for ever on uncreated glories. Oh, there is every thing in the character of the Deity, every thing in the conduct he has pursued, every thing contained in his word, to fill me with confidence on this delightful subject, and almost to convert my grief into joy. No, I cannot doubt, when I see David comforted under a similar trial; when I think of the efficacy of a Saviour's blood, to remove the curse due to the sin of our nature; and when I remember that the sentence of eternal wrath only proceeds on evil works actually done; I cannot doubt, when I think of the millions saved out of every nation, many of whom never heard the gospel; when the sacred volume itself describes infants as blessed by the Saviour of the world, who declares, that 'of such is the kingdom of heaven.'

"*She is gone!* I saw her departure from the world of suffering and of woe; I bedewed her cheeks, lovely even in death, with my tears, but I bowed submissive to the conduct of heaven. 'Father, not my

will, but thine be done!' May I henceforth regard my choicest mercies as only lent, and improve them for the glory of their Giver. May I transfer the affection I once felt for the child of my love, to an object infinitely dearer; and may I consider this affecting dispensation as placing another attraction in the heavenly world, to induce me to quicken my progress in the path which leads to its enjoyment."

B.

ACCOUNT OF MATTHEW DORRELL, LATE DEACON OF THE BAPTIST CHURCH ASSEMBLING IN THE LOWER MEETING-HOUSE, AMERSHAM.

MATTHEW DORRELL was born at Wendover, Bucks, July 11, 1755, of honest and industrious parents, who were regular attendants at the parish church on the Sabbath day, always taking their children with them. Whilst he was yet a child his father died, but under the divine blessing, his mother was enabled by her industry to obtain a comfortable livelihood, and to support the family. As soon as he was of proper age, he was apprenticed to an uncle, a shoemaker, at Weston Turville. When his apprenticeship expired, he left his kind mother and place of nativity, not knowing where his lot would be cast. On the 7th of May, 1777, he turned his back on the parental dwelling, to sojourn he knew not whither. But here the superintending providence of a gracious God was made apparent, as the next day he obtained employment in the town of Amersham, where he was destined to be the honoured instrument of effecting much good, as a supporter of the cause of evangelical religion; in fact, the history of the Baptist church at Amersham is so intimately connected with that of Mr. Dorrell, that we cannot separate them; and the reader will subsequently find that the day of small things is not to be despised.

Matthew Dorrell, at this time, was a gay, thoughtless young man, but (although he could join in the dance or song) was free from those gross vices to which so many young men fall a prey; and as his disposition was good-natured and kind, he was much respected by those with whom he associated. Ignorant of the depravity of the heart by nature, and his need of a Saviour, he prided himself on his punctual attendance at church on the Lord's day, and has often said, that he felt a great degree of self-complacency and pharisaical pride, because he could repeat the responses even quicker than the clerk himself. At the time of his arrival at Amersham, the parish church was about to undergo some repairs, and the market hall having been consecrated, was opened for divine worship; thither he repaired on the first Sunday, but as the room was too small to hold all who were in the habit of going to church, many were induced to attend the different places of worship in the neighbourhood; and Mr. Dorrell was amongst the number. He frequently heard Mr. Clark, the evangelical rector of Chesham Bois, as well as several dissenting ministers, viz. Mr. Porter of Chesham, Mr. Morris at Woodrow, and the minister of the General Baptist church at the upper meeting house Amersham. Mr. Porter's ministry was much blessed to his soul; as by his preaching he was brought to behold his sinful state by nature, and to feel a great concern to receive the salvation of the gospel. About the same time, Allein's

Alarm was put into his hands, which he read with much attention. This strengthened conviction of sin, and a sense of his need of a Saviour; but he had yet much to learn of his own weakness and dependence, like many others under similar impressions. He immediately set out with much earnestness to reform his life, and to make himself meet to appear before God, but did not flee to the cross of Christ as the only refuge. Mr. Porter preached a sermon, in which he exposed the folly of those who build on any other foundation than the Rock of Ages; and so faithfully did he describe the character of the Pharisee, that Mr. Dorrell found the robe of righteousness which he had been so earnestly weaving for himself torn from his shoulders. He felt so mortified and displeased with the preacher, that, as he has since declared, he felt the strongest inclination to threw a small Testament, which he grasped in his hand, at the preacher's head. He retired from the service with feelings of deep concern for the salvation of his soul; he might have exclaimed, with Ahab, "Carry me out of the host, for I am wounded." His continual inquiry was, "What must I do to be saved?" So great was the agitation of his mind, that when he retired he could not sleep. During the wakeful hours of night, amidst many groans and tears, he tried to pray: but as he had always used a form, he could find no words; yet in broken sentences he addressed the throne of grace. From that time he ventured to approach the mercy-seat without a form of prayer, and by degrees was enabled to pour out his soul before God with liberty of speech.

Soon after, he heard Mr. Porter preach a most encouraging sermon. It suited his case exactly; and whilst the preacher pointed out Christ as a refuge from the storm, and invited heavy-laden sinners to come unto him, that they might find rest, our friend beheld the way of salvation so clearly pointed out, that his mind was set at happy liberty: by faith he saw the Lamb of God, as bearing his sins upon the accursed tree, and by the cords of love was drawn to the cross of Christ. When he returned to his master's house, where he lodged, he could not refrain from declaring "what a dear Saviour I have found;" and it was with difficulty his mistress could persuade him that it was the same minister by whose words he had been so much disturbed, and with whose preaching he had found so much fault. From that period, Mr. Porter was looked up to by him as a father in Christ.

The fruits of faith now began to appear: his old companions were forsaken, and those things which once he loved became hateful in his sight. At that time the opposers of the truth were open and bitter in the persecution of those who professed attachment to the cause of Christ; Mr. Dorrell could not therefore expect to pass unnoticed. A violent persecution raged against him; he was even pelted on his way to meeting. False accusations, affecting his moral conduct, were industriously circulated, and his effigy was burned in the public street. Yet, unmoved by these things, he rather rejoiced that he was counted worthy to suffer for the truth's sake, and still was enabled through grace to persevere.

His sentiments being completely changed, he was desirous of enjoying the privileges of church fellowship. Having studied the

Scriptures with fervent prayer and great assiduity, his mind rapidly increased in the knowledge of things pertaining to God; and whatsoever he heard, like the Bereans of old, he brought to the test of the Bible, to see whether it were so. Having a scriptural view of the nature and constitution of the gospel church, he proposed himself as a candidate for church fellowship to the Independent church at Chesham; and the pastor after hearing his recital of the way in which God had dealt with his soul, and his views of the ordinances of the Gospel, said, with commendable liberality, "Mr. Dorrell, if I had the same views of baptism with yourself, I should consider it my duty to be baptized, before I joined the church." Acting upon this suggestion, he was baptized by Mr. Jones, of Hemel Hempsted, and received as a member by the church at Chesham, on the 26th of February, 1778. Residing at Amersham, he became a hearer of Mr. Morris, who then preached at Woodrow, about two miles from Amersham, but who shortly afterwards commenced an evening lecture in his own house at Amersham. As the number of hearers rapidly increased, a small workshop in Mr. Morris's yard was converted into a meeting house, where a few young persons agreed to hold a conference meeting at six o'clock on a Sabbath morning, but which was afterwards altered to seven o'clock. At these meetings Mr. Dorrell was a constant attendant, and generally presided, till at length he regularly spoke from a text, selected at the preceding meeting. Many persons have been the recipients of eternal blessings from attending on these occasions. Winter and summer Mr. Dorrell was found at his post on Lord's day mornings for nearly fifty years, until age and bodily weakness prevented his going up to the sanctuary. Neither were these meetings confined to means for religious instruction; a fund was raised by penny subscriptions, to assist the poor, who were either afflicted in body, or weighed down by age and infirmities. This fund is still in operation, and many hundreds have received seasonable supplies from its stores, which have caused them to thank the Author of all good for this channel of his bounty. A conference meeting was likewise held on Tuesday evenings, at which Mr. Dorrell also presided, and spoke from a text chosen by the friends at a preceding meeting. This meeting continued till the decease of Mr. Morris, when a prayer meeting was established on Monday evening, and the lecture on Wednesday.

But to return. Mr. Dorrell having been brought into the household of faith, "went on his way rejoicing," and having, by industry and economy, raised a little capital, he commenced business for himself; and the Lord so blessed his efforts, that finding business increase, and a comfortable maintenance afforded, he married Sarah Todd, a member of the church at Woodrow, who was in all respects fitted as "a help-meet for him." His attention now was called to the state of religion amongst his relatives and friends; fervent were his prayers, and active his exertions on their behalf, and very soon he had the pleasure of beholding evidence of the power of divine grace upon the heart of his only sister, who joined the church at New Mill, then under the pastoral care of Mr. Blain. Some time afterwards, his brother-in-law, who

was then his apprentice, and his wife's sister, joined the church at Amersham, of which they are still members.

In the year 1783, Mr. Dorrell, his wife, and six others, some belonging to the Baptist church at Woodrow, and others to the Independent church at Chesham, were formed into a church, and Mr. Morris was requested to administer the ordinance of the Lord's supper to them. Deacons were chosen of each denomination, and they considered themselves (as a journal written at the time expresses it) consolidated into one body, where there is neither circumcision nor uncircumcision, but all one in Christ Jesus; and from that period to the present time, no dispute or unpleasant circumstance had arisen, in consequence of mixed communion. In a very short time the divine blessing was so eminently manifested, that their small place of worship would not contain the numbers who wished to attend, and it was proposed to enlarge it; but a survey being made, that was found to be impracticable. A proposal was made to build a new meeting house: several circumstances combined to influence the minds of many to oppose such a measure, and they still continued to meet in the original place. But the great Head of the church, who "openeth and no man shutteth," by his divine influence on the heart of a female member of the church, enabled her boldly to step forward, and by a liberal offering to encourage the deacons (of whom Mr. Dorrell was one) to commence a subscription for a new meeting house. Calling on Mr. Dorrell, she said, "Why are you afraid in so good a cause, and why should our hearts fail?" At the same time, presenting him with five guineas, she said, "Take this mite, and give it to Mr. Morris, towards building a new meeting house." Mr. Dorrell received it with gratitude, as an earnest of good things to come, and, adding ten guineas to it, with much joy presented it to Mr. Morris, who thus encouraged, immediately drew up a statement, himself subscribing twenty guineas, and in two hours ten persons had subscribed one hundred pounds. Many others came forward with willing minds, and even those who were not stated hearers, readily assisted to build the house of prayer. Thus a neat and commodious meeting house was built, and opened for divine worship on the 7th of October, 1784. The church increasing very fast, it was deemed expedient, in the year 1792, to remove the services altogether to Amersham; consequently, the churches at Woodrow and Amersham united, and Mr. Morris still continued as pastor, and Mr. Dorrell as one of the deacons. A spirit of revival was so abundantly poured out from on high, that in 1797, the place of worship was considerably enlarged; two years after this another enlargement was necessary, when the present neat and commodious meeting house was erected; in all which transactions, Mr. Dorrell shared a prominent part, both by liberality of contribution and activity of service.

Having for many years spoken with great acceptance, at the Lord's day morning, and Tuesday evening meetings, many of his friends considered it desirable that he should go into the villages around, to preach the glad tidings of salvation. To their repeated solicitations he at length assented, and a house was licensed at Little Missenden, where he regularly preached on the Lord's day evening for many years, until age and infirmities prevented him from walking so

far; but his labours were not confined to this one spot in the Lord's vineyard, Amersham Common, Holmer Green, and Coleshill.—places in his own immediate neighbourhood, as well as many others at a greater distance, were the scenes of his zealous efforts to win souls to Christ, and many were the seals given to his ministry. It is computed that he walked many thousand miles on this errand of love, yet his efforts were disinterested and free, as it respects pecuniary recompence.

In the year 1807, a more important field of occupation opened, and his entrance upon it was preceded by a remarkable dream, which induced him more readily to undertake the duties connected with it; especially as his mind had just before this period been much exercised with the thoughts of how little he had exerted himself in the cause of the Redeemer, compared with the obligations under which he was laid, and he would often exclaim, "What have I done for him who died to save my wretched soul?" The Lord saw fit, at this time, to lay him for a short period on the bed of affliction, which was a season of deep humiliation and reflection. He resolved, if his life was spared, and his strength renewed, that he would not be so backward to comply with the wishes of those friends who occasionally requested him to supply their pulpits, but would, as much as in him lay, strive to promote the glory of Christ. The dream before alluded to occurred one Sabbath morning early. He thought some person came, and with much earnestness of manner said, "Go ye, and preach the Gospel to every creature." The same dream was repeated: this very much impressed his mind, and he said to his wife, he could not think what could be the design of it. Soon after he had risen, Mr. Morris sent a message, that he should be much obliged if Mr. Dorrell would preach for him at Great Missenden that morning, for having been taken ill in the night, he could not go. His dream being still fresh on his mind, he agreed to go, though with much trembling and fear. Mr. Morris had preached once a month, and administered the Lord's supper at Great Missenden for several years; but the church were now desirous that the services should be held on each Lord's day. Mr. Dorrell was therefore invited to fill the pulpit once a fortnight, and on the alternate Sabbath it was supplied with students from Hoxton. He continued to preach there, with many tokens of the divine blessing on his labours, for the space of two years, when the Rev. Mr. Seymour having been called to the pastoral office, his services were no longer required. Having regularly been called to the work of the ministry by the church at Amersham, he for many years preached on the Lord's day morning for Mr. Morris, and was found an acceptable supply for those of the neighbouring ministers who were either unwell or absent from home. Among others, the following places have been the scenes of his faithful ministrations, viz. Chesham, New Mill, Chalfont St. Giles, Gold Hill, Mill End, Ivinghoe, Speen, Chenies, Kingshill, and Wendover.

His own pastor, having a multiplicity of engagements, could not devote so much time to visiting of the sick and distressed as he otherwise would have done, but in Mr. Dorrell was found an excellent coadjutor. He was well qualified for this important branch of minis-

torial duty, and was a welcome visitor in the sick chamber to persons of all denominations.

He was very much affected by the death of a beloved fellow deacon, Mr. W. Potter, which was occasioned by the overturning of a coach, and the subsequent death of his beloved pastor, Mr. Morris; and while the wounds of his heart were yet open, he was called to experience a more severe shock, by the unexpected death of his dear wife, on the 3d of July, 1821. These visitations, but more especially the last, seemed to sever every tie that bound him to this lower world, and from this time, all his breathings of soul were after that rest which remaineth for the people of God. She had ever been a most affectionate and attentive wife, eminently pious, frugal, and industrious. It was her delight to train up her children in the fear of the Lord, and when no longer prevented by the cares of a young family, she became a constant visitor of the sick and afflicted, and often poured the balm of consolation into the wounded heart; taking great delight also in leading young inquirers into the good old paths, and directing seeking souls to the Lamb of God, as the sacrifice for sin; so that she was indeed "a mother in Israel." Of her it might justly be said,

She tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.

Deeply wounded by this bereaving dispensation, yet still bowing with submission to the will of his heavenly Father, his whole converse testified that he considered it better "to depart and be with Christ." Age and infirmities coming on, prevented him from taking those walks to the villages which he had been accustomed to do, yet he still continued to preach occasionally, and to assist the present pastor on those mornings on which baptism was administered, till within a month of his death. It afforded him much comfort in his last days, to witness the prosperity of the church, and the peace and unity that prevailed. Two or three months prior to his decease, a great decline in health and strength was visible to those around him, although he still continued to fulfil the duties of his avocation, and to attend the courts of the sanctuary. The declension in his bodily powers was felt by himself, and he used to say, "My dear Master is taking my tabernacle down very gently: I am going on nicely."

The last time he entered the pulpit, was on the first Lord's day in November last, and, by the petitions offered, it was apparent to all that he considered the time of his departure near. When he came from the pulpit, he said to a friend, "I shall never enter that pulpit again." On the next Sabbath, a neighbouring minister being with him, he called upon him to return thanks, saying, "Come, dismiss the table, for probably we shall no more meet again here." On the third Lord's day he attended the house of God in the morning, and speaking of the death of an aged brother in the church, he said, "I shall be the next;" and addressing his pastor, he said, "They will not let me come out this afternoon." "Well, then we will remember you in our prayers," was the answer. "Yes," said he, "I know you will." In the evening he was preparing to come out, but a heavy shower prevented his attendance. That night was to him a very restless one, and in the morning medical aid was called in, and he obtained temporary relief from his bodily sufferings, which had been very acute. On Tuesday, although very ill, yet he was enabled to

come down stairs, and held converse with many friends. To a young gentleman in a weak state of health, who called to see him, he talked sweetly of Christ, the great Physician; and, taking him by the hand, said,

"A dying, risen Jesus,
Seen by the eye of faith,
At once from danger frees us,
And saves the soul from death:
Come then to this Physician,
His help he'll freely give;
He makes no hard condition,
'Tis only look and live."

That evening, he for the last time summoned his family to the domestic altar, and though, from pain and weakness, his prayer was necessarily brief, yet he fervently supplicated the divine blessing to rest upon each individual, as well as his pastor and church. The next morning (Wednesday) his kind friend and physician called, and after a consultation with his medical attendants, informed the family that their dear relative was past hope of recovery. When this was communicated to Mr. Dorrell, he said, "I am aware of it," and expressed a perfect acquiescence in the divine will. Turning to his pastor, he said, "I have fought a good fight, but have fought it badly; but, like Little Faith, I have fought with good weapons. Go on, preach Christ, live Christ, and then you will die and be with Christ." To his son, who was about to attend the funeral of the aged saint before mentioned, he said, (in answer to the question, "What do you wish the church to pray for?") "That I may have patience, and you all have grace." To a female friend, who had lately been bereaved of her husband, he said, "I shall soon be with your dear Joseph; I have a good Saviour: I love my children, I love my church, I love my minister, I love my neighbours and friends, and I leave you all in the hands of a dear Christ." In converse with two friends, who reminded him of the love and faithfulness of the Saviour, he said, "Yes, he is faithful; venture on him, venture wholly: good night." On Thursday, a neighbouring minister having called, on taking leave said, "Farewell, I and mine will pray for you;" to which he answered, "Do not pray that I may live." Having been put into a warm bath, he was a little revived, and cheerfully exclaimed, "A pardon bought with blood, with blood divine—a pardon bought with blood, with blood divine, of him I made my foe!" Then looking upon his son, he said, "God had but one Son, and he gave him up to die for me. O, that I could now adore him like the heavenly host above! Happy songsters! when shall I your chorus join?"

The night preceding his death he submitted to an operation, which caused him great pain; but he bore it with exemplary fortitude and patience. After it was over, he said, "I have undergone this to oblige my children, who wish to keep me a little longer; but 'tis finished—'tis done." During the night his sufferings were great indeed, yet he was fervent in prayer, exclaiming once, "Death is a long passage: my dear Almighty Friend do not forget me! Oh, let me die!" To his physician he said, "You are very kind, but you pay me more respect and attention than I deserve:—

"Ah! I shall soon be dying,
Time swiftly glides away;
But on my Lord relying,
I hail the happy day."

From this time he rapidly declined in strength; his voice became inaudible, except at intervals, during which he was heard distinctly to say, "The Lord have

mercy on me!" then, nodding to each of his family, "Love one another; still pray for me, not that I may be spared, but that my passage may be made easy." His last words were—

"His name the sinner hears,
And is from sin set free;
'Tis music in his ears,
'Tis joy, 'tis harmony:
New hymns do now his lips employ,
And dances his glad heart for joy."

In him the power of divine grace was conspicuously manifested, as it enabled him to overcome a disposition naturally irritable, and to exhibit, in a remarkable manner, the benevolent character which the Gospel inculcates.

Ever industrious and frugal, he was enabled to assist those who were in distress. His charity was without ostentation; as it were, his left hand knew not what his right hand did. His house and table were ever open to the followers of Christ, and his hospitality has been experienced by vast numbers of strangers. His children, one son and three daughters, having been trained up in the fear of the Lord, became blessings unto him, and we trust they are all the subjects of divine grace; his only son having been, by the unanimous voice of the church, called to fill the office of deacon, vacant by the death of his father. In testimony of the esteem in which he was held by the church, of which he was deacon for forty-seven years, they have erected a neat tablet to his memory in the meeting-house.

His remains were committed to the silent tomb on the 26th of November, 1829, and a funeral sermon preached to an overflowing congregation by his pastor, the Rev. J. Statham, from Matt. xxv. 23. "His Lord said unto him—Well done, good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

ORIGINAL LETTER OF JOHN BERRIDGE.

Everton, Nov. 15, 1785.

Dear and Honoured Sir,

ON Friday last I had a note from Mr. ——, which acquainted me with the loss of your partner, who I find expired suddenly, after a long illness. She had lived to see her daughter married to a peer, and her three sons seated in the House of Commons, and then is quickly removed. What a bubble is human honour, and what a toy is human joy! Happy is he whose hope the Lord is, and whose heart crieth out for the living God.—Creature comforts may fail him, but the God of consolation will be with him; and when human cisterns yield no water, he may drink of the river that waters the throne of God.

Your partner's absence will make the house look dreary, and household matters move heavily, for she was a right spring of œconomicks; but when the rib is gone, you must lean firmer on your staff. Ps. 23. You may now, perhaps, think of drawing yourself into compass, a desirable thing for an aged pilgrim who is going home, and glad to drop incumbrances, having no more house-room, garden, or servants than are really needful. Youth without grace wants every worldly embellishment; but a gracious heart and hoary hairs crieth out for communion with God, and says, "Nothing on earth can I desire in comparison with Him."

What a mercy you need not fly to worldly amusements for relief, and run away from yourself to find comfort! Along with plenty of this

world's husks, the prodigal's food, God has bestowed a pearl on you, which createth an appetite for spiritual cheer, and bringeth royal dainties into the bason. May this season of mourning be sweetened with a sense of the Lord's presence, bringing many tokens of fatherly love, and sanctifying the visitation, by drawing the heart more vigorously unto God, and fixing it on him.

I have been ill for three months, and my body is wasted and weakened pretty much. My disorder seems to be asthmatic, and is attended with a deep cough and much phlegm. For two Sundays I was kept from my pulpit, but through mercy I am now able to preach once a week: my appetite is better, and I sleep better, but am feeble still. Mr. —— seems wholly restored.

May your children, along with this world's tawdry honour, partake of the true honour, by being adopted into God's family, and made the sons and daughters of the Most High.

Jesus' grace and peace be with you, and with your affectionate and dutiful servant,

JOHN BERRIDGE.

POETRY.

A MOTHER'S LINES ON HER STILL-BORN INFANT.

YES, I had thought, had fondly thought,
To gaze upon my little treasure;
To clasp it to my throbbing heart,
With feelings of unmingled pleasure;
And on its little cheek to press
A Mother's sweetest, warmest kiss.

And I had hoped that, in return,
Its eye would gently beam on me;
And that its infant smile would fill
My very soul with ecstasy:
While as I held it to my breast,
Sweetly I'd lull it into rest.

My thoughts, my babe, had also trac'd
Thy father's joy on seeing thee;
And with what fond delight he'd hold
His first-born infant on his knee:
Whilst our united prayers would rise,
On thy behalf, beyond the skies.

Say then, but stay—for who can tell
How was my heart with anguish torn,
To find my cherish'd hope cut off,
To find my lovely babe still-born.
How did I watch, if haply breath
Might indicate escape from death!

And yet my babe, thy perfect form
Inspired with gratitude my heart;
Thy look so lovely, e'en in death,
'Twas hard indeed with thee to part.
Whilst as I kiss'd thy clay-cold face,
Thy father's features I could trace.

But thou art gone, I am bereft
Of one so lovely, and so fair;
One dear remembrance still of thee
Thy mother has—a lock of hair,
On which she looks with sadden'd joy,
And thinks upon her little boy.

Be still, my heart, suppress that sigh,
Nor one rebellious thought awaken;
"It is the Lord"—let that suffice,
'Tis God who has thine infant taken:
Resign him then, and pray that He
May sanctify this stroke to thee!

Hull. S. H. M.

REVIEW.

Patience in Tribulation; a short Memoir of E— E—, a humble-minded Christian who entered into rest, August 13, pp. 146. Seeley. Price 3s. 6d.

THE records of genuine piety so strikingly illustrate and confirm the statements of revelation, that there is no description of reading, apart from the Bible itself, which we hail with more pleasure, or more cordially recommend to the attention of others. It must be confessed, that not only in the facts detailed, but also in the manner of getting up works of this class, there is much diversity; and we cannot always be so unqualified in our commendation as we could wish: we are, therefore, the more gratified when those instances occur in which the less acceptable part of our service, that of expressing our dissent, is rendered unnecessary. One of these, we are happy to say, is now before us. In the style of this memoir there is a considerable degree of vigour united with a beautiful simplicity, and adorned with a rich vein of scriptural allusion. We have seldom perused a work even of this kind, that we think so well calculated to produce upon the mind a more important and desirable train of impressions; and we are unable to conceive of any class of readers to whom it might not be beneficial; but we are especially of opinion, that if it could obtain admission to those persons whose views of the person and mediation of Jesus Christ, are tinged with Socinianism, it is eminently adapted to discover the fallacy and danger of such sentiments, and to urge the necessity of their speedy abandonment.

The following passage relates to this subject:—

"O that my heart could be more grateful to that Being who has condescended, I hope, to take me by the hand, and lead me from that path in which I was for a time permitted to stray. O pray that I may evermore be safely conducted into the narrow path which leadeth unto life, and that I may not again wander therefrom. I believe I have never fully declared to you, either in writing or conversation, (though I may have done it in an indirect way,) that I have been made sensible of my past errors, and that I have a desire to be deeply humbled before God for them. My proud heart, I am sorry to say, has hitherto recoiled from making this positive confession to you and E—, principally, perhaps, because I never so strenuously contended with any others for those opinions which I strove so hard to adopt. I would now, as far as I can, give you an idea of the present state of my mind and opinions. God has, I hope, made me feel the reality of our enmity against Him in a state of nature, and, consequently, the necessity of regeneration and of an interest in that atoning sacrifice by which alone we can be redeemed—and that this renewal of the heart and desire to cast ourselves at the foot of the cross, can be effected only by the influence of the Holy Spirit; but also, that we must strive with unremitting diligence in the use of appointed means to strengthen the good work which may be begun in us. We are not to be idle recipients of so great a mercy, but are to "*work* out our own salvation with fear and trembling." p. 39.

1. *The Church of England and Dissent; an article corrected and enlarged from the 48th No. of the British Review.* pp. 84. Seeley. 2s. 6d.

2. *The Apostolical Constitution of Christian Churches; a discourse delivered at Maize Hill Chapel, Greenwich, July* 21, 1830, *on occasion of the ordination of Four Deacons.* By THOMAS TIMPSON. pp. 31. Westley.

THE first of these articles is an old missile hurled some five years since, from the British Review, and intended to demolish two publications previously written, in defence of the principles and practice of the primitive church; the former by Mr. James of Birmingham, and the latter by the late Mr. Lowell of Bristol. Between that period and the present, one work after another has issued from the press, sometimes by churchmen, and sometimes by

dissenters, in which the corruptions, the decay, and the danger of the national church have been so faithfully and forcibly represented, as to make some attempt to arrest the progress of alarm indispensible. The arsenal, however, with all its vast stipendiary resources, not furnishing any new implement of warfare, this old weapon, which had fallen *imbelle telum sine ictu*, has been picked up, repaired, and polished, and once more projected, with the hope, no doubt, of greater advantage to the service. But alas! for the success, its renewed whiz has excited the attention of Mr. James, and before now, it is probable the result has ceased to be a matter of conjecture. In short, the British Reviewer will find Mr. James such good company on this occasion, that we think it better to leave them *tete-a-tete*, than by our farther intrusion, just now, to offer any unseasonable interruption to their highly important interview.

At the same time, we may be allowed to intimate to our readers, that should they be of opinion that any auxiliary to what Mr. James has written, is desirable, they will, we think, in Mr. Timpson's "Apostolical Constitution," find this, to a considerable extent, supplied. This tract is admirably adapted for extensive circulation. Much important instruction is conveyed in a clear, powerful, and compressed style. The subject discussed is "the character of the members of the apostolic churches, together with the offices of their divinely constituted ministers." In the treatment of this subject, considerable judgment is displayed; the authorities are unobjectionable, and the inferences are irrefragable. From the closing reflections we make the following extract:—

"We perceive the admirable adaptation of the gospel institutions to the condition of all the nations upon the earth. They have been formed for mankind as sinners; they are intended to be the means of their moral renovation, edification, and salvation. They have no connexion with civil government. They cannot possibly interfere with the politics of rulers. They are altogether spiritual in their character; for the kingdom of our Lord and Saviour is not of this world. Churches of Christ may flourish in all their simplicity, perfection, and beauty, in communities of the most refined republicans or royalists. They may prosper under monarchy, aristocracy, or democracy—in the crowded city, or in the scattered village, in the royal metropolis, or in the infant colony. In London or Latakoo, in Honoruru or New York, in Tahiti or Calcutta, the churches of Christ, 'with their bishops and deacons,' may shine, and do shine, in all the beauties of personal holiness to the glory of their Redeemer, their Saviour, and their Lord." p. 29.

The Great Mystery of Godliness incontrovertible; or Sir Isaac Newton and the Socinians foiled in the attempt to prove a Corruption in the text, 1 Tim. iii. 16, Θεὸς ἐφανερώθη ἐν σαρκί: containing a review of the charges brought against the passage; an examination of the various Readings; and a confirmation of that on the received text of general and biblical criticism. By E. Henderson, Professor of Divinity and the Oriental Languages at Highbury College. Holdsworth and Ball. Price 3s. 6d.

The beautiful passage examined in this very elaborate pamphlet, has been considered by some "as exhibiting a stanza of one of the primitive hymns." Divided into lines, according to the several propropositions of which it consists; it appears thus:—

God was
Manifested in the flesh,
Justified by the Spirit,
Seen by the angels,
Proclaimed among the heathen,
Believed on in the world,
Received up into glory." p. 4.

We fully concur with Dr. Henderson in his opinion respecting the allusion—

"Considering the circumstances, that Timothy was resident at Ephesus at the time the epistle was addressed to him; that this city was celebrated for the number of its pillars and inscriptions, and that the apostle had just represented the Christian church as the column and basis of the truth, nothing can be more natural than the supposition, that he continues the figure in the 16th verse, and represents the form and

substance of the gospel as an inscription engraven on that pillar for the purpose of luminous exhibition to the world. Not only was it common in ancient times to transmit histories and laws in this way to posterity, but the principles of science and precepts of primary utility in the government of human life were thus inscribed on columns, that they might be read by those who passed by, and be preserved for the benefit of future ages. Precisely such a purpose has the apostolic inscription served for the long period of seventeen centuries. It has held forth to the view of all the grand fundamental principles of the christian belief:—the humiliation, triumph, and exaltation of the Messiah, and the early and speedy extension of his kingdom in the world." p. 5.

To the great majority of our readers, the controversal discussion now before us could not be made very interesting. Not at all conversant with *manuscripts*, *versions*, and *fathers*, they can see, however, that the doctrine of the deity of Christ is interwoven with all parts of the New Testament. Satisfied with the *received text*, as translated into their own language, they can feel that this is the rock of their salvation, and rejoice in God their Saviour.

Our Theological tutors and students will receive this specimen of the learning, diligence, and zeal of Dr. H. with the liveliest interest.

After the most careful examination we have been able to give to this pamphlet, we are completely satisfied that our esteemed friend Dr. H., has made out a very strong case for the received text, which no adversary to the doctrine of our Saviour's deity will ever be able to destroy. Thanking him most sincerely for all the time, and labour, and patience which this excellent tract, very handsomely and correctly printed, must have cost him, we heartily wish it the widest possible circulation.

A Sermon occasioned by the death of Robert Davies, Esq. late of Salters' Buildings, Walthamstow, preached in Marsh Street Chapel, Walthamstow, on Sunday Morning, the 31st January, 1830. By GEORGE COLLISON. pp. 48. Teape.

THIS truly edifying discourse is founded on the dying testimony of the late Robert Davies, Esq. which was expressed in the words of the apostle, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," &c. &c. The principles and instructions derived by Mr. Collison, from this delightful passage, are in the highest degree animating and sanctifying. How exceedingly gratifying must it have been, both to himself and his auditory to be enabled to say, "I feel an assurance not common on these occasions, that the sentiments about to be delivered were the explicit sentiments of our friend through a profession of more than threescore years." Such a testimony to the pure, powerful, and continued influence of evangelical truth is surely entitled to be heard, and deserves to be recorded. The plan of Mr. C.'s sermon is "to illustrate the apostle's view of the knowledge of Christ—his estimate of its superior excellency, and its practical relation to our own eternal happiness," and the accomplishment is characterized by a rich, copious, and spiritual train of pious reflections, accompanied with earnest appeals and solemn admonitions. Under the second division of this discourse an anecdote is introduced too long for quotation here, but which on account of its peculiar interest, we have inserted in another department of the Number.* We must, however, find room for the following statements concerning the departed.

"In the exercise of his own judgment, in the important concerns of the soul, he became a member of the church of Christ under the pastoral care of Rev. Dr. Rippon, who was then just entering upon his useful ministry, as the successor of the late Rev. Dr. Gill, the learned author of the Commentary on the Bible. Of that Christian society he continued an affectionate member to his death, although circumstances in later years, did not allow him to worship with them."

Again—

"The last twenty-five years of his life have passed away in calm retreat from the world, and christian retirement; not in selfish and expensive gratifications in the

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* p. 571.

vain shew of this world, in which too many professing christians indulge; but in the happy enjoyment of domestic bliss, in devising and executing measures for the happiness of his family, in strenuously promoting the comfort of the widow and the fatherless, in assisting poor churches, and in rendering aid to many poor ministers of the gospel in his own country." p. 37.

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1. *The Good Minister of Jesus Christ; a charge delivered to the Rev. Edmond Thornton Priest, at his ordination to the Pastoral Office in the new Independent Chapel, Commercial Street, Northampton, on April* 21, 1830. By JOHN LEIFCHILD. pp. 41. Bagster. Price 1s.

2. *An Address delivered to the Rev. John Pyer, on his Public Designation to the Office of City Missionary, in the service of the Christian Instruction Society, on Wednesday Evening, April* 21, 1830, *at Claremont Chapel, Pentonville.* By the Rev. JOSEPH FLETCHER, M.A. of Stepney. pp. 20. R. Davis.

3. *The Christian Messenger; a Sermon preached June* 29, 1830, *at the visitation of the Rev. George Hodson, A.M. Archdeacon of Stafford, in the parish church of Cheadle.* By the Rev. ISAAC TEMPLE, A.M. Beneficed Curate of Lane End, and Domestic Chaplain to the Right Honourable the Earl of Dalhouse. pp. 24. Seeley. Price 1s. 6d.

IN whatever concerns the kingdom of Jesus Christ we neither expect nor desire novelty. The very attempt, we fear, has frequently derived its origin from the pride of the human heart, and, in many instances at least, has drawn after it consequences which every friend to general piety cannot but deeply deplore. The nearer our approximation to the evangelical standard of divine truth, the more will our verbal and written communications bear the impression of similarity. In the statement and illustration of the same principles, however, by different persons, there will be a diversity arising from a variety of causes, over which perhaps, they possess but a very limited control, which will impart to each a distinctive character, and, were it as usual, to aim at obtaining the instruction supplied by these individual efforts, as if to draw individual comparisons between their real or supposed merits, the amount of christian edification would certainly be much greater. Besides which it would be discovered, that not only no man, however eminent, possesses every excellence, but that, indeed, the distribution of gifts is so wisely administered, that by setting one thing over against another, even in this department of the divine government, much nearer approach to equality is effected than is generally imagined, and that, therefore, instead of pursuing a course, which has too often involved a schism in the body, it would be well adoringly to contemplate, as far as possible, the whole effect of his bounty to the church, who divideth to every man severally as he will. In conformity with these observations, we have placed the above sermons in the order in which, as we suppose, they were delivered. They are alike, and different. They are all so valuable, that no minister nor private christian can carefully peruse them without advantage, while each possesses its own characteristic excellence. In those things which are pre-eminently estimable, they are most of all in agreement: the firm and decided tone in which they recommend that the great and fundamental doctrines of the cross should be published and maintained, and their requirement of holy dispositions and behaviour as the only effectual illustration of an evangelical ministry, and the most successful refutation of the objections to which it may be exposed. In conclusion, we think, that those who requested the publication of these discourses did well; that those who have complied with it have done better, and that those who may be assisted so to profit by them, as that the interests of the kingdom of Christ may be promoted, will do best of all.

An Appeal to the Scriptures on the Ordinance of Baptism; interspersed with the concessions of learned and judicious Writers, who espoused Infant Sprink-

ling. By the author of the Christian's Sketch Book, "Spiritual Cabinet," &c. pp. 23.

A FEW months since we heard a Roman Catholic, in the presence of more than a thousand persons, frankly acknowledge that his church is entirely indebted to tradition for the ceremony of infant baptism, and, at the same time, he challenged a clergyman of the church of England to shew superior authority for his practice of that rite. The respondent was perhaps as competent a person as could have been selected for the purpose, but his perplexity could not be disguised, and his concessions were ruinous to his cause. Let the appeal to inspiration be direct and unequivocal, and it must be obvious that there is no more divine authority for the injurious practice of infant sprinkling, than for the ludicrous ceremony of baptizing bells, or the idolatrous worshipping of graven images. Hence the concessions which good and learned men of different denominations have made on this subject are so numerous and so various as to amount to an entire relinquishment of the doctrine.

The writer of this article was personally acquainted with two highly respectable pastors of independent churches, who, when there were infants in their churches or congregations to be sprinkled, uniformly exchanged pulpits with a neighbouring brother, and devolved on him the task which they could not conscientiously perform. One of these brethren could not believe that *infants* were the proper *subjects* to receive the rite; and the other could not believe that *sprinkling* was the proper *mode* of administering it.

The "appeal" we have thus introduced may prove valuable as a trait to those whose means and opportunities are very limited; but with these exceptions, we would recommend Mr. Booth's irrefragable work, "Antipædobaptism examined;" or that excellent compendium in two sermons, by the late Mr. Dore, a short time since reprinted, and edited by the Rev. Dr. Newman.

1. *Two short Discourses delivered at the Baptist Meeting House, Kensington Gravel Pits, and published by Request.* By W. SOUTHWOOD. pp. 35. Holdsworth.

2. *Sermons on the Covenant of Grace.* By the late Rev. TORIAL JOSS. No. 1. pp. 11. Holdsworth. Price 2d.

MR. SOUTHWOOD'S "two short discourses" are entitled, "The Heavenly State," and "The Prophetical character of Christ." In an advertisement, Mr. S. has given a copy of the note he received from some young people at a school, requesting him to publish these discourses, and his own reply, intimating his cheerful compliance. The pious reflections in the first, are referred principally to "the funeral of a dear babe:" the last of these is, that "Souls on entering heaven, will be greeted by, and associated with particular individuals." In speaking, or even in writing, concerning heaven, few have succeeded to our satisfaction. What is said on a kindred subject, most forcibly applies to this, "It is high I cannot attain unto it." We confess, that to us, the silence of revelation, as to the details of the future state, is far more acceptable than any conjectures or speculations which cannot be sustained either by direct testimony, or certain inference from the word of God. The second discourse comprises valuable remarks on "Christ's abilities, as our instructor—the just proportions of his ministry—the manner in which he communicated instruction—and his general deportment."

The sermon "on the covenant of grace," by Captain Joss, is truly evangelical; as would be expected by all who have any recollection of the preacher's character and communications. Mr. Southwood is the editor of this specimen; and, if this should prove acceptable, it appears that he has eight more, delivered, as this was, on occasion of administering the Lord's Supper, which he would bestow on the public. We understand the editor has published a large edition of this sacramental address, and we should consider his receiving encouragement to proceed

with the publication of the rest, as a farther evidence of growing attachment to evangelical sentiments.

An Appeal to the Holy Scriptures themselves on the Doctrines of Faith and Works: with a view of learning from the only Pure Fountain what is the real Truth to be understood by a Christian of those Christian Doctrines: and a Postscript on the duty of a Christian in regard to his Connexion with the World and Worldly Concerns. By A LAYMAN. pp. 74. Longman.

THE writer of this pamphlet, in his way, is, we doubt not, a very good sort of man, but he is evidently alarmed by what, at present, he does not understand, and, as under such circumstances, is a common case, bewilder himself, he, without intending it, labours to bewilder others. What this gentleman may have heard, to create so much concern lest his children and others should be led astray, he has not particularly stated; but we exceedingly doubt whether any one of the persons, against whose instructions he so earnestly protests, has spoken so unscripturally and dangerously as he has written; for example—

"But the unrighteous who have neglected good works, are not left without hope. For it is clear that there are *two* modes open to us of adding that help, which is required to our faith; namely, *good works* and *repentance*; which repentance necessarily includes future amendment, or it is not repentance.

"Our Saviour tells us that 'just persons *need no repentance.*' The *just* or virtuous, therefore, through faith are accepted, their just works giving them that advantage over sinners, which is nothing less than saying, that good works and faith are sufficient for acceptance." p. 25.

Perhaps no one will be surprised that such a writer should find himself perplexed by Eph. ii. 8, 9, 10, "For by grace are ye saved," &c. On this beautifully clear representation of divine favour we have, as if by way of contrast, the following superlatively obscure note,

"Part of an argument on the mysterious nature of the grace of God, beyond our understanding, and showing that salvation will come from the grace or love of God, through faith and good works, but that we cannot rely on our works, which will be insufficient without faith and the divine grace or favour of God." p. 56.

"Who is this that darkeneth counsel by words without knowledge?"

Scripture the Test of Character: an Address to the Influential Classes of Society, on the Effects of their Example. pp. 123. Innes.

PREFIXED to this excellent address is a respectful dedication to our most gracious Queen Adelaide, occupying eleven pages. Happy indeed shall we be to learn that the very important and pious statements of this sensible writer have obtained attention among those to whom they are more particularly addressed. We fear our feeble recommendation will be unavailing in this connexion, or we would earnestly request that the following powerful appeal might receive the deliberate consideration to which it is so justly entitled.

"How then, have we testified our gratitude to Him by whom we have been so highly distinguished? By forgetting his benefactions, by disobeying His injunctions, by pouring contempt on his institutions, by raising the standard of rebellion against His government. And is it for this, my Christian countrymen, that we have been raised to such pre-eminence among the nations of the earth? Is it to hoist the signal of defiance against the Sovereign of the universe, that we have been set as a city upon a hill, and that the eyes of every other people have been turned in admiration and hope upon us! Ah, let us beware how we convert the post of honour into a rallying point for traitors, else we may be sure that it will speedily pass into worthier keeping. The God of heaven will not be mocked by the work of his hands. He has graciously revealed to us the conditions on which His favour is to be obtained, and has given us sufficient proof that these cannot be infringed with impunity. If, then, our hearts are dead to every noble feeling of our nature, if we cannot be moved to gratitude by the most glorious benefits ever bestowed on human beings, let self-interest teach us to tremble at the thoughts of making an enemy of Him in whose hand is the sceptre of the universe, and before whose power all things contained in it must eventually bend. Men

do not treat a benefactor with neglect and insult, yet hope for a continuance of His bounty, nor a judge with contumely, yet hope for his clemency, nor take up arms against this lawful sovereign, and yet hope to be treated with the favour due to faithful and loyal subjects. Shall we then dare to despise the gifts and to disobey the laws, and to resist the authority of Jehovah, and yet expect to prosper? No, if we follow the rebellious, with the rebellious must be our lot. And shall we then subject, voluntarily subject our beloved, our glorious Britain to the melancholy, the forlorn and desolate state, to the sad fate of Judea? Shall we subject her brave and free-born sons to a foreign yoke? Can we bear for a moment to think even of the possibility of her incomparable institutions being trampled under foot; to think that she, so long the guiding star of this mother world should set to rise no more—that her name should be numbered among those things that have been? Even strangers might weep to see this earth deprived of the model so long its admiration and glory. Even the most distant parts of the earth might well mourn the downfall of that power, which had conveyed gladness and peace to its uttermost corners. For whore was misery, that the soothing voice of Britain was not heard? Where was slavery that her powerful arm was not seen breaking asunder the fetters of the captive? Where was human nature debased by ignorance that her rousing and civilizing influence was not diligently employed to restore the lost image of Deity?" p. 35—38.

Glenrock Sunday School; or Lessons illustrative of a simple method of conveying Religious Instruction to the children of the Poor. By the authors of "Aids to Developement," &c. p. 280. Seeley. Price 5s.

"Tom's humble attempt," which was published by "the Society for promoting religious knowledge among the poor," more than three quarters of a century ago, and which still remains on the list of their valuable publications, contains the germ of all that is most important among the more modern endeavours to convey instruction to children. In recent works, especially, the principle of the tract alluded to, is amplified and carried out to a considerable extent, of which the volume now before us is a very desirable specimen. The object is to employ the understanding, and to fatigue the memory no farther than is essential to the attainment of that object. The arrangements of the "Glenrock Sunday School," appear to be happily adapted for this purpose, and furnish appropriate supplies of instruction through an ascending series, from the first to the tenth class. The following is a specimen of the instruction to the first class:—

"Mrs. Hervey, Who was John? 3rd Girl, One of the disciples, ma'am. Mrs. Hervey, And something besides a disciple? 4th Girl, An apostle. Mrs. Hervey, Yes. How many apostles were there? 5th Girl Twelve. Mrs. Hervey, And is there any thing particular said of John? 6th Girl, Yes; that Jesus loved him very much. Mrs. Hervey, Yes, that is said several times, do you remember when? 7th Girl, When he leaned on his breast at supper. Mrs. Hervey, True; and he is called the disciple whom Jesus loved. You said that John was a disciple, and also an apostle, do you know the difference? 8th Girl, No ma'am. Mrs. Hervey, What did persons follow Jesus for? 9th Girl, To be taught by him. Mrs. Hervey, And what were those called who followed him? 10th Girl, His disciples. Mrs. Hervey, Then what do you think a disciple is? 11th Girl, One that is taught. Mrs. Hervey, Right, but the apostles did something more than be taught themselves, did they not? 12th Girl, Yes, Christ sent them to teach other people. Mrs. Hervey, Then you have found out the distinction between a disciple and an apostle, tell it to me again. 12th Girl, A disciple goes to be taught, and an apostle is sent to teach people." p. 36.

A Practical Exposition on Psalm 130, wherein the nature of the forgiveness of Sin is declared; the truth and reality of it asserted, and the case of a soul distressed with the guilt of Sin, and relieved by a Discovery of Forgiveness with God, is at large discoursed. By John Owen, D.D. pp. 557. Tract Society Depository.

For us to commend this invaluable work to those who are already acquainted with its excellence, and a very considerable majority of our readers, we have no doubt, are of that privileged number, would be most emphatically a work of supererogation. But to those who have not yet perused it, we would say, by all means embrace the earliest opportunity of seeking the incomparably important instructions conveyed through the medium of these pages.

NEW PUBLICATIONS.

1. *Archbishop Secker's Lectures on the Catechism, arranged in Questions and Answers, for the use of Schools and Families.* pp. 246. Longman.

To a considerable extent we most cordially approve of these Lectures, as comprising very much that is highly important in the most valuable department of knowledge, communicated too in a style admirably suited to the capacities of those whose interests are principally contemplated. We cannot, however, help perceiving, that certain parts of the superstructure necessarily partake of the weakness and deformity of the foundation; and, as a whole, deteriorate its beauty and excellence. It having been conceded, in p. 22, that those who were baptized in the early age of the church were adults, it is asked, "When they were admitted by baptism into the Christian church, had their children a right to be so too?" The answer is, "From scripture we find they had." We wish it had been stated where in scripture we may find it. This error is connected with much, in the same Lecture, on the subject of godfathers and godmothers, to which no man who practically regards the scriptures as a sufficient rule of faith and practice, can ever subscribe.

2. *Devotional Sonnets on some of the most striking Texts in the Gospels of St. Matthew and St. Mark. By a Member of the Church of England.* pp. 168. Price 4s. Seeley.

Very pious effusions, embodying considerable moral and spiritual instruction; exceedingly well adapted to assist the exercises of the mind, and elevate the devotion of the heart. As a specimen, we give the sonnet on the words, "Give us this day our daily bread."

"Shepherd of Israel, as in times of old
Thy manna did enrich the wilderness,
So daily give unto thy remnant fold
Like sustenance, and all our doings bless.
While, in the path of duty, we present
Our prayer, and thy parental mercy crave;
To cast our care on thee will bring content,
And crown with heaven's chief blessing all we have.
And when upon thy bounty we are fed,
Receiving more than a sufficiency;
Ne'er may we be regardless of the bread
Of life, our staff throughout eternity.
Increase our souls with thine eternal grace,
Hungering and thirsting after righteousness."

3. *A History of the Sufferings and Martyrdom of Monsieur Lewis Marolles; together with his Essay on Providence, translated from the French by John Martin.* Price 3s. 9d, Seeley.

It is now forty years since Mr. Martin first published his translation of this impressive and valuable narrative and essay; and we feel persuaded, that during that period their perusal has been frequently and extensively beneficial. Mr. M.'s second edition, in 1803, was encumbered with part of the history of France, which we fear impeded its circulation. We are glad therefore to perceive, that in this new edition the editor has judiciously omitted what is extraneous, and might interfere with the profit of the reader and the sale of the publication. We cordially welcome this reprint, and would earnestly recommend it to the attention of those especially who may not previously have had an opportunity of being edified and comforted by its instructing and cheering contents.

4. *Meditations on some of the Names and Covenant Characters of Christ, in Eighteen Poems. By Mrs. Hewitt.* pp. 206. Price 3s. Palmer.

With some few exceptions, we think very favourably of these poems. Their design is invariably excellent, but the execution is sometimes injured by certain familiarities of expression, which can scarcely be reconciled with the dignity of the Being whose glories are the subject of celebration. The title of one of the poems is, "Christ the Covenant Nail." We should have very much preferred, Christ the Security of his Church, which would have even more fully expressed the design, and avoided the quaintness. When Christ is the theme, how serious, pure, and elevated should be the style! Persons, however, who are more pious than captious, will find in this small volume much to admire, and by which their spiritual improvement may be promoted.

5. *Sacred History, in the form of Letters, addressed to the Pupils of the Edinburgh Sessional School. By the Author of the Account of that Institution, &c. Part II. comprising the Period from the Appointment of Joshua to the Death of David.* pp. 283. Collins.

This volume contains forty-one Letters, perspicuously written, conveying to the young mind much solid and pious instruction, on facts all of which are of great importance, because contained in revelation.

OBITUARY.

MRS. JANE BROOKES,

WAS the wife of Mr. John Brookes, deacon of the Baptist church, Bewdley, Worcestershire.

After having been impressed with a hymn, which begins—

"Come, sinners, at the gospel word,
Haste to the supper of your Lord;
Be wise to know your gracious day,
All things are ready, come away:"—

she heard a sermon preached at Dowl's church, by Mr. Stillingfleet, from Col. i. 28. "Whom we preach," &c. This sermon appears to have been the means of communicating the first dawn of spiritual light to her mind, and from that time the work of grace was progressive. It is now many years since she was brought to attend upon the preaching of the gospel in the Baptist Meeting at Bewdley, and though for a length of time a widow, her love to the cause of Christ was so strong, that her house was open for the entertainment of the ministers who supplied the pulpit. Her attachment to the truths of the gospel was great, and when convinced of her duty to obey her Lord and Master in the ordinance of believers' baptism, she followed him, and was baptized Lord's day, May 18, 1794. Her affection to the Gospel and the ordinances of Jesus Christ remained firm and steady, and though by affliction of body, she was prevented for a length of time attending regularly on the means of grace, she employed herself with great delight and profit in reading the word of God.

During her last heavy and protracted affliction the Lord was gracious, keeping at a distance the enemy of her soul, and giving her much calmness and resignation to his will, having no desire to return to life again. On one occasion she spoke of the great salvation, and seemed to want words to express the strength of her emotions. Lord's day, March 8, as she appeared to be getting worse, she repeated part of a hymn,

"Did Christ my Lord suffer,
And shall I repine?"

Her pastor and brother proposed to pray, and wished to know what he should pray for. She replied, that the blood of Christ might be applied, if there was any remaining guilt; "as you know (she observed) our best services are mixed with sin." On another visit, he inquired if she had any doubts or fears? She replied, "No!" The only fear she had, seemed to arise from the anticipated conflict of nature, and not from any thing relating to her soul. Lord's day evening, March 15, her mind appeared very comfortably waiting for her dismissal. On Tuesday, March 17, when visited by her pastor, she trusted she could say, "I know that my Redeemer liveth," and repeated part of that hymn which had been made a blessing to her.

Mrs. B.'s experience through her affliction was more of settled peace, resting upon Christ as her only foundation, than of rapturous joy: indeed, the weakness of her bodily frame would not have sustained much ecstasy. She saw that the Lord "had done all things well." Her longing desire one evening was, like David, for the water of the well of Bethlehem, (1 Chron. xi. 17.) but having a reference to the well of "living water" of which Christ spake to the woman of Samaria.

From Lord's day evening, June 7, to Wednesday, Oct. 21, her mind was variously exercised, but her confidence in her Saviour was ever uniform and steady; and in this state she remained until she serenely departed, on Wednesday morning, Oct. 28, about three o'clock, to enter into the presence of her Redeemer.

She was interred in the family vault, in the Baptist Meeting, Bewdley, November 4; and the Rev. H. Smith, of Kidderminster, by her express desire, improved her death on the following Sabbath, from Job. xix. 25—27.

INTELLIGENCE, &c.

DOMESTIC.

THE JEWS.

In the early part of the present year, an effort was made to introduce a Bill into Parliament, by which the native-born Jews of this country should, in many important particulars, be placed on a level with the rest of their fellow-subjects. Our readers are aware that the effort failed, but as it probably will, at no distant day, be renewed, it is thought desirable to place amongst the records of the closing year the following particulars respecting it.

The Bill was brought forward by Mr. Robert Grant, and the disabilities under which the Jews at present remain, are thus stated by the honourable speaker:—

"They were excluded from holding any offices, civil or military, under the Government—from practising law or physic—from holding any corporate office—from being members of Parliament—and they might be prevented from voting for members of Parliament if the oaths were tendered to them; besides which capital disabilities, they were subject to many additional local grievances. It was true that in some large towns, Liverpool and Exeter for instance, they were allowed to enjoy all civil rights; but he regretted to say, that in this great metropolis they could not obtain the freedom of any of the companies, nor exercise any retail trade. The Jews were in nearly the same state from which the Roman Catholics were emancipated by the great measure of last year. The recent repeal of the Test and Corporation Acts had been productive of no benefit to the Jews. The declaration now required to be made by persons previous to their taking office, and following the form of the oath of abjuration, commenced with "Upon the faith of a Christian." Thus by a collateral effect they were deprived of the advantages which the law otherwise placed within their reach."

The number of native Jewish subjects in the metropolis was stated to be from 18 to 20,000, and from 30 to 40,000 in the united kingdom.

The Hon. Mover, in introducing the Bill to the notice of the House, adverted to the persecutions, cruelties, and oppressions to which, in almost all ages and countries, that unhappy people had been subject, both from "the fury of the populace, and from the cool, deliberate villiany of the sovereigns who professed to be their protectors." In tracing the details of their history, amongst other facts, he stated that—

"In the 19th year of Edward I. a royal edict expelled all the Jews, at that period amounting to about 15,000, from the kingdom. The edict was carried into full effect, accompanied by the total plunder of the valuable property of the Jews, the infliction of various personal sufferings, and in many cases with the actual deprivation of life. It was melancholy to reflect that such stains were inflicted on the brightest pages of English history, and those too on which Englishmen loved to dwell. The cruel conduct of the chivalrous Richard the First, and the wise and enterprising Edward was imitated by other sovereigns throughout Europe. The tragedy of expulsion was re-acted in France, under the sanction of Philip Augustus. The Jews also, to the amount of 150,000 were expelled from Spain, under Ferdinand and Isabella; and they were subjected to shocking cruelties for the purpose of converting them, in Portugal, under an otherwise enlightened monarch. A hundred and fifty years passed away before any Jews ventured to set foot in England, until they negotiated with Cromwell. They were protected by the princes of the house of Stuart after the restoration, and relieved from the payment of the alien duty. That duty was again imposed upon them in the reign of William III."

Mr. Grant's Relief Bill was read a first time in the House of Commons, on Monday, April 5, when the House thus divided:—

For the motion	115
Against it	97
Majority in favour of the Bill	18

Very different, however, was its fate on the second reading, Tuesday, May 18, when it was lost by a majority of 63; the numbers being—

For the Bill	165
Against it	228

Those who argued in favour of the measure, in addition to the general principles of the rights of conscience and the injustice of imposing disabilities on any individuals, on account of their religious peculiarities, took occasion to remind the House, that the leading grounds of objection to Catholic emancipation were wanting in the present case:—

"Here was no foreign head, no divided allegiance, no bulls, no indulgences, no priests exercising a despotic influence over their flocks, no agitators, no violent addresses, no disciplined mobs, no clamorous demands of rights, no struggles for religious ascendancy. Here was not a sect, but a nation—and a nation, too, which was proud of its unproselyting character, and sought for no addition to its members from the professors of other religious creeds. But the Jews appeared before the Legislature asking relief in a calm, temperate tone, after the long endurance of severe and silent suffering."

The grounds on which the several speakers argued, who opposed the measure, may be condensed into the following particulars:—

1. The constitution of the country required, that all who were admitted to a share in conducting its affairs, should be professedly Christians, and thus virtually excluded those from the councils of the nation who were direct impugners of the truth of Christianity.

2. Parliament ought not to allow privileges to the professed enemies of our ecclesiastical, any more than of our civil establishment. To act thus, were to repudiate the principles of their ancestors.

3. The habits of this people unfitted them for the unqualified rights of citizens, being a wandering, international race, and not attached to any particular country.

4. Their extreme state of demoralization was considered to constitute a valid ground of objection to their enjoyment of civil rights.

5. Such an indiscriminate admission of all religious sects and separatists into Parliament—Turks and Mahometans, as well as Jews—would unite a force that would ultimately endanger the stability of the Government.

6. To naturalize the Jews, were to run counter to the spirit of prophecy, and to oppose the designs of Providence in reference to this peculiar and proscribed people.

7. The principle of the Bill, if admitted, would require to be extended beyond its defined limits, viz. to Quebec, Jamaica, Calcutta, or Bombay; for what distinction is there between *born* British subjects and *legal* British subjects?

8. The Jews were not entitled to more privileges than they already enjoyed, nor, as a body, anxious to possess more; or dissatisfied with their present condition.

These eight particulars embody the substance of all that was urged against the Bill during the two evenings of parliamentary discussion. The objections were of course presented by the different speakers under a variety of forms and modes of expression,—for it is astonishing how many changes may be rung on only eight bells;—and they were met by the supporters of the measure in answers equally varied, and to the speakers, no doubt, equally satisfactory. Into these, however, our limits forbid us to enter. As a general observation, it may be remarked, that the objections to the removal of disabilities from this universally oppressed people, turn more on the point of *expediency* than on that of *right*, though surely in a country professedly Christian, the claims of the former should take precedency of the calculations of the latter; for as the excellent Fuller observes, and it is a sentiment well deserving the attention of the highest authorities of the land, which, however evaded or controverted, can never be disproved—in reference to all such claims, "whatsoever is right, is wise and safe; and whatsoever is wrong, is foolish and dangerous."

Our French neighbours seem at least to be stepping before us, in the liberality of their movements towards the despised seed of Abraham. In the *Times* Paper of the 7th of this month, it is stated that "the Chamber of Deputies

decided, in its sitting of Saturday, that the religious teachers of the Jews should receive salaries from the State, in the same manner as the Christians of different denominations."

AN ANECDOTE ILLUSTRATING THE EFFICACY OF DIVINE TRUTH.

(Extracted from Mr. Collison's Funeral Sermon for Robert Davies, Esq. of Walthamstow.)

A lady, moving in the higher circles of life, of cultivated mind and of elegant manners, but alas! a disciple of the infidel philosophy, lost in a fatal duel, her son, her only child,—and she was a widow. The Countess of ——, a Christian lady, sought her friend. She found the bereaved widow on her couch, cold, silent, restless, and melancholy, and on the verge of despair. The philosophy of this world had forsaken her. The Countess began to speak of the refuge the soul finds in addressing itself to God, in a time of trouble, to a Being so great, and good, and tender. The wretched parent turned on her a vacant stare, and said, "Did you speak of God—who is He—where is He—what is he? I know nothing of him." Struck by such an awful instance of infidelity, in such circumstances the Countess answered not, for she felt in a moment that she could do nothing to restore such a moral ruin. Her interval of silence was an interval of prayer, that God would take this mighty work into his hands; acting in this spirit she opened her New Testament, and begged her friend to allow her to read a few passages from a book which had been useful to herself in her own recent afflictions. She read from the Evangelists. The effect upon the bereaved widow, was that of a gentle soothing nature. No remark from either party was made on the book itself. When the Countess rose to leave her friend she said, "I perceive that you are entirely ignorant of the only source of comfort; and I cannot impart it to you. Will you give me proof of your confidence in my affection and sympathy?" "I will." "It is to use one short prayer in the words, I give you: and to use it as often as you feel new accession of despair, or a fresh agony of grief. 'O Lord enlighten thou me, that I may know thee.'" For many days the Countess read the little book; and, on every successive visit to her friend, she found an increasing attention to the subject read. They rarely had any conversation on religion, for the Countess found that whenever she attempted it, she could not make herself understood—she therefore confined herself to reading, accompanied by secret prayer for the divine blessing. She was the more encouraged in her hope of success, because she was assured by her friend that she used the short prayer constantly, and that when she did not know where to turn, or how to disengage her thoughts from the horrors of the past, she found relief in repeating the short prayer.

After these daily readings had continued for some time, the poor mother began to express more distinctly the effect of what she heard. "Your book told me such and such a thing yesterday; that thought has followed me ever since. I wish you would leave it with me till to-morrow." The Countess could not consent. She had two motives in her refusal. She hoped to increase the desire by delay, and she did not at that time wish the book to fall into the hands of an infidel sister, who had all her life influenced the mind of this unhappy widow. She therefore told her that the book had belonged to a dear friend, and was never confided to any second person. The desire to possess this charm-working book became stronger and the following note was sent:—

"Can you not lend me your invaluable treasure for a few hours? I will not be unreasonable, it shall be returned to you soon."

It was lent, and returned with the following note:—

"I have been deeply affected by your generous confidence, in leaving with me a book so precious to you. I dare not keep it longer, but pray let me have a Bible. It shall never leave me. It shall be my guide, my support; perhaps, one day my consolation! O! when I shall have obtained that holy joy, you shall know it, that your heavenly charity may be rewarded. Do not leave me to myself; I seem to feel that I shall understand your object. O my God, give me strength and perseverance!"

The Bible having been delayed a few days, the following note was sent:—

"Permit me, my dear, to remind you of your promise to send me a Bible. Our last conversation did me much good; it went to the source of my disquietudes. I feel as if I could repose myself in God with confidence. Sometimes I feel as if I could love him with all my soul, while I ask him with fervency, to give the illumination I so much want. I do not, I cannot, doubt that he will communicate the light that is necessary to my feeble understanding."

The Bible was procured and sent, after which this note was written:—

"I cannot thank you sufficiently for providing me with the only occupation of which I am capable: but I cannot tell you that your present brought consolation to my wounded heart. I must acknowledge that after reading it, I am more deeply afflicted,

I am even more sorrowful, more dejected than before I read it. Shall I tell you why? I am led to look back on my past life with horror, and the dreadful idea suggests itself. Is it not probable that my sins brought on my child his awful catastrophe? Oh! my God, was I indeed the cause of all he suffered in life and death? I can only weep abundantly—divine grace must do all for me."

The Countess addressed to her a letter of an encouraging nature, opening to her the fullness and freeness of the gospel; it was thus acknowledged:—

"Your letter has made me weep much, but do not repent of having written it, for the tears were the gentlest and kindest I ever shed. My heart is rivetted to that one phrase, able to save '*to the uttermost.*' I thank you, I thank you, for having shed such a drop of balsam on my wounds. I want to talk with you on my sorrows, and my hopes; if you can believe that I ought to have any hopes. Oh! yes, yes, I have indeed hope, although it is mingled with sorrow; but, mercy! mercy!"

Here terminates the correspondence, but not the intercourse; the Countess had an interesting interview. She found that the Spirit of God had indeed begun the good work, and was gradually leading her mind into all truth. Grief and despair on the loss of her son, had given way to a strong anxiety to understand the word of God. This new study absorbed the whole soul of the mother. She said she read it incessantly, but without knowing how far she properly understood it; but when she met with a passage she did not understand, she returned to the place where she had comprehended the sense and continued her reading till she again encountered the difficulty, and then she uttered her first prayer, "O Lord, give me light that I may know thee!" She remained at that point without attempting to proceed until she had obtained a knowledge of the passage: then said she, "I often find more force, and beauty, and information in that, which had just confounded me, than in all I had understood before." She said also, this book is my nightly comfort, as well as my daily occupation. When I cannot sleep, I desire my female servant to bring me my book, and place the candle at my pillow, and so the night becomes no more tedious nor gloomy.

Attempts were made by her sister to lead back this interesting woman to the darkness and despair of the infidel philosophy, but in vain; she reads the Bible, and scarcely any thing else, and lives to adorn its doctrines.

How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
Perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.

"It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

We address you in the love of the Gospel, and have to acknowledge that we have felt it a privilege again to meet in this our annual assembly, and to be united in religious exercise for the welfare of our Society, and the prosperity of the kingdom of our blessed Lord and Saviour. Brotherly harmony and love have prevailed in the many important deliberations with which we have been occupied: our coming together has tended to the confirmation of our faith; and humble gratitude has been raised to our heavenly Father, for his numberless and unmerited mercies.

Our dear brethren in Ireland, and on the American continent, have been afresh brought to our remembrance, by epistles from all their yearly meetings. We take comfort in the persuasion, that, although locally distant from each other, we are united in the faith and hope of the Gospel. In the great and sore trials among Friends in America, which have ended in the separation of many from our Society, a large proportion remain, who have been strengthened to stand firm in their allegiance to our holy Redeemer.

Reports of the sufferings of our members, which amount, including the costs and charges of distraint, to upwards of fourteen thousand six hundred pounds, and are almost exclusively for ecclesiastical demands, have been read in this meeting. We renewedly desire that our ancient and well-known testimony on behalf of a free gospel ministry, and against all the demands made upon us to uphold a system from which we conscientiously dissent, may be maintained with christian consistency, and in the spirit of meekness.

Dear Friends, we are again made sensible that we cannot meditate on a subject more fraught with instruction and comfort, than the coming of the Son of God in the flesh, and the many blessings which through Him have been conferred on the human race—the coming of Him who, being born of a virgin, "was made in the likeness of men:" "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant." He "was delivered for our offences, and was raised again for our justification." He ascended on high,

he led captivity captive, he received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. He "sitteth on the right hand of God," making intercession for us. He "is made unto us of God, wisdom, and righteousness, and sanctification, and redemption;" and unto him we must look as our mediator and advocate with the Father. He emphatically describes himself as "the good shepherd." He is our lawgiver, and solemn indeed is the declaration, that we must all appear before his judgment-seat, to receive our reward according to the deeds done in the body, whether they be good or bad.

We feel that it is not a light matter thus to advert again to the various offices of the Son and sent of the Father; and we beseech all whom we are addressing, to contemplate these solemn truths with due reverence; yet frequently to meditate thereon, seeking for the assistance of the grace of God, to direct their understandings aright. As this is done with humble and believing hearts, the conviction will increase, and ultimately become settled, that it is a great mercy to know individually that we have not a high priest who cannot be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin.

But blessed be God, he has not only provided the means of reconciliation unto himself through the sacrifice of Christ; he hath also, through the same compassionate Saviour, granted unto us the gift of the Holy Spirit. By this, the patriarchs and the holy men of old, who lived under the law, walked acceptably before God. Its more plenteous effusion, and its powerful and life-giving effects, were distinctly foretold by the ancient prophets. Christ himself declared, that it was expedient that he should go away, that he might send the Comforter, the spirit of truth, who should guide into all truth; in allusion to whose coming he also said, "I will not leave you comfortless, I will come to you." To be guided by his spirit is the practical application of the Christian religion. It is the light of Christ which enlightens the darkness of the heart of man; and by following this light, we are enabled to enjoy and maintain communion with him. The children of God are led by the spirit of God; and this is the appointed means of bringing us into that state of holiness, without which no man shall see the Lord. It is not a doctrine of mysticism, but one of practical piety. The great office of the Holy Spirit, we firmly believe to be, to convince of sin, to bring the soul to a state of deep and sincere repentance, and to effect the work of sanctification. A holy and constant watchfulness is required, to preserve the mind alive to the guidance of this divine teacher; who, if diligently sought after and waited for, will be found to be a swift witness for God in the soul, producing that tenderness of spirit, and that quickness of understanding in the fear of the Lord, which are essential to our growth in grace. It is through Him "whom God hath set forth to be a propitiation, through faith in his blood," that we obtain pardon for sin; and it is through the power of his spirit working mightily in us, that we come eventually to experience freedom from sin.

You know, beloved friends, that faith in the help and guidance of the Holy Spirit has been an important part of our Christian profession, from the origin of our Society to the present day. And it is at this time our renewed desire, that, from early life, an acquaintance with this power may be inculcated and cherished. We affectionately exhort parents, and all who have the care of children and of young persons, constantly to bear in remembrance the great value of a tender conscience; and to turn their attention to the secret instructions of divine grace, reproving for evil, and bringing peace for doing well. Be concerned, dear friends of this class, early to subject the wills of these entrusted to your charge; encourage them to fix their affections on things which are eternal; set before them the necessity of being converted from the evil of their own hearts, and kept clean from the sin which abounds in the world; impress them with a sense of the holiness and purity of God and of his righteous law; and whilst we would exhort you to continue to instruct them in the invaluable truths of the Bible, may you lead them to seek after the practical application of these precepts and doctrines under the influence of the Holy Spirit. By such a course of religious care and christian instruction, carried on in simple, humble dependence upon God, you will perform the great and incumbent duty of bringing them up in the nurture and admonition of the Lord.

It is, in our apprehension, of the highest moment, that faith in the operation of the Holy Spirit, and a humble reliance on its guidance, should regulate the lives and conduct of *all* who profess the Christian name. By the power of the Spirit of God, inwardly revealed and obeyed, we are raised from our fallen and undone condition, and prepared to inherit that place in the kingdom of Christ, to which it is his gracious design that every one of us should come. We are called to walk in the light: we are called to purity. O then, that we may all seek to be brought low before the Lord—to be laid prostrate at the footstool of his throne—to be contrited and broken in his holy presence. Let us not value ourselves on any esteem that we may think we have amongst men; or place our trust upon what we may have done of

ourselves, or may have been enabled to do; but acknowledge in sincerity, that all that we have, and all that we are, is of the free and unmerited goodness of God. Let us each be concerned, through the help of the Holy Spirit, to experience true repentance, and to put away the evil of our doings from before the Lord; day by day pressing after an entire deliverance from the world, the flesh, and the devil; remembering that "all unrighteousness is sin," and that "to him that knoweth to do good, and doeth it not, to him it is sin."

May we all, dear friends, avail ourselves of the great privilege of drawing nigh unto God in prayer—of asking the assistance of his grace to help in time of need—of looking unto him as our merciful Father who is in heaven: assuredly believing, that as he is approached in reverence and faith, he will graciously answer our petitions, and supply all our need, in and through Christ Jesus. As this sacred duty, so forcibly enjoined in holy scripture, is correctly understood and performed aright, parents will become so sensible of its great value to themselves, that they will feel the importance of turning thereto the attention of their beloved offspring; and as they seek for wisdom and strength to act rightly herein, they will be assisted by Him to whom they should desire that they and their children may be wholly dedicated.

As we are concerned to work out our own salvation with fear and trembling, the mind is elevated above the fading objects of this life; it acquires more solidity and vigour, and its eager pursuit is not after those things which perish with the using; we feel that the fashions, the maxims, and the pleasures of the world, are to be renounced by all who would follow a crucified Redeemer; and as we follow on to know the Lord, that true simplicity which the Christian religion requires, and to which our profession has peculiar reference, marks the general demeanour; and the heart is at times enriched with the incomes of heavenly peace—of that peace which passeth all understanding. The more we are brought under the influence of the Spirit of Truth, the more are the holy scriptures, those sacred records which were given forth under its divine authority, truly felt to proceed from God, and to direct the soul unto him: we shall then come to know what it is to meditate upon his precepts with great delight. And, whilst thankful for the blessing of living under the gospel, the dispensations of Divine Providence under the law will be more fully acknowledged and understood, to our instruction and benefit.

Be entreated then, dear friends, to press after true Christian piety: endeavour to shew forth, in your daily intercourse among men, that you really love the Lord Jesus Christ in sincerity. This love will lead us to pity those whom we see involved in distress, or others who are pursuing the paths of folly and vice; and with active and willing hearts to promote those measures which tend to diminish the sum of human woe.

In this meeting, we have been deeply affected in reflecting upon the numerous evils and the great misery which attend the improper and immoderate use of ardent spirits, now lamentably prevalent in this country. The continuance of slavery in the British colonies, and of the slave trade under foreign governments, has impressed us with deep and renewed sorrow. We have also earnestly desired that our legislature may proceed in mitigating the severity of the criminal code of our beloved country, and thus make its laws more conformable to the spirit of the Christian religion. We would encourage our members individually to take a part with their fellow-countrymen, in the efforts which are now making for the removal of these evils; we desire that they may act with energy and perseverance, yet with that love and respect towards all men, and more especially towards our rulers, which become our profession as Christians. At the same time, we feel an affectionate solicitude that they may not be unduly anxious as to the fruit of their exertions; but constantly bear in mind, that in whatever way we may be engaged in the cause of Christ, that cause is not ours, but his. It is for us to be found in a meek and quiet spirit, endeavouring to do our duty, and thus to fill up the measure of usefulness designed for us by our heavenly Father.

True christian love has no limits: when it governs and takes possession of the heart, it leads us to consider every country as our country, and every man as our brother. Under, we trust, some sense of its heavenly influence, and of the inestimable blessings of the gospel of Christ, we reverently desire that it may please the Lord to hasten the coming of that day, when from the rising of the sun even unto the going down of the same, his name shall be great among the Gentiles; and in every place incense shall be offered unto his name, and a pure offering.

Signed in and on behalf of the Meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this year.

ORDINATIONS, &c..

BISHOP'S STORTFORD.

On Tuesday, Sept. 21, Mr. James Galpine was ordained over the Baptist church

in Bishop's Stortford. Mr. Webb of Langley read the scriptures and prayed; Mr. Wilkinson of Saffron Walden, delivered the introductory address, and received the confession of faith; Mr. Woollacott, of Westminster, Mr. Galpin's pastor, prayed the ordination prayer; Mr. W. Shenston, of London, gave the charge; and Mr. Finch, of Harlow, addressed the church. Messrs. May, Hanson, Tyler, Clark, and Driver, read the hymns; and Mr. Chaplin, Independent minister of Stortford, concluded in prayer.

The congregation was large, the service exceedingly solemn, and many who were present united in the prayer of David, saying, "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity!"

GORING HEATH, OXON.

On Tuesday, July 6, 1830, Mr. William Benson, late a member of the Rev. J. Upton's church, Blackfriars-road, was publicly set apart to the pastoral office, over the Baptist church at Goring Heath, Oxon. The services were commenced at eleven o'clock, by the Rev. John Coles, of Oakingham, reading suitable portions of scripture and prayer; after which the Rev. J. Tyso, of Wallingford, stated the nature of a gospel church, asked the usual questions, and received Mr. Benson's confession of faith; the Rev. J. Upton, Mr. B.'s late pastor, prayed the ordination prayer, and gave Mr. B. a solemn and affectionate charge, from 1 Cor. xiv. 12. last clause, "Seek to excel," &c. and closed in prayer.

In the afternoon, at three o'clock, the Rev. J. Howes, of Goring, (Indep.) began by reading the scriptures and prayer; Rev. J. H. Hinton, of Reading, preached to the church from Phil. i. 27. first clause, "Only let your conversation," &c. and closed in prayer.

In the evening, at half-past six, the Rev. J. Upton, sen. preached to the congregation from 1 Pet. iv. 18. "If the righteous scarcely are saved," &c.

Appropriate hymns were sung, and the services of the day were truly delightful.

BRIDGWATER.

On Tuesday, Nov. 2nd, 1830, the Rev. Henry Trend, from Bristol Academy, was publicly recognized as pastor of the Baptist Church, Bridgwater. The Rev. E. James, (Indep. minister of Bridgwater,) read the Scriptures and prayed; the Rev. T. Price, of Montacute, delivered the introductory discourse, and proposed the usual questions to the church and minister; the Rev.—Lewis of Glastonbury, (Indep.), offered the ordination prayer. The charge was delivered by the Rev. T. S. Crisp, President and Theological Tutor of the Academy, Bristol, from 2 Cor. v. 11; and the closing prayer was offered by the Rev. J. B. Cox, of Hatch.

In the evening the congregation assembled at Sion Chapel, which was kindly lent for the occasion, when the members of the church were addressed by the Rev. Robert Hall, A.M. of Bristol, from 1 Thess. v. 12, 13. The devotional exercises of the evening were conducted by the Revs.—Taylor of Kingston, (Indep.), and T. Price of Montacute.

An unusual degree of interest was excited by the great celebrity of the preachers, and the chapels were in consequence crowded to excess.

OPENING OF CHAPELS.

TELLINGHAM, ESSEX.

On Tuesday, Sept. 28, 1830, at Tellingham, Essex, a Baptist Church was formed consisting of thirty-five persons, dismissed for that purpose from the church at Burnham, a village seven miles distant, when Mr. George Wesley was ordained their pastor, and two of their number called to the office of deacons.

Mr. C. R. Blacket of Southminster, (Indep.) commenced the service; Mr. King of Halstead, delivered the introductory discourse and asked the usual questions; Mr. W. Shenston, of London, prayed the ordination prayer; Mr. Pilkington of Rayleigh, delivered the charge from 1 Tim. iii. 1—7. Mr. Francis of Colchester, addressed the church from Phil. i. 27; and Mr. Howell of Chelmsford, concluded. Mr. Fletcher of Southend (Indep.), preached in the evening.

A minute account of this infant cause in its origin and progress, has been furnished, the outlines of which will be gratifying to those who admire the sovereignty of divine grace.

Mr. Garrington, the pastor of the church at Burnham, to the blessing of God, upon whose labours the church at Tellingham owes its origin, was returning from London by coach in July 1816, when he became acquainted with a Baptist friend who was going to Bradwell on business. Their conversation turned principally on the state of religion in that neighbourhood, and the next day being the Sabbath, this friend witnessed with sorrow the total destitution of every thing like the gospel of Christ, and Satan reigning uncontrolled, which so affected his mind, that he took an early opportunity

of going to Burnham and urging on Mr. Garrington the necessity of introducing the gospel there; promising some pecuniary assistance. This led Mr. Garrington to pray for divine direction, and to look out for a room, and one was opened Nov. 1817. The sermon on that occasion was founded on Mark xvi. 15. Here the preaching was continued for two years by Mr. Bailey, and after his removal, by Mr. Haynes, employed by the Essex Itinerant Society. Those who were converted by the ministry were added to the church at Burnham, among whom was Mr. Wesley, who is now pastor of the church formed at Tillingham. He was first induced by curiosity, to go, as he termed it, "to have a little fun," but it pleased the Lord to send the word with convincing power to his heart, and he who went to scoff remained to pray. Before this period he had been ringleader in wickedness, "the worst of the bad," as he states it. After Mr. Haynes had left, the clouds appeared to gather thick and dark indeed. He had been owned of God for good, and greatly beloved, and there was no prospect of any successor to live among them, in consequence of their inability to support a pastor. This was the time of Jacob's trouble, but Jacob's God was nigh. A short time after Mr. Haynes had left them, Mr. Garrington was taken ill and for some months remained so much indisposed as to be unable to visit this part of his flock either to preach or administer the ordinance of the Lord's Supper to them, but during this long affliction he was often cheered by intelligence wonderful and pleasing, that the people assembled regularly, that brother Wesley led their devotions and preached, to them with great acceptance. This led to Mr. Wesley speaking before the church, who by their unanimous voice called him to the Christian ministry. He has now been engaged about four years preaching five times a week, during which period between twenty and thirty persons have been called to the knowledge of the truth, and to fellowship with the church. The place overflows with hearers, and their list of Sunday school children is 180.

As the people are now formed into a distinct church, the rules of the association will prevent their rendering them the assistance they have hitherto done, and as they are *all* poor, aid will be needed for the support of their pastor. He is of a studious turn and is much in want of books, and it is absolutely necessary a better residence and place to preach in should be found. He was stout and healthy, but is become pale and thin owing, it is believed, to speaking in such an inconvenient place. The writer of this brief account expects the perusal will excite in the breast of every Christian friend adoring gratitude, and lead them to sing—

"Wonders of grace to God belong."

Any person desirous of forwarding books to Mr. Wesley, or tracts for the school, or money for the support of the cause, or toward building a new place of worship, may send such contributions to the Rev. W. Shenston, 16, Bedford Square, Commercial Road, or to Mr. J. Rose, Church Court, Old Jewry.

NORTHAMPTON-STREET, ST. PANCRAS.

We are happy to state that a new chapel has been recently opened in the Baptist denomination, in Northampton-street, (near the Small-pox Hospital,) St. Pancras, where an interesting church has for some time been formed, and a flourishing Sunday school and Christian Instruction Society established, but whose usefulness was much retarded from the want of a proper place of worship, having only the use of a room. The friends, however, of the cause, impressed with the importance of the station they occupied, being situated in a large and populous district, without any place in the immediate neighbourhood where the poor could hear the gospel preached—and desirous of improving to their utmost such a valuable and extensive field of usefulness, exerted themselves to obtain a suitable and commodious place of divine worship. This, after much perseverance, has at length been accomplished, but in the prosecution of this desirable object, a considerable debt has been incurred, of which, after every effort on their part has been made, 245*l.* still remains undefrayed. An earnest and respectful appeal is therefore made in their behalf to the friends of the gospel, to aid them in the liquidation of the remainder of the debt; which is done with the greater confidence, from a conviction that they have no other object in view than the promotion of the kingdom of the Redeemer, in a district sadly destitute of the means of grace, and the opportunities of receiving religious instruction.

We are authorized to state, that any donation or subscription will be thankfully received by the following gentlemen:—Mr. J. Inglis, 32, Myddleton-square, Pentonville; Mr. D. Dewar, 6, King's Arms-buildings, Wood-street, City; Mr. G. Rait, 57, Fore-street, Cripplegate.

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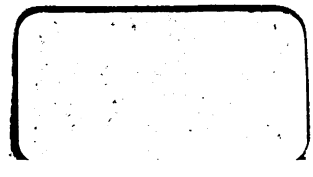
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